

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.

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HE CARETH FOR YOU.

He careth for you, O ye weary!
With the sweat upon your brow;
He has cared for you *forever*,
And he careth for you now.
He careth for you when the shadows
Rend the sunbeam joys apart,
When times moaning blasts are wailing
Through the chambers of your heart.

He careth for you, youthful pilgrim,
When your heart is sad and lone;
Yes, he careth when the friendship
Of this heartless world is flown.
He careth for you, fainting manhood,
With the dust of toilsome years,
Clinging to your wornout garments—
Moistened only by your tears.

He careth for you, O ye nations!
With your sounds of war and strife,
And he longs to bear you safely
To the shores of better life.
He careth for you! Blest assurance!
Naught unnoticed by his eye,
Not a sparrow falleth earthward,
But he watcheth till it die.

He careth for you, every mortal;
None so humble, none so low,
But he would bring you to be whitened,
Where life's eternal rivers flow.
He careth for you! Cease your sighings!
Take his hand and go your way,
And he'll lead you to the glory
Of an everlasting day.

—Sel.

Death and the Resurrection.

LETTER TO A PASTOR.

[The following article was written by my youngest son, who embraced religion at our Vermont Camp-meeting, held one year ago last August. When he wrote, he had no expectation of its passing through the press; but as several persons have expressed a wish to have it published in the REVIEW, I send it for that purpose if you think best to so use it.

Mr. Wheelock, to whom the letter was sent, is pastor of the Congregational church of Cambridge, Vermont.

Yours for the truth,

ALBERT STONE.]

Newport, Vt., Oct. 19, 1872.

REV. MR. WHEELOCK—*Dear Sir:* You will please excuse me for taking the liberty to address you with reference to some ideas advanced by you in preaching the funeral sermon of my late brother-in-law.

Be assured, kind sir, it is with the purest motives, the kindest feelings, and a sincere desire that the truth may supplant error, wherever it may dwell, that I write.

There are some points which you suggested that do not seem to me to be consistent with the teachings of the Bible. I will mention some of them, and endeavor to show you why I believe differently. If I am wrong, I sincerely desire to be enlightened. If, however, you should see new light upon these points, I shall be glad to have been instrumental in advancing the truth.

The points which I desire to notice are these: The nature and time of the resurrection; and the condition of man after death.

If I understand you correctly, you assert that the resurrection is simply the act of stepping into the "sphere of the higher life," the change of habitation which the soul makes when it leaves the body and joins the heavenly host in the spirit world; and that it takes place at death.

Now if this change is what the inspired writers refer to when they use the word resurrection; they must have made a wrong use of the word. Webster's definition of the word is; "1. A rising again; the resumption of vigor. 2. Especially the rising

again from the dead; the resumption of life."

Now it is self-evident that nothing can "rise again" that has not fallen, nothing can resume its vigor that has not lost its vigor; and nothing can resume its life that has not been dead. The soul, as you claim, cannot die; therefore it is absurd to talk of its resurrection. The body dies, we all admit; and no one claims that it is resurrected at death, indeed, that would be a useless claim; for we see the body put into the ground, and it is found there, years afterward. Resurrection can not, therefore, take place at death; nor can it mean simply a change from one condition of life to another; for, as we have seen, that which has never ceased can not be resumed.

But what is the difficulty? The word is used in many places, and doubtless the Inspirer used a word, the meaning of which is relevant to the event referred to. As the word cannot apply to anything that takes place at death, we are led to look to some other time for the resurrection. And now let us go to the word of God for light upon the question, When does the resurrection take place?

We read in 2 Tim. 2:18 (speaking of Hymeneus and Philetus), "who concerning the truth have erred, saying that the resurrection is past already." By this we see that the resurrection was not past at that time; also, it is spoken of as an event occurring at some definite time, not as death, every day. Furthermore, on this point notice that the word *resurrection* is nearly always preceded by the definite article *the*, which would not be the case were it a daily occurring event like death, which is generally used without the article. But hear the words of our Saviour: "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life," &c. That hour had not come in the days of the apostles, for Peter said, David "is both dead and buried; and his sepulcher is with us unto this day." Acts 2:29. All, with a few exceptions, who have ever gone into their graves, are there to-day. We must therefore look for the resurrection in the future; and positive evidence on this point is abundant.

But before considering this part of the question, it is proper that we consider the condition of man after death, or in death. Does the soul continue to live independent of the body? or does it require both soul and body to constitute a man, and when a man dies does soul as well as body die? Let us look at the creation of man, and see if we can find out of what he is composed. If the body is merely the house in which the man, the soul, lives, we shall doubtless find the record of man's creation at least to imply the following: And God formed a body for man of the dust of the ground, and breathed into its nostrils the man, or the immortal soul, and the man was the living soul. But Gen. 2:7, reads as follows: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. What was it that God formed out of the dust of the ground? Man. There we have man all made; the bones, the muscles, the nerves, the brain, all perfect; and all that was wanting to set this man in motion was vitality. "And God breathed into his nostrils the breath of life; and man became a living soul. As the electric, life-giving power of God was exercised upon the man by inflating his lungs with air, man's heart began to beat, his blood to circulate, and as a result of this natural working of the organs of life, his brain, the organ of thought, began to work, he realized, he thought, he became a living soul. Before God breathed into his nostrils the breath of life, man was evidently a lifeless soul. That which God formed, out of the dust was man. It was real, visible and tangible. After God breathed into it

the breath of life, it (this same real, visible, and tangible man which God had formed) became a living soul, a real, visible, and tangible living soul. From this it is evident that it takes the whole man to constitute the soul spoken of in Gen. 2:7; that the man became, and is now, the living soul; and hence the soul is the man. If this point is well established by the word of God—and in my mind it very clearly is—what follows when man dies? It follows that the man, the whole man, the soul, dies. God said to the man, the living soul, "In the day that thou eatest thereof, thou shalt surely die," or, "dying, thou shalt die." Gen. 2:17, and margin. What did God mean? Did he mean to say to Adam, In the day that thou eatest thereof thy body shall begin to die, and when thy body dies thou shalt arise to a "higher life?" There would be little terror in such a threat as that; but "the wages of sin is death." Rom. 6:23.

But God said to the man, "Thou shalt surely die." Satan said, "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Here the serpent contradicted God, and said they should not die though they should disobey. But the sequel proves the serpent a deceiver. The Bible says, The serpent beguiled Eve; they ate of the forbidden fruit; Adam died; Eve died. On every hand hundreds are to-day falling under the sentence of the Almighty, "Thou shalt surely die."

But philosophers tell us we are possessed of bodies corruptible in their nature, and that they would die if man had never sinned; but the soul is immortal, and can never die though man did sin. Now if this were so it would be more proper to say that the Lord beguiled man by making him believe that death was the consequence of sin, and not of his nature. But no such impious conclusion follows the truth. Christ says, Matt. 8:44, The devil "was a murderer from the beginning, . . . he is a liar, and the father of it." He is a murderer in that he beguiled our first parents to do that which he knew would entail death upon the whole human race. It is very evident that when God said, Thou shalt surely die, he said it to the man, the soul; and if we believe the word of God, we can hardly ask, "Does the soul die?" God has said that it shall. "The soul that sinneth, it shall die." Eze. 18:4. "And every living soul died in the sea." Rev. 16:3. But, says one, you would make out that men die like beasts.

A Methodist preacher, the Rev. Mr. Bushnell of Richford, Vt., said in my hearing, "Some people think that men die like beasts." David was one of that class. "Nevertheless, man being in honor abideth not; he is like the beasts that perish." "Like sheep they are laid in the grave; death shall feed upon them." Ps. 49:12, 14. Solomon was another who believed the same thing. "For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them: as the one dieth so dieth the other; yea, they all have one breath; so that a man hath no pre-eminence above a beast." "All go unto one place; all are of the dust, and all turn to dust again." Eccl. 3:19, 20. Here are several very important statements. Let us examine them. The wise man is comparing the sons of men with beasts. He says, "As the one dieth, so dieth the other." He also says, "They have all one breath." What breath have the sons of men? The breath of life. Gen. 2:7. Then the beasts have the breath of life too; and if that makes men immortal, it also makes beasts immortal. If this breath of life (and that is all that was added after God formed man) is itself an immortal soul, then beasts have immortal souls. But until we have some evidence that men have such an attribute, or such a soul, let us not believe that beasts are so endowed.

