

ADVENT



REVIEW

And Sabbath Herald.

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

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THE MASTER'S CALL.

Up and be doing! the time is brief,
And life is frail as the autumn leaf.

To God and thy better self be true,
Do with thy might what thou find'st to do.

Though the day is bright and the sun is high,
Ere long 'twill fade from the glowing sky,

While the evening shadows darkly fall:
There's a time for rest, it will come to all.

The harvest is white, and the field is wide;
And thou at thine ease may'st not abide.

The reapers are few and far between;
And death is abroad, with his sickle keen.

Oh, think of the Master, worn and faint,
Whose meek lips uttered no complaint;

Who toiled for thee 'mid the noontide heat,
And sought no rest for his weary feet;

Of a Father's wrath who drank the wine,
And bore his cross to lighten thine.

Go forth and labor! A crown awaits
The faithful servant, at Heaven's high gates.

For a death of shame the Saviour died,
To open those golden portals wide,

That souls, redeemed from the toils of sin,
With robes made white might enter in.

Work with thy might! ere the day of grace
Is spent, and the night steals on apace.

The Master has given his pledge divine:
Who winneth souls, like the stars shall shine.

—Independent.

OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

NUMBER TWELVE.—THE TIME.

BY ELDER JAMES WHITE.

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, *How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?* And he said unto me, *Unto two thousand and three hundred days; then shall the sanctuary be cleansed.*" Dan. 8: 13, 14.

The text is important, or it would not be in the Bible. The text may be understood; otherwise, it is not a portion of God's revelation to man. What God has revealed, he designed should be understood. It is true that "the secret things belong unto the Lord our God." We have no business with them. "But those things which are revealed belong unto us, and to our children for ever." Deut. 29: 29.

Time is revealed in the sacred Scriptures. Time is important, or it would not be in the Bible. To class

the prophetic periods with non-essentials is an insult upon the God of the Bible. In giving man a revelation, our gracious God gave the essentials, and left the non-essentials out of the book.

The definite time of the second advent of Christ is not revealed in the Bible. This fact, however, does not take from the prophetic periods any of their importance. They were designed to serve an important purpose, and just what purpose, is the object of this discourse to show.

We will first briefly define the terms employed in the text.

1. The two saints in conversation are Christ and Gabriel.

2. The vision embraces the three empires of Persia, Grecia, and Rome.

3. The daily sacrifice, and the transgression of desolation, represent Rome in its Pagan and Papal forms.

4. The sanctuary is that of the new covenant, or of the Christian age, and is in Heaven. It is the sanctuary of which Paul speaks in the book of Hebrews.

5. The host are the true people of God, who direct their worship to the heavenly sanctuary.

6. Both the sanctuary and the host are trodden under foot in the same sense that men now tread under foot the Son of God. Heb. 10: 29.

7. The days are prophetic, meaning 2300 years, and their commencement and termination can be distinctly defined.

8. The cleansing of the sanctuary is not from physical uncleanness, but from the sins of the people. Much may be learned of the nature of the cleansing of the heavenly sanctuary at the close of the 2300 prophetic days, by the manner in which the typical sanctuary was cleansed on the tenth day of the seventh month of each year.

We will now notice each point stated, and give our reasons for the positions taken.

1. The two saints in conversation. The angel selected to especially instruct Daniel says to him, in chap. 10: 21, "There is none that holdeth with me in these things but Michael your prince." Jude, verse 9, has the expression: "Michael the archangel." Archangel is the head over angels, as archbishop is head over bishops. But who is the archangel? The apostle, in 1 Thess. 4: 16, says, "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." And John 5: 25, proves that it is the voice of the Son of God that wakes the dead to life. "The dead shall hear the voice of the Son of God, and they that hear shall live." These texts prove that Michael is the Son of God. Therefore the Son of God was one of the two heavenly beings. And as there were but two engaged in revealing to Daniel the great facts of the vision, the angel Gabriel, mentioned in chap. 8: 16; 9: 21, is the other heavenly being.

