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

Trust.

O Lord! thy praise is great,
All things then didst create.
For all thou madest is good;
All things thy blessings share;
All are beneath thy care,
Both great and small.

Thou dost the lilies clothe, the ravens feed,
And me thy image make, to try
Thy faith, and to bring forth;
Thou wouldst not have me eat
Thy own in vain; the day
Of the Lord I will extol.

Counsel I need, and aid,
Friends have their trust betrayed,
On thee my hope is stayed,
Now and forever.

Be thou still nigh.
To make me fly;
Nor will I brood them or prolong their stay.
Sufficient are the, evils to the day.
Nor will I think of the worm that dieth, and the venom of the serpent.

Trust, not, even as others have trust, in the savor of the grave.
To the living can we say thus:

Thy love is great, O Lord,
Thou knowest the spirit of man, whether he is wise or foolish;
Thou knowest the spirit of the just, as well as the spirit of the sinner.

The State of the Dead.

BY JOHN MILSON.

Author of "Paradise Lost."

(Concluded.)

There is no proof that has been given of the death of the whole man. But lest recourse should be had to the sophistical distinction that, although the whole man dies, it does not therefor follow that the whole of man should die, I proceed to give similar proof with regard to each of the parts—the body, the spirit, and the soul, according to the law of nature expressed above.

First, then, as to the body, no one doubts that it suffers privation of life. Nor will the same be less evident with regard to the spirit, if it be allowed that the spirit, according to the doctrine previously laid down, has no participation in the divine nature, but is purely human; and that no reason can be assigned why, if God has sentenced to death the whole of man that sinned, the spirit, which is the part principally offending, should alone escape from the appointed punishment; especially since, previous to the entrance of sin into the world, all parts of man were in state immanent, and that, since that time, in pursuance of God's

These translations are according to the Septuagint, Vulgate, Chaldee Porphyrians, Syriac, and Arabic versions.
CHAPTER III.

OBJECTIONS CONSIDERED AND EXPLAINED.

On the other hand, those who assert that the soul is exempt from death, and that when directed of the body it wings its way, or is conducted by angels, directly to its appointed place of reward or punishment, without remaining in a separate state of existence to the end of the world, find their belief principally on the following passages of Scripture. Ps. xlix, 15. "God will redeem my soul from the power of the grave, but the third day he will raise me up." Ps. xxxv, 3. "I commit my spirit in the hand of the Lord." Hence in the first verse, "The house of this tabernacle," is opposed not to the soul, but to "a building of God, a house not made with hands," that is, to the animal and temporal life, and the soul is called the "spirits of the just made perfect" in the heavens.

The second text is Eccl. xii, 7. "The spirit shall return unto God who gave it." As for the remainder, "their redemption ceaseth forever," verse 8, and they are like the beasts that perish, verses 12, 14.