In the 21st verse of the same chapter,

Solomon says, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Who knoweth? The plain inference, and the necessary one, when we consider that he had just said, "All go to the same place:" is that no one knoweth any such thing. The soul goes into the grave. "But God will redeem my soul from the power of the grave." Ps. 49:15.

The soul of Christ was made an offering for sin. Isa. 53:10. His soul died and was laid in the grave. "For thou wilt not leave my soul in hell [the grave]; neither wilt thou suffer thine Holy One to see corruption." Ps. 16:10; Acts 2:31. In accordance with this, Christ said to Mary after his resurrection, "I am not yet ascended to my Father." John 20:17. While the popular view would take him to Heaven at death, he positively says he had not been there. He was in the grave till his Father called him.

Job says: "If a man die, shall he live again? all the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee." Job 14:14, 15. Job has asked a very important question, and answered affirmatively. "Thou shalt call, and I will answer." But before this, he speaks of waiting. Well, where is Job going to wait? If we can find out where faithful Job is going to wait, that will settle the whole controversy as to the condition of man after death. Let Job himself tell us. "If I wait, the grave is mine house." Chap. 17:13. Having found that Job went into the grave at death, and is waiting there, one would hardly ask, Is he conscious? But, lest any one should, Job has said, chap. 14:21, "His sons come to honor and he knoweth it not;" &c. Solomon says, "The living know that they shall die," and that is the simplest kind of knowledge; "but the dead know not anything." Now let us see what we find established in the word of God. 1. The resurrection has not yet taken place. 2. When a man dies, a soul dies, and goes into the grave and waits there all the days of its appointed time. 3. While there, the dead soul does not know anything.

Right here let me respectfully call your attention to a statement you made when speaking of the deceased: "This father can watch over his children, and love them with perhaps a stronger love than ever before." These may not be the same words, but the idea is the same. In the light of what we have seen in pursuing the subject thus far, you must be wrong in that statement. Can we find anything in the Bible that intimates that the spirits of the departed watch over the living, or have anything to do with anything that is done under the sun? It may be said that Moses and Elias, in a certain sense, watched over Christ while upon earth, and did at one time actually appear and talk with him, thus proving the existence of the intelligent, immortal soul after death. Moses and Elias did certainly appear; but this proves no general rule for the condition of man after death. They did not appear as immaterial spirits, either, but as material bodies. Elias never died, but was taken to Heaven bodily. 2 Kings 2:11. It is altogether likely then that when he appeared upon the mount, he appeared with the same body that "went up by a whirlwind into Heaven." Moses died; and God buried him. Deut. 34:5, 6. It is now very proper to ask the question, How, if "the dead know not anything," could Moses appear and talk with Jesus? We answer, only in one way: God must have raised him from the dead. In proof of this read Jude 9, where we learn that Michael, the archangel, had a dispute, a contention with the devil about the body of Moses. From all these facts in regard to Moses, the necessary inference drawn from Jude 9 is, that the mighty archangel, Michael, was dispatched to the grave of Moses to raise him from the dead; that the devil claimed him as his lawful prisoner, that Michael prevailed in the contention and raised the body of Moses. There-

fore we see how it is that Moses could appear upon the mount bodily with Elias. The resurrection of Moses is an exception to the general rule; for way down this side of the transfiguration, Peter says of David, who died "full of days, riches, and honor," that he is dead now, and his sepulcher is with us unto this day. Acts 2:29.

The appearance of Moses and Elias, then, is very far from proving the existence of an immaterial, immortal soul, or, in fact, anything general that has taken place. Jesus had promised his disciples that some of them should not taste of death till they saw the kingdom of God. Luke 9:27. This was verified a few days after upon the mount where the kingdom of God was represented. Christ, as the king, was arrayed in glory. Moses was there to represent those subjects of that kingdom who shall be raised from the dead; Elias, to represent those who will be living at the coming of Christ, and changed and caught up without seeing death. No; the dead do not watch over the living, neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:6. Do they love us? "Their love, their hatred, and their envy, is now perished." Eccl. 9:6. How clear is the truth upon this point! Yes, when a man dies, a soul ceases to love, goes into the grave, does not think, does not live, but waits there till the Lifegiver calls. Whatever tradition may have taught us, let us believe God's word.

Let us briefly now consider the time of the resurrection and we will then close this somewhat lengthy article. Job says that a man shall live again. When? Job. "All the days of my appointed time will I wait, till my change come." "Thou shalt call, and I will answer thee." Job 14:14. Job is going to live again when the Lord calls him. And not only Job, but all that are in the graves shall hear his voice, and shall come forth." John 5:28. When shall that voice which awakes the dead be heard? "When the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17. Has the Lord descended from Heaven with a shout? or have the dead in Christ been raised and the living caught up with them in the clouds? No one will presume to assert it. Then we look into the future for the resurrection.

When did Martha expect that the resurrection would take place? Speaking of Lazarus, she said, "I know that he shall rise again in the resurrection at the last day." John 11:24. What is meant by the "last day?" Does it mean the last day of a man's life, and thus the passage above prove that the resurrection takes place at death? By no means, for Lazarus had been dead four days, verse 39, and Martha was looking forward to the resurrection; "I know that he shall rise again in the resurrection at the last day." In John, 6:40, also, we find that the resurrection takes place at the last day. "And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." We found in Thessalonians that the dead will be raised when Christ comes in the clouds of heaven with the voice of the archangel, &c. We find here that the dead are to be raised at the last day; therefore the last day is at the coming of Christ. Let us settle this point with one more quotation: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits; afterward they that are Christ's at his coming." 1 Cor. 15:22, 23.

But some will ask, With what kind of a body will they be raised? Will it be an invisible, immaterial body? or a visible, material body, for the body is raised. "It is sown a natural body, it is raised a spiritual body." 1 Cor. 15:44. Yes; the body is to be raised; raised a spiritual body. What kind of a body is a spiritual body? Oh! says one, it is an immaterial, ethereal body. That is almost a contradiction of terms.

Now it seems to me that although our natural bodies are not spiritual bodies, yet, a spiritual body may be a very natural one. But we are not left to conjecture on this point. Phil. 3:21, says that Christ "shall change our vile body, that it may be fashioned like unto his glorious body." What kind of a body did Christ have after his

resurrection? Ans. "It is raised a spiritual body." Then he had a spiritual body. It was a perfectly natural body too. It was not an ethereal, immaterial body; for he said to Thomas, "Reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side." He showed Thomas the same marks that were made upon his natural body, still existing upon his spiritual body. He told his disciples to handle him, and assured them that he had flesh and bones; and we are told that our bodies will be like his. They will be made spiritual, incorruptible. We learn the same fact in other places. "We know that, when he shall appear, we shall be like him." 1 John 3:2. We ask, In what manner will Christ appear? and with what body? for we are to be like him.

In Acts 1:9, 10, 11, we read: "And when he had spoken these things, 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." Shall so come in like manner. Christ went into Heaven with a spiritual, tangible, material, glorious body. When he comes, then, he will come in the clouds of heaven. Matt. 24:30; Mark 13:26; Luke 21:27; 1 Thess. 4:16; Rev. 1:7: "And every eye shall see him, and they also which pierced him." And the prints of the nails in his hands and feet, and the scar which the spear made in his side, will be visible as glorious proofs of his having fulfilled the law by suffering the penalty, that whosoever should believe on him need not perish, but have everlasting life.

They will be visible; for he is coming with the same material body with which he ascended—"shall so come in like manner." And we shall be made like him. Does that agree with what Job says? Chap. 19:25, 26. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." Yes; when Job lives again he will have flesh and bones as Christ did. How consistent is the Bible! What a chain of truth from beginning to end! Let us go to the Bible for our belief, and build our faith upon the rock of God's word.