How beautifully grand the scene! The Son of God and the angel Gabriel in conversation! One inquires of the other, "How long the vision" concerning Persia, Grecia, and Rome? The other directs the answer to the prophet, "Unto 2300 days, then shall the sanctuary be cleansed."

2. The vision relates to what the prophet saw respecting Media and Persia, Grecia, and Rome, as re-

corded in the eighth chapter of Daniel: Verses 1, 2: "In the third year of the reign of King Belshazzar, a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai." In these verses the term, "a vision," is mentioned three times. Referring to the same in verse 13, the question is asked, "How long shall be the vision?" The Son of God, in verse 16, commands Gabriel to make Daniel "understand the vision." And Daniel says at the close of his prayer, in chapter 9: "While I was speaking in prayer, even the man Gabriel, whom I had seen in the vision." This vision we will now consider.

Verses 3, 4: "Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward, so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great." The symbol of the ram is explained in verse 20:

"The ram which thou sawest having two horns are the kings of Media and Persia." This vision does not begin with the empire of Babylon, represented by the head of gold in chap. 2, and the lion of chap. 7. It begins with the empire of Media and Persia at the height of its power, prevailing westward, northward, and southward, so that no power could stand before it. The two horns of the ram denote the union of these two powers in one government. Compare with the arms of the metallic image of chap. 2, and the bear, raising itself up on one side, of chap. 7.

Verses 5-8: "And as I was considering, behold an he goat came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. Therefore the he goat waxed very great; and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven."

The symbol of the goat is explained in verses 21, 22: "And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." Verses 21, 22. The explanation of this symbol is also definite and certain. The power that should overthrow the Medes and Persians, and, in their stead, bear rule over the earth, is the empire of the Greeks. Greece succeeded Persia in the dominion of the world, B. C. 331. The great horn is here explained to be the first king of Grecia. It was Alexan-

der the Great. The four horns that arose when this horn was broken, denote the four kingdoms into which the empire of Alexander was divided after his death. The same is represented by the four heads and four wings of the leopard of chap. 7. It is predicted without the use of symbols, in Dan. 11: 3, 4. These four kingdoms were Macedon, Thrace, Syria, and Egypt. They originated about B. C. 312.

Verses 9-12: "And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the Prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced and prospered."

In verses 23-25, the symbol of the little horn is explained thus:

"And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand."

To avoid the application of this prophecy to the Roman power, Pagan and Papal, the Papists have changed it from Rome to Antiochus Epiphanes, a Syrian king who could not resist the mandates of Rome. See notes of the Douay [Romish] Bible on Dan. 7: 8; 11. This application is made by the Papists to save their church from any share in the fulfillment of the prophecy; and in this they have been followed by most of those who have opposed the Advent faith. The following facts show that the little horn was not Antiochus.

(1) The four kingdoms into which the dominion of Alexander was divided, are symbolized by the four horns of the goat. Now this Antiochus was but one of the twenty-five kings that constituted the Syrian horn. How, then, could he, at the same time, be another remarkable horn?

(2) The ram, according to this vision, became great; the goat waxed very great; but the little horn became exceeding great. How absurd and ludicrous is the following application of this comparison:

Great.	Very great.	Exceeding great.
Persia.	GRECIA.	ANTIOCHUS.

How easy and natural is the following:

Great.	Very great.	Exceeding great.
Persia.	GRECIA.	ROME.

(3) The Medo-Persian empire is simply called *great*. Verse 4. The Bible informs us that it extended "from India even unto Ethiopia, over an hundred and seven and twenty provinces." Esther 1: 1. This was succeeded by the Grecian power, which is called *very great*. Verse 8. Then comes the power in question, which is called *EXCEEDING GREAT*. Verse 9. Was Antiochus exceeding great when compared with Alexander, the conqueror of the world? Let an item from the Encyclopedia of Religious Knowledge answer:

"Finding his resources exhausted, he resolved to go into Persia, to levy tributes and collect large sums which he had agreed to pay to the Romans."