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A stranger accosts them by the wayside. They do not know him. Their "eyes are holden." A supernatural obstruction blinds their vision for the time. So they address him as a stranger. "Art thou not a stranger in Jerusalem," inquires Cleopas, "and hast not known the things which are come to pass there in these days?" "What things?" Then they begin and briefly relate the story of the events that had led up to the tragedy that had ended in the judicial murder of him whom they had hailed as the Redeemer of Israel. "O fools, and slow of heart," exclaims the mysterious stranger, "ought not Christ have suffered these things and have entered into his glory?" And beginning at Moses and the prophets, he pours upon their souls a stream of rich, instructive, and precious talk, that makes the road seem short to Emmaus. They are there before they are aware, and so charmed with the helpful companionship, that theycourt his society for the night. "Abide with us," is their hospitable invitation. The kind offer is accepted. They come into their house—recline beside them at their table—and he is breaking bread with them, he breaks the illustration, too, and he! Each companion of the journey is no less a personage than their adorable Master! Wonderful companion! Wonderful guest! Wonder inquisitor! "Did not our hearts burn within us, as he talked with us by the way, and as he opened to us the scriptures?" "And did not your hearts burn within you, when ye came together?" So they made for Paul; he will do for you, my brother. Covet his fellowship, for he that wallah with Jesus, "walketh most surely." Begin each day on your knees with a cordial invitation to the companion of my life-journey is made to us. And it must be so, as we put away theievness of this world, in which we live and move and have our being. Christ comes to us in the watches of the night and draws aside the curtains, and says, "It is I, it is I, be not afraid." His heart burned within him with a holier glow as he neared the journey's end. III. Once more. Christ's presence with believers does not hinder the fellowship, for he that wallah with Jesus, he has a mind to make holy. The sense of Christ's immediate presence is a perpetual check upon our hosts and passions—a perpetual spur to our spiritual indulgence. Are we tempted to burn our midnight lamp and drink in the witcheries of business, with no love for the Saviour? The thought that Jesus witnesses the petty bazaar of our few moments, is enough to send us mortified and penitent to our closet. We are not, as some have supposed, to keep the sharp answer or the angry blow? One look from the all-forgiving Lamb is enough to burn the tumult and smooth the ruffled brow. Am I tempted to a keen bargain? "Why not?" It is all fair in business, but not in life! Covet his fellowship. Covet his hills. What is the matter with believers? Covet his hills. Covet his fellowship. "How will my wicked passions bare Consent to sin while Christ is there?" He who walks in the blessed company of Jesus while he lives, is sure of the same divine companionship when he is no more. He who was the companion of his earthly loved ones are giving, through tears and sobs, their last farewell, this Friend that sticketh closer than a brother sweetly whispers, "Fear not, I will never leave thee. Where I am, ye shall be also. Having loved my own, I love them to the end. Then shall be for ever with the Lord."—Cotler.

Behold! I recently heard a Wesleyan Methodist minister preach from the passage, "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." And he. He fulfilled all the word "Behold!" is used in this way, we may be sure that something of peculiar importance and demanding special attention, is about to follow. It at once occurred to my mind that if the principle thus laid down be acted upon in the present world, there would be no danger of the doctrines of the Second Advent and the Resurrection being cast into the shade, or lost sight of; for in the Apocalypse, from which the text was taken, the following passages are found: one of them, in the third vision, is—"Ye shall see him, and they also which thrilled him; and all kinds of the earth shall wail because of him. Even so, amen." "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." "Behold, I come as a thief. Blessed is he that waiteth and keepeth his garments, but he walk naked and they see his shame." "Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book." "Behold, I come quickly; and my reward is with me, to give every man according as his works shall be." "And I saw a new heaven and a new earth . . . . . . I and I heard a great voice from heaven saying, Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And he shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new."—Revelation, 21:1-4. If the minister was correct in the rule of exegesis which he announced, then the coming again of Christ and the new creation are "of peculiar importance, and demanding special attention," and it is most surprising that John Wesley should publish a sermon on the words, "Behold, I make all things new."—Mil- lennial News.

The Free Choice.

When a man becomes a Christian, he acts as a free man; and whatever power has been exerted over him, no violation has been done to his liberty, nor has he been compelled by anything which has not been to him a matter of preference or choice.

The converted sinner acknowledges the power of God in his change. He is sensible that he has become what he is by an influence from on high. It was some such mysterious power that arrested his attention, that compelled his heart and conscience to yield their allegiance to God. For he was a sinner, and no freedom from sin. And though he is conscious—"for no law of his nature has been violated, and that one of the most free acts of his life was then done," replies the other. And well they might. For they who had hailed as the Redeemer of Israel. "Oh, not known the things which are come to pass there in the land—it is all cheerfully done. It is the act of a free man. And though he is conscious—for no law of his nature has been violated, and that one of the most free acts of his life was then done."

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ministration in keeping the precious blacks, who are worth several hundred dollars each, out of the dangers of war—out of whose account the present war is—and sending the valuable white man, not worth a dime in market, to fall in battle by thousands. But whatever we may say of our amiable president, his cabinet, or of military officers, it is Christ-like to honor every good law of our land, and to recognize, in the last analysis, that the things which are Christ's, and unto God the things that are God's.’ Matt. xxii. 21. Those who despise civil law, should at once pick up and be off for some spot on God's fool-stool where there is no civil law.