From that word I have learned that,

1. Man does not possess an immortal soul. "The King of kings and Lord of lords; who only hath immortality." 1 Tim. 6:16. Immortality is to be sought after. Rom. 2:7. Therefore we do not possess it. It is the gift of God through Jesus Christ. Rom. 6:23. Therefore it is something that we do not inherit by nature.

2. When a man dies, the whole man, or soul, dies and goes into the grave.

3. It waits there unconscious till the voice of the archangel shall sound, when the dead in Christ will arise, the living be changed and caught up together with them in the clouds to meet the Lord in the air. This is the first resurrection. "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power." The wicked dead will not be raised till a thousand years after. See Rev. 20.

I leave the subject here, praying that God will enable you to see the beauty of this blessed truth as it is in his word. The subject is not exhausted, the proof not half used, but one "thus saith the Lord" is sufficient.

I believe the end is near; that soon the voice of the archangel will be heard, soon will he who has the keys of death and the grave unlock the prison doors and bid his jewels awake. May we so live that whether we sleep or whether we remain, we can exclaim when we hear his voice, Lo! this is our God, we have waited for him, and he will come and save us.

Sincerely yours with respect,
CHARLES W. STONE.

"Wanted."

WE want in you a Christianity that is Christian across counters, over dinner-tables, behind your neighbor's back, as in his face. We want in you a Christianity that we can find in the temperance of a meal, in moderation of dress, in respect for authority, in amiability at home, in veracity and simplicity in mixed society. Rowland Hill

used to say he would give very little for the religion of a man whose very dog and cat were not the better for it. We want fewer gossiping, slandering, gluttonous, peevish, conceited, bigoted, Christians.

Life and Mission of John.

BY ELLEN G. WHITE.

AS JOHN looked forward to the ministry and miracles of Christ, he appealed to the people, "saying, Repent ye; for the kingdom of Heaven is at hand." He was successful in his ministry. Persons of all rank, high and low, rich and poor, submitted to the requirements of the prophet, as necessary for them in order to participate in the kingdom he came to declare. Many of the scribes and Pharisees came to him, confessing their sins, and were baptized of him in Jordan. The confessions made by the Pharisees astonished the prophet; for they had exalted themselves as better than other men, and had maintained a high opinion of their own piety and worthiness. As they sought to obtain remission of their sins, and revealed the secrets of their lives, which had been covered from the eyes of men, the prophet was amazed. "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance. And think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham."

The whole Jewish nation seemed to be affected by the mission of John. The threatenings of God on account of their sins, repeated by the prophet, for a time alarmed them. John knew that they cherished the idea that, because they were of the seed of Abraham, they were securely established in the favor of God, while their course of action was abhorred of him. Their conduct was, in many respects, even worse than that of the heathen nations to whom they felt so much superior. The prophet faithfully presented to them the ability of God to raise up those who would take their place, and would become more worthy children of Abraham. He told them plainly that God was not dependent upon them to fulfill his purposes; for he could provide ways and means independent of them to carry forward his great work which was to be accomplished in purity and righteousness. John further adds: "And now also the ax is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." He impresses upon them that the value of the tree is ascertained by the fruit it produces. Though a tree may bear an exalted name, yet if it produces no fruit, or if its fruit is unworthy of the name, the name will avail nothing in saving the tree from destruction. "Of thorns men do not gather figs, nor of a bramble bush gather they grapes."

The prophet of God was impressed by the Holy Spirit that many of the Pharisees and Sadducees who asked baptism had no true convictions of their sins. They had selfish motives. They thought that if they should become friends of the prophet, they would stand a better chance to be personally favored of the coming Prince. In their blindness they believed that he was to set up a temporal kingdom, and bestow honors and riches upon his subjects.

John rebuked their selfish pride and avarice. He warned them of their unbelief, and condemned their hypocrisy. He told them that they had not fulfilled the conditions of the covenant on their part, which would entitle them to the promises God made to a faithful and obedient people. Their proud boasts of being children of Abraham did not make them really such. Their exhibitions of pride, their arrogance, jealousy, selfishness, and cruelty, stamped their characters as a generation of vipers, rather than the children of obedient and just Abraham. Their wicked works had disqualified them to claim the promises God made to the children of Abraham. John assured them that God would raise up children unto Abraham from the very stones, to whom he could fulfill his promise, rather than to depend on the natural children of Abraham who had neglected the light God had given them, and had become hardened by selfish ambition and wicked unbelief. He told them that if they were really the children of Abraham, they would do the works of their father Abraham. They would have Abraham's faith, love, and obe-

dience. But they did not bear this fruit. They had no claim to Abraham's father, or the promises God made to the seed of Abraham. "Every tree which bringeth not forth good fruit is hewn down, and cast into the fire." While they were professing to be God's commandment-keeping people, their works denied their faith, and without true repentance for their sins they would have no part in the kingdom of Christ. Justice, benevolence, mercy, and the love of God would characterize the lives of his commandment-keeping people. Unless these fruits were seen in their daily life, all their profession was of no more value than chaff which would be devoted to the fire of destruction.

The Jews had deceived themselves by misinterpreting the words of the Lord through his prophets, of his eternal favor to his people Israel.

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever. Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." Jer. 31:35-37.

These words the Jews applied to themselves. And because God had shown them so great favor and mercy, they flattered themselves that, notwithstanding their sins and iniquities, he would still retain them as his favored people, and shower especial blessings upon them. They misapplied the words of Jeremiah, and depended for their salvation upon being called the children of Abraham. If they had indeed been worthy of the name of Abraham's children, they would have followed the righteous example of their father Abraham, and would have done the works of Abraham.

This has been the danger of the people of God in all ages; and especially is this the danger of those living near the close of time. We are cited by the apostle to the unbelief, blindness, rebellion, and repeated sins of the Hebrews, as a warning. Paul plainly states that "all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." If, in these last days of peril, for the encouragement of persons in responsible positions, God in mercy gives them a testimony of favor, they frequently become lifted up, and lose sight of their frailties and weaknesses, and rely upon their own judgment, flattering themselves that God cannot accomplish his work without their especial aid. They trust in their own wisdom; and the Lord permits them, for a time, to apparently prosper, to reveal the weakness and folly of the natural heart. But the Lord will, in his own time, and in his own way, bring down the pride and folly of these deceived ones, and show to them their true condition. If they will accept the humiliation, and by confession and sincere repentance, turn unto the Lord, perfecting holiness in the fear of God, he will renew his love to them. But if they shut their eyes to their own sins, as did the Jews, and choose their own ways, the Lord will give them up to blindness of mind, and hardness of heart, that they cannot discern the things of the Spirit of God.

God cannot do much for man, because he misinterprets his blessings, and concludes that he is favored on account of some goodness in himself. It is not safe to speak in the praise of mortals; for they cannot bear it. Satan has the special work to do of flattering poor souls, and he needs not the help of the Lord's servants in this matter. How few realize the weakness of human nature and the subtlety of Satan. Many in these last days are preparing themselves for affliction and sorrow, or for complete separation from the favor of God, because of their pride and self-righteousness. They will fall, through self-exaltation.

The prophet John impressed upon the people the necessity of their profession being accompanied with good works. Their words and actions would be their fruit, and would determine the character of the tree. If their works were evil, the truth of God would testify against them. God would in no wise excuse sin in a people who had been enlightened, even if he had, in their days of faithfulness and purity, loved them, and given them especial promises. These

promises and blessings were always upon condition of obedience upon their part.

The Lord pronounced, by the mouth of Moses, blessings upon the obedient, and curses upon the disobedient. "Ye shall make you no idols," was the command of God. "Ye shall keep my Sabbaths, and reverence my sanctuary. I am the Lord. If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit." Many and great blessings are enumerated, which God would bestow; and then, above all the other blessings, he promised, "I will set my tabernacle among you; and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people." "But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant, I also will do this unto you: I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart; and ye shall sow your seed in vain; for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies. They that hate you shall reign over you, and ye shall flee when none pursueth you."