Surely, we need not question which was exceeding great, the Roman power which exacted the tribute, or Antiochus who was compelled to pay it.

(4) The power in question was "little" at first, but it waxed, or grew, "exceeding great toward the south, and toward the east, and toward the pleasant land." What can this describe but the conquering marches of a mighty power? Rome was almost directly north-west from Jerusalem, and its conquests in Asia and Africa were, of course, toward the east and south; but where were Antiochus' conquests? He came into possession of a kingdom already established, and Sir Isaac Newton says, "He did not enlarge it."

(5) Out of many reasons that might be added to the above, we name but one. This power was to stand up against the Prince of princes. Verse 25. The Prince of princes is Jesus Christ. Rev. 1: 5; 17: 14; 19: 16. But Antiochus died 164 years before our Lord was born. It is settled, therefore, that another power is the subject of this prophecy. The following facts demonstrate that Rome is the power in question:

(1) This power was to come forth from one of the four kingdoms of Alexander's empire. Let us remember that nations are not brought into prophecy till connected with the people of God. Rome had been in existence many years before it was noticed in prophecy; and Rome had made Macedon, one of the four horns of the Grecian goat, a part of itself B. C. 168, about seven years before its first connection with the people of God. See 1 Mac. 8. So that Rome could as truly be said to be "out of one of them," as the *ten horns* of the fourth beast in the seventh chapter, could be said to come out of that beast, when they were ten kingdoms set up by the conquerors of Rome.

(2) It was to wax exceeding great toward the south, and toward the east, and toward the pleasant land. (Palestine. Ps. 106: 24; Zech. 7: 14.) This was true of Rome in every particular. Witness its conquests in Africa and Asia, and its overthrow of the place and nation of the Jews. John 11: 48.

(3) It was to cast down some of the host and of the stars. This is predicted respecting the dragon. Rev. 12: 3, 4. All admit that the dragon was Rome. Who can fail to see the identity of the dragon and the little horn?

(4) Rome was emphatically a king of fierce countenance, and one that did understand dark sentences. Moses used similar language when, as all agree, he predicted the Roman power. Deut. 28: 49, 50.

(5) Rome did destroy wonderfully. Witness its overthrow of all opposing powers.

(6) Rome has destroyed more of "the mighty and holy people," than all other persecuting powers combined. From fifty to one hundred millions of the church have been slain by it.

(7) Rome did stand up against the Prince of princes. The Roman power nailed Jesus Christ to the cross. Acts 4: 26, 27; Matt. 27: 2; Rev. 12: 4.

(8) This power is to "be broken without hand." How clear the reference to the stone "cut out without hand," that smote the image. Dan. 2: 34. Its destruction, then, does not take place until the final overthrow of earthly power. These facts are conclusive proof that Rome is the subject of this prophecy.

The field of vision, then, is the empires of Persia, Greece, and Rome.

3. The daily sacrifice and the transgression of desolation represent Rome in its Pagan and Papal forms. Leaving out the supplied words, the text would read, "The daily, and the transgression of desolation." These are two desolating powers; first, Paganism, then, Papacy. Of these, Paul in 2 Thess. 2: 3-8, says: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that Man of Sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

That which withheld the manifestation of the Papacy in Paul's day was Paganism. These are the two powers which have desolated the people of God, of which the angel speaks in the vision of Dan. 8.

4. The sanctuary. The definition of the word sanctuary is, "A holy place"—Walker. "A sacred place"—Webster. "A holy or sanctified place, a dwelling-place of the Most High."—Cruden. A dwelling-place for God. Ex. 25: 8.

The earth is not the sanctuary. Since man left Eden on account of transgression, the earth, or any portion of it, has not been a holy place, a sacred place,

the dwelling of the Most High. The word sanctuary is used a hundred and forty-six times in the Bible, and it is not applied to the earth in a single instance.