When it shall come to this, that civil enactments shall be passed and enforced to drive us from obedience to the law of God, to join those who are living in rebellion against Heaven, see Rev. xvii., 16-17, then it will be time to stand our chances of martyrdom. But for us to attempt to resist the laws of the best government under heaven, which is now struggling to put down the most hellish rebellion times that of Satan and his angels, we repeat, it would be madness.

Those who are loyal to the government of Heaven, true to the constitution and laws of the Ruler of the universe, are the last men to ‘sneak’ off to Canada, or to rebel against the law in their shoes for fear of a military draft. Is God their Father? He is a mighty God. ‘Beshoid, the nations are as a drop of a bucket, and are counted as the smallest dust of the balance. Behold, he taketh up the isles as a very little thing.’ Isa. xl., 15. Is Christ their Saviour and Redeemer? He is a mighty conqueror. He will soon come down the blinding vault of heaven, followed by the armies of heaven, having on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. Rev. xix. If the hope of immortality at the soon coming of Jesus Christ, whether living, or sleeping in the dust, will not sustain a man in those days of time, what will? The Lord be good to every one, and will order events for his glory, and the best good of his loyal people.

Eternal Torment.

So revolting is the doctrine of everlasting torment to every sentiment of humanity, as well as to an enlightened reason, that it is no wonder that eminent men have been constrained at times to bear such testimony as the following sufficient to show the falsity of the doctrine. Apart from the Bible testimony on the subject, the quotation from J. C. Calhoun furnishes an objection to the doctrine from which it will be utterly and forever unable to free itself. The following are a few of the utterances alike creditable to the heads and hearts of those who made them.

V. S. FRENCH REMINISCENT.

'The dreadful dogs are not to be found in Christi-anity. It is the most vain, most pernicious, most groundless connect.'

HON. J. C. CALHOUN.

'It is a sufficient refutation of the doctrine of endless punishment to show that a righteous law-giver would never ordain a penalty which his people could not understand.'

REV. JOHN POole.

'Hopeless misery.—I acknowledge my inability to admit this belief, together with a belief in the divine goodness.'

REV. P. W. CLAYDEN.

'The dogs was always repulsive to my matured reason. Against that miserable dogma every Christian should fear some revolting, and where theological notions will not let it be confessed, there is often in re- serve a kind of secret hope that in some way God's infinite mercy and wisdom will find a way out of the terrible anomaly of a scene of eternal woe existing in the empire of the God of love.'

OR. DWIGHT.

'Such a subject (endless misery) is Immeasurably awful, and beyond all others affecting. Few persons can behold it in clear vision with a steady eye.'
Our Public Affairs.

The struggle in which this nation is engaged is evidently under the control of a higher power than that of men, else why is it that with all the vast outlay of men and means that has been made, no more has been accomplished? So evident is the restraining power upon our armies that some have already felt constrained to yield up even their own cause in despair. And this is the counsel of the unerring will.

Many of the acts of the President and Congress have caused joy throughout the free States, still the state of the country fills all loyal hearts with unwonted exultation. Notwithstanding we have a President whose amiable qualities, honest intentions, and remarkable probity have gained for him general confidence, although the Cabinet is composed of able, industrious, and experienced men, although we have an immense army, loyal, brave, and well equipped, commanded skilfully by Generals, although our navy is unmatchable in armament and courageous commanders, although the wealth of the country is poured out like water to supply the necessities of government and although the people are patriotic and united, yet we do not make headway in quelling the rebellion.

The rebels, with inferior numbers and resources, exceed us in union, in determination, in the use of means, in every way.

Why is it thus? This is a natural inquiry. The people are agitating it. The providences of God are forcing upon their attention. It must find a solution. The great Ruler and Governor for or against us will be his own. If he be against us, in vain do we marshalling armies and navies, employ intrepid and valourous officers, and summon all the material and moral forces of the free States to contend with the conspirators against our government. If he be for us, then the world will triumph in spite of all we can do with our troops, our wealth, our superiority in numbers, and our conviction that we are engaged in a just and righteous cause.