The Jews were experiencing the fulfillment of the threatened curse of God for their departure from him, and for their iniquity; yet they did not lay these things to heart, and afflict their souls before God. A people that hated them ruled over them. They were claiming the blessings God had promised to confer upon them should they be obedient and faithful. But at the very time they were suffering under the curse of God because of disobedience. John declared to them that unless they bore fruit, they would be hewn down and cast into the fire.

He specified the fruit they were required to bear in order to become the subjects of Christ's kingdom; which were works of love, mercy, and benevolence. They must have virtuous characters. These fruits would be the result of genuine repentance and faith. If blessed with plenty, and they saw others destitute, they should divide with them. They must be workers. "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, do violence to no man, neither accuse any falsely; and be content with your wages."

John gave his disciples lessons in practical godliness. He showed them that true goodness, honesty, and fidelity, must be seen in their daily life, and that they should be actuated by unselfish principles, or they would be no better than common sinners.

Unless others should be made better within the sphere of their influence, they would be like the fruitless tree. Their wealth was not to be used merely for selfish purposes. They were to relieve the wants of the destitute, and to make free-will offerings to God to advance the interests of his cause. They should not abuse their privileges, to oppress, but should shield the defenseless, redress the wrongs of the injured, and thus give a noble example of benevolence, compassion, and virtue, to those who were inferior and dependent. If they made no change in their conduct, but continued to be extravagant, selfish, and void of principle, they would correctly represent the tree bearing no good fruit. This lesson is applicable to all Christians. The followers of Christ should evidence to the world a change in their life for the better, and by their good works show the transforming influence of the Spirit of God upon their hearts. But there are many who bear no fruit to the glory of God; they give no evidence of a radical change in their life. Although they make high profession, they have not felt the necessity of obtaining a personal experience for themselves, by engaging in Christian duties with hearts of love, intensified by their new and holy obligations, feeling a weight of their responsibility in doing their Master's work with readiness and diligence.

The people thought that John might be the promised Messiah. His life was unselfish, and marked with humility and self-

denial. His teachings, exhortations, and reproofs, were fervent, sincere, and courageous. In his mission, he turned not to the right or to the left to court the favors or applause of any. He did not aspire to worldly honor or worldly dignity, but was humble in heart and life, and did not assume honors that did not belong to him. He assured his followers that he was not the Christ.

John, as a prophet, stood forth as God's representative, to show the connection between the law and prophets, and the Christian dispensation. His work and ministry pointed back to the law and the prophets, while he, at the same time, pointed the people forward to Christ, as the Saviour of the world. He raised his voice and cried to the people, "Behold the Lamb of God, which taketh away the sin of the world."

Multitudes followed this singular prophet from place to place, and many sacrificed all to obey his instruction. Kings, and the noble of the earth, were attracted to this prophet of God, and heard him gladly. As John saw that the attention of the people was directed to him, thinking that he might be the Coming One, he sought every opportunity to direct the attention of the people to One mightier than himself.

Reasonable Service.

"I RESEARCH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12: 1.

Is it not reasonable to suppose, if an opportunity be offered us to become re-instated in the Edenic glory which we have lost by sin, that we will do the utmost in our power to secure the proffered good; that we will pursue that course of action that best harmonizes with Edenic purity?

Knowing, as we do, that perception and volition are largely affected by physical conditions, will we not conform strictly to hygienic principles in the exercise of all our bodily functions? Our bodies may become temples of the Holy Ghost; but no impurity can exist where he abides. Our life and health depend largely upon what we eat and drink. We cannot serve God as well when diseased in body as when in the enjoyment of sound health. Is it not reasonable, therefore, that we should be required to seek, and maintain, our highest moral, mental, and physical well-being.

The food upon which swine are fattened effects the texture of their flesh in a marked degree;—corn-fed pork being hard and firm in texture; shack or mast-fed, oily; and slaughter-fed, soft and flabby, quickly putrefying. A horse fed upon corn will fatten; but, if fed upon oats, he will have more muscular strength. A dog fed from his master's table, and kindly treated, will be gentle in disposition; but if fed upon raw flesh, he will become fierce and quarrelsome, and more subject to hydrophobia. The boa-constrictor is a dangerous antagonist when hungry; but when fed to repletion, a child might walk up to it with safety, and strike off its head.

Overfeeding stupefies both man and beast. It is the acme of bliss for a hog to gorge himself with filth, and then lie in a slough and grunt. The Esquimaux gorge themselves with walrus blubber, and grow fat, and stupid, activity only returning with a scarcity of provisions.

With the belle, in the interior of Africa, obesity is associated with beauty; and when seeking a matrimonial alliance, she suffers herself to be shut up in a small room, and fed upon drough made from the seeds of a plant indigenous to the country, until she reaches the maximum dimension, and avoirdupois.

Belles of America use rouge to give to their cheeks a glow of apparent health and beauty of which intemperance has deprived them; and they will eat cloves and other spices, to disguise a bad breath, when a proper attention to diet would generally remove the difficulty.

I once heard a lady remark, when a friend complimented her upon her healthful appearance, "I am quite healthy; the flesh of my arms is hard and firm." Another remarked, "My flesh is soft and flabby; my health is not good." Doubtless their dietetic habits had something to do with their physical conditions.

Fruits, vegetables, and grains, supply to the human system all the nutriment that it requires. Had man never sinned, no animal would ever have been slaughtered for his use; nor will there ever be in the new earth.

It cannot be that the blessing of God will

fail to attend our efforts to return to that which we have lost by sin. All that we can do must be done, on our part, and then God will save us by a miracle of his grace. Was not the blessing of God more manifestly with Daniel in his abstemiousness, than with the quail-eaters in the camp of Israel?

Every exertion, mental, or physical, wrung from the system by stimulants, exhausts a portion of its vitality. Flesh-meats possess this quality in a small degree. Alcohol stimulates the muscles of the system; so also does chocolate, in a small degree. Coffee stimulates the blood, especially that portion of it that nourishes the animal passions; oysters, cloves, &c., have a similar effect. Tea affects the nervous system, and dyes the skin. Tobacco is filthy, and prolific of disease. The use of tea, coffee, tobacco, and most of the condiments now in use, were unknown to the ancients.

Lycurgus, the Spartan lawgiver, to guard against private excess, ordained that all meals should be eaten in public. Their food consisted of black broth or soup, coarse bread, cheese, and figs. No flesh was eaten at their entertainments, and no rude or immoral conversation allowed; but sallies of wit were permitted. Upon the Roman athlete, strict temperance was enjoined. He was required to eat that which he did not like, to abstain from all delicacies, observe regularity in diet and exercise, use no wine, and restrain the animal passions. After entering the list, he might not only fail to win the prize, but might receive bodily injury and insult. Those who won the game, received a crown of laurel, pine, or parsley, which quickly withered away.

Pugilists and circus actors of the present day go through a similar course of training. They do it to obtain a corruptible crown; but we an incorruptible. So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.—PAUL. Fullness of bread was a sin of Sodom; and gluttony in the days of Noah, finds a counterpart in the excess that abounds in the days of the coming of the Son of man. Is it not our duty fully to escape the corruptions that are in the world through lust, and so cleanse our bodies that we may present them to God, an acceptable and living sacrifice? It is our reasonable service. A. SMITH.

Light.

NOT only has our kind Benefactor given light to enliven and beautify nature, but an inward light is provided to gladden the soul of the righteous and the upright in heart. None but those who seek this light and joyfully walk in it, are blessed and benefited by its gentle rays. From the fall of man, until the present time, God has provided this light for his people.

Each generation has had its present truth, to accept or reject; and to the righteous it has been the light to keep and guide them in the way to Heaven. Ancient Israel had their offerings and sacrifices, to keep them near to God; the ribbon of blue, to keep them a distinct people, and a healthful diet, which rendered them strong to endure hardship without complaint. Prosperity attended them while heeding these lights given, while disaster and defeat were their portion when they disobeyed the precepts of Jehovah. When Jesus came, he introduced new truths and new light, but the humble lessons of the wise Teacher were repulsive to the self-righteous Jews. They rejected the light, crucified the Son of God, were cast off, and became extinct as a nation. The veil to this day has not been removed, so they wander in darkness.