The church is not the sanctuary. The Bible never calls the church the sanctuary. But if a single text could be cited to prove that the church is called the sanctuary, the following plain fact would prove beyond controversy that the church is not the sanctuary to be cleansed at the end of the 2300 days. The church is represented in Dan. 8: 13, by the word *host*, "To give both the sanctuary and the host to be trodden under foot." The church and the sanctuary are two things. The church is the host, or worshippers, and the sanctuary is the place of worship, or the place toward which it is directed.

The land of Canaan is not the sanctuary. Of the one hundred and forty-six times in which the word sanctuary occurs in the Bible, only two or three texts have been urged, with any degree of confidence, as referring to the land of Canaan. Yet, strangely enough, men have claimed that the supposed meaning of these two or three texts ought to determine the signification of the word in Dan. 8: 13, 14, against the plain testimony of more than a hundred texts! For none can deny that in almost every instance in which the word does occur, it refers directly to the typical tabernacle, or else to the true, of which that was but the figure or pattern. But we now inquire whether the two or three texts in question do actually apply the word sanctuary to the land of Canaan. They read as follows: "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in: in the sanctuary, O Lord, which thy hands have established." Ex. 15: 17. "And he led them on safely, so that they feared not; but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased. . . . And he built his sanctuary like high palaces, like the earth which he hath established forever." Ps. 78: 53, 54, 59.

The first of these texts, it will be noticed, is taken from the song of Moses, after the passage of the Red Sea. It is a prediction of what God would do for Israel. The second text was written about five hundred years after the song of Moses. What Moses utters as a *prediction*, the psalmist records as a matter of *history*. Hence the psalm is an *inspired commentary* on the song of Moses. If the first text be read without the other, the idea might be gathered that the mountain was the sanctuary, though it does not directly state this.

But if the second text be read in connection with the first, it destroys the possibility of such an inference. The psalmist states that the mountain of the inheritance was the border of the sanctuary; and that God, after driving out the heathen before his people, proceeded to *build his sanctuary* like high palaces. See 1 Chron. 29: 1. 1. The land of Canaan was the mountain of the inheritance. Ex. 15: 17. 2. That mountain was the *border* of the sanctuary. Ps. 78: 54. 3. In that border God built his sanctuary. Ps. 78: 59. 4. In that sanctuary God dwelt, by his representative, the glorious Shekinah. Ps. 74: 7; Ex. 25: 8. 5. In that border the people dwelt. Ps. 78: 54, 55. These facts demonstrate that the same Spirit moved both those "holy men of old." These texts perfectly harmonize, not only with each other, but with the entire testimony of the Bible, respecting the sanctuary. If the reader still persists in confounding the sanctuary with its border, the land of Canaan, we request him to listen while a king of Judah points out the distinction:

"Art thou our God, who didst drive out the inhabitants of *this land* before thy people Israel, and gavest it to the seed of Abraham thy friend forever? And they dwelt therein, and have built thee a *sanctuary therein* for thy name, saying, If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this *house*, and in thy presence (for thy name is in this *house*), and cry unto thee in our affliction, then thou wilt hear and help." 2 Chron. 20: 7-9.

This language is a perfect parallel to that of Ps. 78: 54, 55, 59. In the clearest manner it points out

the distinction between the land of Canaan, and the sanctuary which was built therein; and it does clearly teach that that sanctuary was the house erected as the habitation of God.

But there is another text by which some attempt to prove that Canaan is the sanctuary. "The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary." Isa. 63: 19. No one offers this as direct testimony. As it is only an inference, a few words are all that are needed. 1. When the people of God's holiness were driven out of the land of Canaan (as here predicted by the prophet, who uses the past tense for the future), not only were they dispossessed of their inheritance, but the sanctuary of God built in that land, was laid in ruins. This is plainly stated in 2 Chron. 36: 17-20. 2. The next chapter testifies that the prophet had a view of the destruction of God's sanctuary, as stated in the text quoted from 2 Chronicles. This explains the whole matter. Isa. 64: 10, 11; Ps. 74: 3, 7; 79: 1.