If this nation is now receiving a just chastisement on account of the sin of slavery, which is very generally conceded, then it follows that God could not consistently give access to any policy which did not regard with just abhorrence that accursed system. Such treatment has not been the policy of the administration up to the present time; it is but partially so now. Through its own seeming obstinacy the nation is learning its present lesson in justice as a fearful cost. The only consideration that can hold the people calm amid great national reverses and the excitement of the hour, is that He who sitteth in the Heavens, and before whom the nations are but as the small dust of the balance, that He who doeth more than call the earth into existence and give it form and substance, that He who causeth the sun to rise and set, and that He who causeth men to rise and fall, is the God of justice, and will vindicate it according to the unerring counsel of his will.

I long for the conversion of the world, as much as God intended us to do.

Some tell us that the coming of the Son of Man is not death, or that men's opinions are equal. Men have got into a habit of putting a strange sense upon many of those passages which speak of the coming of the Son of man, or of the Lord's appearing. And this habit has been far too readily submitted to. Some tell us that the coming of the Lord means only a change of state. Others say it is a change of state and of place. Some say it is a change of state and of time. Some say it is a change of state and of place. Some say it is a change of state and of person. Some say it is a change of state and of number. Some say it is a change of state and of manner. Some say it is a change of state and of nature. Some say it is a change of state and of grace. Some say it is a change of state and of glory. Some say it is a change of state and of power.

I do not undervalue these things. I would to God that every missionary could report in every place the tremendous ebb in North Africa, Egypt, and Asia Minor. They forget the immense army, loyal, brave, and well equipped, commanded skilfully by Generals, although our navy is unmatchable in armament and courageous commanders, although the wealth of the country is poured out like water to supply the necessities of government and although the people are patriotic and united, yet we do not make headway in quelling the rebellion.

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be treated by those who dislike the doctrine of Christ's second advent, I should indeed tremble for the cause of the great king.

COMING OF THE SON OF MAN A SUDDEN EVENT.*

I suspect there is a vague notion floating in men's minds, that the present order of things will not end quite so suddenly. I suspect men cling to the idea, that there will be a kind of Saturday-night in the world, a time when all will know the day of the Lord will be near. But it will be able to cleanse their consciences, look out their wedding garments, shake their minds, that the present order of things will not end. This is written in Scripture on this point confirms the truth of the coming. The declarations of scripture on this point, must be understood as referring to the wicked only; for we are plainly told by the believer, "We are not like unto others." That day shall overtake them as a thief. 1 Thess. v, 3-4.

As we have prepared for the second advent, the day of complete redemption, the day when the family of God shall at last be all gathered together. It is the day when we shall no longer walk in darkness. We shall see the land that is far off—we shall behold the King in his beauty. Surely we ought to be saying daily, "Come, Lord Jesus, let thy kingdom come." 1 Thess. v, 2. Let us see to ourselves every morning, "The Lord will soon return," and it will be good for our souls.

**WATCHFULNESS.**

I exhort you to watch against everything which might interfere with a readiness for Christ's appearing. Search your own hearts. Find out the things which most frequently interrupt your communion with Christ, and then, and only then, can you have a clear view of his coming. It seems clear, that the Lord's coming will be sudden, and be treated by those who dislike the doctrine of Christ's second coming.

* * * * * * * * * * *

"Ah!" I can imagine some reader saying, "This is all foolishness, raving, and nonsense; the man is beside himself. His ravings must be the result of a spytravagant dream. Where is the likelihood, where is the probability of all this? The world is going on as it always did. The world will last my time." Do not say so. Do not drive away the subject with such language as this. This is the way that men talked in the days of Noah and Lot, and yet what happened?—they found to their cost that Noah and Lot were right. Do not say so. The Apostle Peter foretold eighty centuries ago that men would be saying exactly the same thing in his day. Oh! that we would have been able to hear his words then. Perhaps our words will be the prophecy of our unbelief. Where is the probability that men will be able to come to a wiser conclusion?

"Where is the likelihood, where is the probability of such a thing?" Think not of walk and conformity to the world. Watch against sins of temper and of tongues. Think not of walk and conformity to the world. Watch against sins of temper and of tongues. Think not of walk and conformity to the world. Watch against sins of temper and of tongues. Think not of walk and conformity to the world. Watch against sins of temper and of tongues.