The light of truth visited the darkened regions of Europe, and for a time paganism yielded to its beneficent teachings. But ambitious men and proud monarchs loved not the humble way pointed out by a wise and just God, so they followed their own ways, and in their zeal, thought to bring all men to conform to their views. Darkness soon covered the earth, and, for generations, the feeble rays of light were only seen amid the fastnesses of the Pyrenees, and occasionally in other parts of the land, when some bold reformer dared to expose his life for the truth.

During the "dark ages," ignorance and superstition enshrouded the minds of men like a funeral pall, and the powers of darkness prevailed against the light. Like the surges of the sea, persecution swept millions of the devoted light-bearers from the earth.

But the prayers of God's people were treasured up in the sanctuary of Heaven. The time drew near for the destroyer to be destroyed. From a monk's cell at Wittenberg, and a shepherd's cot in the Alps, came the humble instruments to proclaim the truth, and bear aloft the light that gives life and peace to the repentant sinner. Error trembled and darkness fled before it. Justification by faith in Christ, and not works, was the light given by God in the Reformation. The light that truth sheds forth upon her devoted followers, never made the heart of man more glad than when it broke the shackles of error and destroyed the power Romanism had so long held over the minds of men.

Since then, from time to time, new truth has emanated from the same great source of light to gladden the hearts of men. But it is for us in these last days to understand the final mystery of man's salvation. New truths and greater light have been reserved for this age and generation. The commandments of God—in which a breach has long been made—and the testimony of Jesus are to be the burden of the church triumphant. The Spirit of prophecy, pointing out sins and errors, and making known new duties, will be manifest. Those rejecting this light, after a clear conviction of its necessity and importance in the last church, and those neglecting the reproofs given, will alike come short of the favor of God. The time is near at hand when the earth will be lighted by a message that will startle and alarm the world. But first, a few tried ones, like the remnant of Gideon's army, must be fitted to proclaim this message. Not all who profess this truth will share in this blessing; but those who obey from the heart may hope to be chosen of God to awaken a sleeping church and save a remnant to hail the advent of a soon-coming Saviour.

Yes, all the light of the past is ours, and additional rays are shining on our pathway. Let us then heed the admonition of our Lord, "Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light."

CALVIN GREEN.

Battle Creek.

The Angel of Rev. 18.

IN the 18th chapter of Revelation, John saw an "angel come down from Heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Again, we read in Spiritual Gifts, "I saw angels hastening to and fro in Heaven; they were descending to earth, and again ascending to Heaven, preparing for the fulfillment of some important event. Then I saw another mighty angel commissioned to descend to earth and unite his voice with the third angel, and give power and force to his message; and great power and glory were imparted to the angel. And as he descended, the earth was lightened with his glory. The light which went before and followed after this angel penetrated everywhere."

Now, when I see the means that are put in operation to scatter the light of present truth, broadcast throughout the land, and see how fast the way is being prepared for the loud cry, I think that this mighty angel is about to descend to earth; and the thought that it may be so, sends a thrill of joy through my heart. When I see the spirit of labor and consecration which is settling on the church, I think, Is not this the very work to prepare them for the refreshing? God has sent the spirit of labor on the church as they press into the work. They feel perhaps more than ever before the want of entire consecration to God; of a living, active faith, a faith that takes God at his word, that, while we pray for his blessing on the efforts put forth for conviction to rest upon those who investigate, the seed sown may spring up in every honest heart. It must, and will have a great tendency to draw us nearer to the Lord, to seek a higher state of grace, and to be guided in judgment, and fully fitted for the work. While angels might rejoice in this work, God has committed it to his people. How many will seek a preparation and engage in this closing-up work? May God speed on the work. C. LAWTON.

Adams Center, Jeff Co., N. Y.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JAN. 14, 1873.

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

God's Dealings with His Creatures.

"SHALL not the Judge of all the earth do right?" asked an eminent servant of God in the opening pages of revelation, Gen. 18 : 25; and when all is finished, the redeemed, looking over all God's dealings with man, exclaim with fervent lips, "Just and true are thy ways thou king of saints." Rev. 15 : 3. It is objected that we should raise no question regarding the justness of the doom to which God may devote any portion of our race; because we are not able to judge of his ways. Of things with which we are imperfectly acquainted, or which are above our comprehension, this is undoubtedly true; but respecting our relation to God, the light in which he looks upon sin and the disposition he will finally make of it, he says to us, "Come let us reason." We are never called upon to form an opinion or a decision in regard to things respecting which we are incapable of judging; but we are called upon to reverence God, as a God of love, wisdom, justice and mercy. We must therefore be capable of judging of his character, his mercy, his love, his wisdom, and his justice. Are these characteristics displayed in his future dealings with the wicked, according to the view generally promulgated by the churches of the present day? The question to be decided is this: Is an eternity of torture so intense that the severest pain a person can suffer on earth is but a faint shadow of it, any just punishment for any conceivable amount of sin committed by the worst of men, during the brief period of our mortal life? What is our present life? Something for which we did not ask; something given us without our knowledge or consent; and, in the forcible language of another, "Can any abuse of this unasked for gift justify the recompense of an existence spent in unending agony?"

Between the sins committed in this finite life, and the fiery torment of hell continued through numberless millions of ages, and then no nearer its end than when the first groan was uttered, there is a disproportion so infinite, that few attempt to rest that eternal misery on merely the sins of the present life; and they endeavor to vindicate God's justice in the matter, or at least to apologize for his course, by saying that the sinner continues to sin, and that is the reason why he continues to suffer. The guilt of all the sins done in the body are soon expiated in the fiery flame; but then they must suffer for the sins committed after they left this mortal state, and commenced their life of agony in hell. And here they are represented as sinning faster than the inconceivable woe of hell can punish. It is affirmed of them, as quoted from Benson last week, that "they must be perpetually swelling their enormous sums of guilt, and still running deeper, immensely deeper, in debt to divine and infinite justice. Hence after the longest imaginable period, they will be so far from having discharged their debt that they will find more due than when they first began to suffer."

In like manner Wm. Archer Butler, in his sermon on Future Punishment, says:—

"The punishments of hell, are but the perpetual vengeance that accompanies the sins of hell. An eternity of wickedness brings with it an eternity of woe. The sinner is to suffer for everlasting, but it is because the sin itself is as everlasting as the suffering."

Do the Scriptures anywhere thus speak? Do they not affirm, not once or twice, but over and over again, that the punishment of the future is for the sins of the present time? It is for the sins in which the sinner dies, not for what he commits after death, that he is to suffer future retribution. Eze. 18 : 26. The works for which we are to be brought into judgment (and for no others can we be punished) are the works of this present life. Eccl. 12 : 14. And Paul testifies, "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5 : 10. It is for the sins done by human beings in the body, in this present life, not for what they will commit as lost spirits in hell, that they are to answer at the judgment seat of Christ, and for which they are to receive a just

retribution. And if everlasting misery is thought to be too much for this, we are not at liberty to throw in *post-mortem* sins to balance the excessive punishment. If eternal torment cannot be defended as a just punishment for the sins of this present life, it cannot be defended at all.

To illustrate: Suppose in an earthly tribunal the judge should sentence a criminal to a punishment altogether too severe for the crime of which he had been guilty, and then should endeavor to justify his course by saying that he gave the sentence because he knew that the criminal would deserve it by the sins he would commit after he went to jail! How long would such a judge be tolerated? Yet this is the very course attributed by learned doctors of divinity, to the Judge of all the earth, who has declared that he will do right.