A fourth text may occur to some minds as conclusive proof that Canaan is the sanctuary. We present it, as it is the only remaining one that has ever been urged in support of this view. "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." Isa. 60: 13. This text needs little comment. The place of God's sanctuary, we fully admit is the land of Canaan, or the new earth, for Isaiah refers to the glorified state. And as God has promised to set his sanctuary in that place, Eze. 37: 25-28, the meaning of the text is perfectly plain. But if any still assert that the place of the sanctuary is the sanctuary itself, let them notice that the same text calls the same "place" the place of the Lord's feet; and hence, the same principle would make the land of Canaan the feet of the Lord! The view that Canaan is the sanctuary is too absurd to need further notice. And even were it a sanctuary, it would not even then be the sanctuary of Daniel; for the prophet had his eye upon the habitation of God. Dan. 9. Canaan was only the place of God's sanctuary or habitation.

The sanctuary to be cleansed at the termination of the 2300 prophetic days, or, as we shall show, years, is not the sanctuary of the first covenant. Heb. 9: 1-7. This sanctuary exists at the end of the 2300 days, while that passed away with the first covenant. The sanctuary of Dan. 9, then, is the greater and more perfect tabernacle, not made with hands. Heb. 9: 11. The sanctuary of the first covenant was typical of this. In chap. 9: 1, 2, the apostle says:

"Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the Heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Man pitched the typical on earth. The Lord pitched the antitypical in Heaven. The Jewish priests ministered in the earthly. Christ ministers in the heavenly. The earthly sanctuary was cleansed from the sins of the people on the last day of each yearly service of the Jews. The heavenly is cleansed from the sins of the people once for all at the close of the 2300 days. But of the cleansing of this sanctuary we will speak hereafter.

5. The host. We have only to say on this point that the host embraces all the people of God who direct their worship to the heavenly sanctuary where their great High Priest ministers.

6. The sanctuary and host trodden under foot. The agents by which the sanctuary and host are trodden under foot are the daily, or continual desolation, and the transgression, or abomination of desolation. Dan. 8: 13; 11: 31; 12: 11. These two desolations, as we have already seen, are Paganism and Papacy. It is often urged as a sufficient argument against the view of the sanctuary of God in Heaven, that such a sanctuary is not susceptible of being trodden under foot. But we answer, this is not impossible, when the New Testament shows us that wicked men (apostates) tread under foot the Minister of the heavenly sanctuary, our Lord Jesus Christ. Heb. 10: 29; 8: 1, 2. If they can tread under foot the Minister of that sanctuary,

then they can tread under foot the sanctuary itself. It is not impossible that the Pagan and Papal desolations should be represented as treading under foot the heavenly sanctuary, when the same vision represents the little horn as stamping upon the stars, Dan. 8: 10, and when it is expressly predicted that the Papal power should war against the tabernacle of God in Heaven. Rev. 13: 5-7. The language of this vision, that these blasphemous powers should cast down the truth to the ground, stamp upon the stars, and tread under foot the sanctuary and the host, is certainly figurative, as it would otherwise involve complete absurdities.