Watch against cruelty and uncharitableness toward others. A little love is more valuable than many gifts. Be engaged in seeking the good that is in your brethren, and dim-sighted as the mole about the evil. Let your memory be a strong box for their graces, but a sieve for their faults. Watch and pray. Watch against pride and self-conceit. Peter said, at first, "Though all men deny thee, yet will not I." And presently he fell. Pride is the high road to a fall. Watch and pray.

Watch against bitterness and uncharitableness toward others. A little love is more valuable than many gifts. Be engaged in seeking the good that is in your brethren, and dim-sighted as the mole about the evil. Let your memory be a strong box for their graces, but a sieve for their faults. Watch and pray. Watch against pride and self-conceit. Peter said, at first, "Though all men deny thee, yet will not I." And presently he fell. Pride is the high road to a fall. Watch and pray.

Watch not least against the sin of John. A man may have great zeal to all appearance, and yet have very bad motives. Watch and pray.

Faith in the gifts.

We hear it repeated, We must have evidence of a thing before we can believe. This is very true. But beyond a certain amount of evidence there is knowledge, and faith is the fruit of knowledge. We might as well have believed in a risen Saviour from the numerous testimonies of those whose very testimony he had no good reason to question; hence the reproof. "Blessed are they that believe, though they have not seen." "By grace are ye saved, through faith." But, says one, I have faith in the Bible. Jesus said to those whom he chose to bear his name, and endowed with the gifts, "He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me." 1 Mat. x, 40.

If the spirit of prophecy is not with us, where may we look for it? I have been tried on this point as much as most any one, and I am fully satisfied with the testimony of the third angel's message. It is very plain that our faith is right, and that it is right to accept the things that are spoken according to the testimony of the third angel's message. It is very plain that our faith is right, and that it is right to accept the things that are spoken according to the testimony of the third angel's message. It is very plain that our faith is right, and that it is right to accept the things that are spoken according to the testimony of the third angel's message.

Satan is pleased to see us halt and stumble over the very thing that is to unite God's remnant people. He will do all in his power to prevent its coming. He will hinder its coming. Watch and pray. Watch and pray. Watch and pray. Watch and pray. Watch and pray.
Take Up Thy Cross.

Lend me thy hand, long had I wept;
No comfort o’er my spirit crept,
Till meet and pant with grief, I looked
On Jesus’ face and cast my eye.

What shall I do? ’twas anguish cried;
A tender, loving voice replied,
"If thy soul’s salvation is thy aim,
Take up thy cross, and follow me."—GEO. WRIGHT.

Blest Saviour, shade that happy hour,
I oft have felt the tempter’s power,
To lure me from the heavenly road,
So narrow and so little trod.

For worldly wisdom turns away,
To tread the broad and flowery way;
But ah! I knew this flowery path
Led down to everlasting death.

The rugged, thorny path I viewed,
And oft I breathed the fatal word,
"I will not follow such a path,
Why shouldst thou spend youth’s spring-time
In following that rugged way"—Greg.

How oft I yielded to the spell,
My visions they were false and false,
The withered flowers I might forget,
But ah! the thorns, I feel them yet!
The path that I so eagerly sought,
I found with sad repentance fraught;
And I reviewed the missing years,
With bitter, Silicon-bitter tears.

Then half-despairing, half in hope,
Saviour, I dared to thee look up,
And in my darkness and despair,
I saw a gleam of pity there.

Again these words fell on my ear;
And in my darkness and despair,
I found with sad repentance fraught;
That while the wicked are calling for rocks to fall on
Heard the tear-dropped answers from the sky—R. E. C. Faubon.

"Speak to me, Speak to me, Lord’—Plotter.
"Oh, what a love! O, what a love!"—J. CLARK.
THE REVIEW AND HERALD.

APPOINTMENTS.

The next quarterly meeting of the Seventh-day Adventist Church at Princeville, Ills., will be the first Sabbath and first-day in September, at my house, three and a half miles south-west of Princeville.

We cordially invite the brethren and sisters from all parts of the country to attend this meeting, and may the Lord meet with us.

For Review to Poor.

H. W. Brown $1.00.

For Shares in Publishing Association.

David F. Moore $5.00, A. A. Marks $4.00, Polly Bates $10.90, Elias Styles $5.00, James K. Bowlsby $1.34.

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