On the supposition that eternal torture is to be inflicted as the penalty for a life of sin in this world, were man asked if God's conduct in this respect was just, his own innate sense of justice, not yet wholly obliterated by the fall, would prompt him to a universal and determined, No! The framers of different religious systems have felt this, and seem to have searched sharply for some avenue of escape from the fearful wrong of this horrid theory. So Plato had his Acherusian lake from which at least some of the wretched sufferers in Tartarus, after a purgative process might issue forth again to the upper air. Augustine following Plato in his notion of an abode of unending pain for some, had also his purgatory from whence others might find a road to Heaven. Rome has only a purgatory, the fires of a finite period, for the millions within her communion. Origen conceived of a purgatory wider than Plato's, Augustine's, or Rome's, from which all should at length be restored to the favor of God.

The churches of the Reformation have generally accepted of Augustine's hell, but denied his purgatory. In the Protestant denominations therefore we have this doctrine in its most horrid aspects. And it is no marvel that many who have felt compelled by their creed to accept it, have shrunk from its advocacy, and have tacitly, if not openly, confessed that they could heartily wish it were a lie.

Saurin at the close of one of his sermons thus speaks:—

"I sink, I sink, under the awful weight of my subject; and I declare, when I see my friends, my relations, the people of my charge,—this whole congregation, when I think that I, that you, that we are all exposed to these torments; when I see in the lukewarmness of my devotions, in the languor of my love, in the levity of my resolutions and designs, the least evidence, though it be only possible or presumptive, of my future misery, I find in the thought a mortal poison, that diffuseth itself through every period of my existence, rendering society tiresome, nourishment insipid, pleasure disgusting, and life itself a cruel bitter. I cease to wonder, that the fear of hell hath made some melancholy, others mad; that it hath disposed some to expose themselves to a living martyrdom, by fleeing from all commerce with the rest of mankind, and others to suffer the most terrible, violent torments."

Albert Barnes, the well-known preacher and commentator, speaks on the same point as follows:—

"I confess when I look upon a world of sinners and of sufferers; upon death beds and graveyards, upon the world of woe filled with hosts to suffer forever; when I see my friends, my parents, my family, my people, my fellow-citizens; when I look upon a whole race all involved in this sin and danger, and when I see the great mass of them wholly unconcerned, and when I feel that God only can save them, and yet he does not do it—I am struck dumb. It is all dark, dark, dark to my soul, and I cannot disguise it.—Sermons, pp. 124, 125.

Such is the effect of the doctrine of eternal misery with some, according to the confession of its own advocates. No one can say that such effects are either good or desirable. And why does it not have this effect upon more? We answer, it is because the lips only mechanically assent to what the heart and reason either will not try to realize, or else do not seriously believe. Says Bishop Newton:—

"Imagine a creature, nay, imagine numberless creatures produced out of nothing. . . . delivered over to torments of endless ages, without the least hope or possibility of relaxation or redemption. Imagine it you may, but you can never seriously believe it, nor reconcile it to God and goodness."—Dissertation, No. 60.

But the majority are affected by it far differently. Every better emotion of their nature

revolts at the idea, and they will not accept it. They cannot believe that God is thus cruel, tyrannical, revengeful, implacable; the personification, in short, of every trait of character, which when seen in men here, we consider unmistakable marks of debasement and degradation; and believing the Bible and Christianity to be identified with such teaching as this, with equal promptness they too are rejected and cast away. But here we need not enlarge. Probably no one will read these lines under whose observation some case has not come of persons driven into skepticism, yes, driven and held there, by the popular doctrine of eternal misery—a doctrine which has been well described by a Christian writer, as "a theology that is confused, entangled, imperfect, and gloomy; a theology which, while it abundantly breeds infidelity among the educated classes, fails to spread through the body of the population, and but dimly, or only as a flickering candle enlightens the world."—I. Taylor.

But how is it with the view we have tried to present? Quite the reverse as our own observation proves. Instances have come under our immediate knowledge of persons who, when they saw the divine harmony of God's system of government, as brought to view in his word, when they saw the just and reasonable disposition which the Bible declares that he will make of all those who will persist in rebellion against him,—a disposition in which justice and mercy so beautifully blend, have been able to take that Bible and say for the first time in their life they could believe it to be the book of God. And believing this, they have been led to turn their feet into its testimonies, and strive by obedience to its plain requirements to escape a doom which they could see to be just, and therefore knew to be certain. This has been the experience of many. Let, then, the impression no longer exist, and the assertion no more be made, that these views tend to irreligion and infidelity. Their fruits everywhere show just the reverse.

Can it then be wondered at that we should be solicitous to disabuse the minds of the people in this respect? Shall we not have a zeal for the Lord, and be untiring in our efforts to wipe off from the book and character of God, the aspersions which are by this doctrine cast upon them? God represents himself to his creatures by the endearing name of Love; he declares that he is very pitiful and of tender mercy, long suffering and slow to anger, not hasty to execute sentence against an evil work, not gratified in any manner by the death of the wicked, and not willing that any should perish; he declares that he delighteth in mercy, that he will not contend forever, neither be always wroth. And can it be that while thus representing himself to the inhabitants of earth, he was kindling fiery torture on multitudes of wretched beings in the dreary regions of hell, feeding their flame with his incensed fury; preserving and tormenting them in infinite indignation, exerting all his divine attributes to make them as wretched as the capacity of their nature would admit, and maintaining a fixed purpose to do this through the endless ages of eternity! If not, "what a portentous error must it be!" How fearfully is his character misrepresented! What a bold and audacious libel is uttered against his holy name!

The root and trunk of all this, is the "taken-for-granted" position that the soul is immortal. But search through your Bible and see if you find it so. See if you will not rather be prepared to exclaim with the eminent commentator, Olshausen, that "the doctrine of the 'immortality of the soul,' and the name, are alike unknown to the entire Bible." Comment on 1 Cor. 15 : 19, 20. See if you can find the death that never dies, and never-dying soul. If not, we ask you to reject the idea at once as a most dangerous and destructive error. Men are thus rejecting it. The heaven is working in the public mind. Men are growing suspicious of the truth of a declaration, first uttered by a not over-truthful character in Eden, perpetuated thence through heathenism, and at last through the medium of the mother of harlots, disseminated through all the veins and channels of Orthodoxy. But truth will work its way up, however deeply the rubbish may have been heaped upon it; and before the bright rising of its light, all antiquated superstitions and traditional dogmas will lie exposed in their native deformity.

Thefts never enrich, alms never impoverish, prayers hinder no work.

Benjamin Franklin and Horace Greeley.

THESE great men in some respects served well the day and generation in which they lived, and no period has been more eventful than that which is bounded by the years of their activity.

Franklin, in 1772, witnessed the commencement of the century which terminated as Horace Greeley, in 1872, closed his earthly career. The contrast between the ages in which they lived is doubtless greater than that between any other since time began.

The growth of our own country, the increase of its population, the accumulation of its wealth, and its abundant resources, well illustrate the rapid strides with which the world is moving.

Then, about two million of souls constituted the population of the United States of America; now, its numbers can be set down at thirty-nine million. Then, it had no treasury that it could call its own; while in 1872, its expenditures are reported to have been three hundred and seventy-seven million, four hundred and seventy-eight thousand, two hundred and sixteen dollars (\$377,478,216), while its receipts amounted to four hundred and eighty-four million, four hundred and two thousand, five hundred and seventy-three dollars (\$484,402,573), and the total valuation of the United States for 1869, was twenty three billion, and four hundred million dollars (\$23,400,000,000).

Then, it was without resource; now, its extensive commerce, its numerous manufactories, shipyards, arsenals, &c., and its unparalleled agriculture, producing food for its living millions of man and beast, show that its resources are exhaustless.

Then, it is stated that Benjamin Franklin, the Postmaster General of the American colonies, by appointment of the crown, made his official inspection of the principal routes in his gig. The report from the same office in 1872 shows a total of seven thousand, two hundred and fifty-nine (7,259) post office routes in operation, aggregating in length two hundred and fifty-one thousand, three hundred and ninety-eight (251,398) miles, which would require six years and a half of incessant railroad traveling, at the rate of one hundred and twenty miles per day, to pass over the routes. And the total weight of the mails exchanged with European countries exceeded eight hundred and twenty tons.

Though Benjamin Franklin reached heavenward, caught and tamed the lightning, Horace Greeley lived at a time when it could speak the English language; and employing it as an agent, could converse with a friend in the old world as if face to face. While the Prussians were throwing their missiles of death into Metz, he could inform the numerous readers of the New York Tribune that a terrible battle was raging in France. At the same time that the devouring element was doing its work, the buildings falling, and the volumes of flame and smoke were ascending, he knew that the news-boys, in the streets of London and Paris, were screaming Fire! Fire! and announcing that Chicago and Boston were in flames. He could also have witnessed the destruction completed, and the work of rebuilding in progress, in the same time it would have taken to inform the people in Benjamin Franklin's time that such calamities had occurred.

Benjamin Franklin was compelled while journeying from place to place to ride in his gig, or trudge along on foot. But Horace Greeley could step into one of Nahum's chariots at New York city and in seven days find himself safely landed at San Francisco. And should he continue his journey westward, he could reach his family again in New York city, from the east, having made the entire circuit of the world in eighty-five days.

In speaking of the number of years that he lived, the New York Herald says:—

"Horace Greeley, aged sixty-one years and nine months," will probably be the record on the great publicist's tombstone. But comparison of the life which he lived with that of Benjamin Franklin shows the life of Horace Greeley to have been that of a Methuselah. Franklin thought himself lucky if he crossed the Atlantic in thirty days, or made the journey from Philadelphia to the city of his boyhood in nine or ten days; while in Horace Greeley's time a trip to Europe had become so trivial an event that on one occasion when he had business in London, he sat at his desk preparing copy for the next day's Tribune until the half hour before the steamship cast off her moorings, and then, with hardly a "good-bye" to anybody, he picked up a valise full of clean linen, and trudded off as though on a mere flying visit of a few weeks to a friend. It was not uncommon to see the great editor at his desk on Sunday, and hear from him by telegraph in Wisconsin or Minnesota on the next Saturday; and whenever any important action on the tariff was pending in Washington, the clerks in the Tribune counting-room were often really unable to tell a visitor whether he was in his little room up-stairs or in the federal city. He was an unremitting reader, and whether traveling from New York to San Francisco or taking a momentary rest after writing one of his pungent leaders, he studiously informed himself of the actual condition of the civilized world as reported by the telegraphers of the day. Thus steam and electricity gave him years on years of knowledge that Franklin could not command. Add to this the wonderful fertility of a brain which could, as Horace Greeley did in his late visit to the west, make in a single day twenty-two such speeches as many men would have required months to prepare, and we may make a faint estimate of the number of years that he really lived.

Why this contrast? Why these facilities of communication, and modes of traveling, and all the wonderful inventions that have appeared

Pass None By.

WHILE I was out a few days since trying to get subscribers for the REVIEW, *Instructor*, and *Reformer*, and not having very good success, at first, I thought I had one thing to console me whether I succeeded in obtaining any subscribers for the above-named periodicals or not: If I tried, and failed to get any, I should feel that I had done what I could. If I obtained one subscriber for either of these papers, I should feel well paid for all the effort that I made.

And more than that, I learned how easy it is for me to be mistaken. Before starting out, I had my mind on a few families that I thought would take the *Instructor*, if others did not; because the parents of these families were professors of religion, and had quite a number of children. In this, I was mistaken; but as I was calling at every house on the road, I obtained two subscribers for the *Instructor* where I did not think they would want it at all; only called because I did not wish to pass any by.

Brethren and sisters, let us not pass any by; for we are too short sighted to decide who will, or who will not, read our publications.

At one place where I called, the father was a professor of religion, and I asked him if he would subscribe for the *Instructor* for his children. He said he did not feel able to take it, but at the same time he had a chew of tobacco in his mouth. Twenty-five of such, would nearly or quite pay the price of the paper for a year.

SAMUEL J. HERSUM.
Belgrade, Me., Dec. 10, 1872.

Work.

"Go work in my vineyard; and whatsoever is right, I will give thee." None are excepted. And no excuse will avail; for it is in vain to say, "Lord, Lord," while we do not the things that he requires. And if we are not at work for God, it is because we are sluggards, or else desirous to do something, to which we are altogether unsuited. In either case we sin against "the Master." He has told us to learn of him. And we must study to be workmen. He requires no impossibilities at our hands, but our wills must be brought into subjection to his, and obedience rendered. Then we shall "not despise the day of small things." "Cups of cold water" will be freely given "in the name of a disciple." "Widow's mites" will be plenty, and we shall not pass by, on the other side, any of the crushed and suffering sons and daughters of Adam.

Oh! there is plenty of work, "but the laborers are few." Pray the Lord to send more laborers! Every time a soul is converted, that prayer is answered. The convert may not be a public speaker, a Paul, or Apollos, but he will be a laborer, a living witness to the "grace of God that brings salvation." The perishing are all around us, and directly personal effort is required of every one to snatch them as brands from the burning. And no matter who works, God only can give success. All can do something. We can deal justly, live soberly and righteously; even our very looks may do good, while sympathy and kind words are powerful agents in winning souls to Christ. Then whatsoever our hands find to do, let us do with our might, "for we know not which shall prosper, this or that."

And what inducements to be faithful; for if we turn a sinner from the error of his ways, a soul is saved from death, "And they that turn many to righteousness shall shine as the stars forever and ever." Go work! "Let no man take thy crown."

L. A. CARTWRIGHT.

Let the Weak Be Strong.

It seems to me if any had ever doubted the truthfulness of our positions, that the constantly accumulating evidences in their favor would banish all such doubts. God has come very near to the nations in judgments, and to his people in pointing out their sins, yet how few of us have fully heeded the warnings. If the verdant fields of the new earth could be discerned by mortal eyes, this world with its allurements would fail to hold our affections for a moment; yet it is just as real, and soon to be revealed, and this mortal put on immortality.

It almost seems as if some desired first to seek earthly enjoyment, its honor and applause, or its outward adorning, and then, if it could be done, obtain the kingdom of God; but it will never be secured only by those who seek it *first*, knowing all other things will be added as they have need.

Some of the young plead ambition, a desire to be something in the world, or a love for the beautiful, as excuse for following foolish fashions. What honor so exalted as that which comes from God? I too have ambition—nothing short of a crown and to awake in Christ's likeness will satisfy me. Love of the beautiful! Ah! yes; but the artistic arrangement of colors for personal adorning, the artificial of so many kinds, will soon be food for flames. The delicate tints of sunset, the lily's spotless purity, the rosebud's perfect beauty, all tell us, God gave this heart hunger for the beautiful; and if circumstances are such it can not be fully gratified here, in that bright homeland of the soul will be given to each all they have capacity to enjoy. Flames can never destroy, summer's heat scorch, or winter's frost chill.

Some, growing discouraged, say, "I know this is the truth, but I am often overcome, and the way is so difficult, it is of no use for me to try." Dear disheartened one, what if Jesus in Gethsemane's garden had said, I can never drink of the cup. What if on Calvary's mountain he had refused to die that fearful death! Would his triumph over Satan in the wilderness have purchased redemption for lost man? Oh! no. Neither will our former struggles and triumphs avail anything if we lay the armor down now. Think for a moment how near we are to those pearly gates, and who can rest satisfied without a passport through into the city of God? There are but a few more days for tears to be shed, and tried hearts to be true, ere victory shall crown the well-fought battle, and sweet release and rest follow the constant struggle to keep free from influences that would bind us to earth. And,

"The pilgrim layeth his sandals down
For the victor's palm and conqueror's crown."
Then "say to the weak, be strong;"
and to all, "lift up your heads, for your redemption draweth nigh."
Beautiful rest—to be weary no more,
Beautiful calm where billows ne'er roar,
Beautiful home 'mid Eden-like bloom,
Will it be ours when Jesus shall come?
MARY MARTIN.

West Rindge, N. H.

The Tongue of Slander.

WHEN arguments, founded on false theories, fail to shake our confidence in the third angel's message, then the bigoted opposers to present truth resort to slander. Would not these professedly pious people do well to heed the advice of the learned Gamaliel? "Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Acts 5: 38, 39.

They cry, Away with the law; give us the gospel. We are walking in the footsteps of Jesus. But are they manifesting the spirit of the Master, while ridiculing others? Are they living out the principles he wished to inculcate, when he said, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another?" John 13:34. Have they not forgotten that the great apostle to the Gentiles has said, "Now, if any man have not the spirit of Christ, he is none of his?" Rom. 8: 9. It seems to me, they are not, with all their boasted piety, living up to the golden rule. But it matters not to us, if we are walking humbly before God. We remember that Jesus has said, "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake," Matt. 5: 11, and we are led to exclaim with the psalmist, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" "For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock." Ps. 27: 1, 5. Our only fears should be, when persecution arises, lest it be for our faults.

May the Lord help us, who have accepted present truth, to live so humble, and let our light so shine before men, that they may see our good works, and glorify our Father which is in Heaven. Matt. 5: 16. Oh! that we might get our hearts so imbued with the love of truth that we would be willing to sacrifice self upon the altar, and present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. Let us be in earnest. Eternal life is at stake, precious souls for whom Jesus died are perishing. The last message of mercy is being given, and soon will close.

For "the great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly." Zeph. 1: 14.

Then how important it is, that we use all our energies to win others to the truth. Let us be faithful. For yet a little while, and he that shall come will come, and will not tarry. Heb. 10: 37. Then let us be ready to meet our soon-coming Lord. Fear God, and keep his commandments; for this is the whole duty of man. Eccl. 12: 13.
P. A. CLOUGH.

A Peculiar People.

THE true people of God have been a peculiar people in all ages of the world. Their manner of life, their desires and expectations, have differed widely from those of the world around them. While the masses around them have lived in careless indifference, paying but little or no regard to the teachings of God's word, they have ever been zealous to maintain good works. They have diligently searched the word of God as for hid treasures, and as the light has gleamed from its sacred pages, they have rejoiced in that light, and walked in it, that they might form characters such as God would approve. They have ever been zealous for the honor of God, the glory of his cause, and the advancement of his work in the earth. They have walked in all the commandments and ordinances of the Lord blameless, and hailed with joy as a token of divine favor, each ray of increasing light given to guide them through the perils of the way.

As the evidences increase of the near approach of the long looked for, and greatly to be desired, advent of our Lord and Saviour Jesus Christ, the contrast between the people of God and the world will be more marked, and the distinction and peculiarity more apparent. While the worldling, the infidel, and even the professed church, will be trampling under foot the law of God, and exalting in its stead human laws, the remnant of God's heritage will reverence his holy law, and honor him by obedience to its precepts. While the world at large are being "overcharged with surfeiting, and drunkenness, and cares of this life," the humble followers of Jesus will practice the lesson of self-denial, and temperance in all things, cleansing themselves from "all filthiness of the flesh and spirit, perfecting holiness in the fear of God." The gay, giddy throng will be seeking for happiness in this life, reveling in its pleasures, its follies, and its fashions, while the people of God will be seeking for righteousness and meekness, that they may abide the day of wrath, and escape the terrible destruction which awaits the ungodly.

And thus will the work go on. The careless, the indifferent, and the ungodly, will revel amid earth's pleasures, and live in wantonness. The professed church, at ease in Zion, will be lulled to rest in carnal security by the siren voice of the arch-deceiver as he heralds forth the cry of "peace and safety," "a good time coming," &c. The poor, despised followers of Jesus will give heed to the sure word of prophecy as unto a light that shineth in a dark place. And while wading through persecution, tribulation, and anguish of soul, they will gird the armor of God more closely about them, and "live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Dear reader, which company will you choose? Will you seek for present enjoyment, follow the inclinations of the carnal heart, and be at enmity with God? If so, will you dare presume upon his mercy? Can you hope for salvation after a life of rebellion against the pure principles of Heaven? "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Gal. 6: 7, 8. The declaration is plain. God has spoken, and his word will not return unto him void. Those who share in the glorious rest promised to the saints, must live for it. A life of noble sacrifice, cheerful obedience, and earnest, faithful devotion to the cause of God, will secure for us eternal life and unending pleasures in the kingdom of God. May we be wise, and choose a name and place among the self-denying, cross-bearing,

humble followers of Jesus. "And let us not be weary in well doing; for in due season we shall reap, if we faint not."

"Our Saviour is faithful, his promise is sure,
To all who bear trials, hold fast and endure."
M. E. GUILFORD.

Castalia, Ohio.

Murmuring.

No sin, it seems to me, leads to a greater train of evils than that of murmuring. When indulged in, it destroys all the happiness we might otherwise find in all the daily incidents of life; and not one good can grow out of it.

It makes God a being of justice and judgment only, and not one of mercy and love. It causes us to overlook the daily blessings from his hand. It holds before us the evil of life, until we see only evil. It places good beyond our reach; not because it does not exist, but because we do not have eyes to see it. It makes us unhappy, and our friends unhappy around us.

By indulging in this sin, we become impatient, and speak unkind words to our best friends. It causes us to think evil of them, and thus casts a shadow upon the walls of our homes. It does not help in the duties of life. It does not give us good appetites. It does not help us in preparing food for our tables. In reality, it makes dyspeptics of us. It destroys our health and spirits; in fact, nothing good can thrive where it exists. It will not live in a Christian heart.

Notwithstanding all its sad results, how small a thing may cause a murmur. Disappointed hopes, or crossing of the will, and a seed is sown. It grows and flourishes. It is watered by the tempter, expands and increases in strength, until it becomes actual rebellion.

But how may this dreadful, evil be overcome? Jesus only can soften our hearts by the dew of heavenly grace—then may they be washed from it by his precious blood. If we come to him with deepest contrition of heart and brokenness of spirit, he will not turn away our prayer nor his mercy from us.

How ashamed I am of the murmurings of my heart! But shall I give up the battle, and give the ground to the enemy? No, I cannot. Jesus lives. His mission of mercy is not ended. I will seek his throne. I lay myself, my will, my all, upon his altar. I will be zealous and repent. I will prepare my heart, that he may come into it. I will arise and open the door. Oh! what salvation is this; and is it for me? I have grieved Him away. My heart has not been in readiness to receive him. He could only turn away his face from me. But again I hear his voice. He does not speak in wrath. He knocks at the door of my heart. He would speak peace to me. He invites me to come to him, and he would wash away my sins. I am unworthy of such love as this. May I never grieve away his Holy Spirit.

"Soul, then know thy full salvation,
Rise o'er sin, and fear, and care,
Joy to find in every station
Something still to do or bear.

Think what Spirit dwells within thee,
Think what Father's smiles are thine,
Think that Jesus died to win thee,
Child of Heaven, canst thou repine?"

M. D. AMADON.

NO NIGHT so dark as to have hindered the coming day, nor a storm so furious or dreadful as to prevent the return of warm sunshine.

Obituary Notices.

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

DIED, in South Lancaster, Mass., Dec. 12, 1872, of consumption, sister N. A. Webster, wife of Bro. Daniel C. Webster, aged twenty-five years and two months.

In the death of sister Webster, the church has sustained a great loss. She was one who never caused trouble, but who was always ready with cheerfulness to bear the burdens of the way. She was an efficient member of the Vigilant Missionary Society, and we have frequently had the pleasure of knowing that her letters have been the means of good to those who were in difficulty and danger. She desired that her clothing should be distributed by the society among those who were in need. She possessed the spirit of consecration and of sacrifice to such an extent as to render her a worthy example to all who knew her. She was prompt in her attendance upon the house of God; always in season, and ever ready to bear her testimony for Christ. She observed the Sabbath of the Lord about five years. We mourn her loss, but we sorrow not as those who have no hope. May God comfort her sorrow-stricken husband, and tenderly care for her little boy.
J. N. ANDREWS.

DIED, in Atlantic, Cass Co., Iowa, Dec. 5, Frank W., son of J. W. and Mrs. Carrie B. Page, aged eleven months and twenty-two days.
MRS. ABIGAIL P. JAMES.