Let us now briefly trace the manner in which Satan has, by Paganism and Papacy, trodden under foot the sanctuary of the Lord. We have already seen that he has done this by erecting rival sanctuaries, where, in the place of the only living and true God, he has established "new gods that came newly up." Deut. 32: 16, 17. In the days of the Judges and of Samuel, Satan's rival sanctuary was the temple of Dagon, where the Philistines worshipped. Judges 16: 23, 24. And when they had taken the ark of God from Israel, the Philistines deposited it in this temple. 1 Sam. 5. After Solomon had erected a glorious sanctuary upon Mount Moriah, Jeroboam, who made Israel to sin, erected a rival sanctuary at Bethel, and thus drew away ten of the twelve tribes from the worship of the living God, to that of the golden calves. 1 Kings 12: 26-33; Amos 7: 13, margin. In the days of Nebuchadnezzar, the rival to the sanctuary of God was the temple of Nebuchadnezzar's god at Babylon. And into this temple he carried the vessels of the Lord's sanctuary, when he laid it desolate. Dan 1: 2; Ezra 1: 7; 5: 14; 2 Chron. 36: 7. At a still later period, Satan established at Rome a temple or sanctuary of all the gods. Dan 8: 11; 11: 31.

After the typical sanctuary of the first covenant had given place to the true sanctuary of God, Satan baptized his Pagan sanctuary and heathen rites and ceremonies, calling them Christianity. Thenceforward he had at Rome a "temple of God," and in that temple a being exalted above all that is called God, or that is worshipped. 2 Thess. 2: 4. And this Papal abomination has trodden under foot the holy city, Rev. 11: 2; 21: 2, by persuading a large portion of the human family that Rome, the place of this counterfeit temple of God, was the "holy city," or the "eternal city." And it has trodden under foot and blasphemed God's sanctuary or tabernacle, Rev. 13: 6; Heb. 8: 2, by calling its own sanctuary the temple of God, and by turning away the worship of them that dwell on the earth from the temple of God in Heaven to the sanctuary of Satan at Rome.

It has trodden under foot the Son of God, the minister of the heavenly sanctuary, Heb. 10: 29; 8: 2, by making the pope the head of the church, instead of Jesus Christ, Eph. 5: 23, and by leading men to the worship of that son of perdition, as one able to forgive past sins, and confer the right to commit them in the future, and thus turning men from Him who alone has power on earth to forgive sins, and to pardon iniquity and transgression. Such has been the nature of the warfare which Satan has maintained against the sanctuary and the cause of God, in his vain attempts to defeat the great plan of redemption which God has been carrying forward in his sanctuary.

(To be continued.)

"What Have They Seen in Thine House?"

A LADY had just parted with some friends who had been her guests for a few days, and, with a feeling of loneliness, sat down in her now deserted drawing-room. Looking around for some book, her eyes fell upon the Bible. She opened it, and read the words (Isa. 39: 4), "What have they seen in thine house?" Strange words! What do they mean? She glanced through the preceding chapters, and learned how graciously the Lord had delivered Hezekiah, first from the dangers of battle, and then from sickness. She then read how visitors came with presents from the king of Babylon, and how Hezekiah entertained them. What did he show them? "Not the Lord's doings,"

said the lady to herself, with a rising feeling of self-reproach.

"Surely," she thought, "the Lord must have sent these words to me. Do not I resemble Hezekiah? Two years ago the Lord delivered me in my terrible conflict with unbelief, and brought me out into the liberty and joy of a child of God. Last summer when I lay in my darkened chamber, sick, nigh unto death, I earnestly entreated him, and said within my heart, Oh! that I were allowed now to tell all my friends of this glorious Jesus, his love, his death, his righteousness, and all his marvelous riches and grace.

"Mrs. R. and her daughters have been my guests. I fear they are too much like the visitors from Babylon. And now the Lord asks, 'What have they seen in thine house?' What have I to answer? Last night, a dinner was given for them. I remember how every one admired the new paintings in my dining-room. After dinner I showed them all our water-colored drawings, and then I took Mrs. R. to my boudoir to see my new carpet. I do not remember what they saw on Tuesday, excepting that I showed Mrs. R. that beautiful set of jewels my uncle gave me. We spent Wednesday afternoon consulting about what our children should wear next spring. What an opportunity I lost of telling her of the spotless robe of righteousness of God! And poor Marian has gone home longing to have a bracelet like that she saw on my table, and hoping to persuade her pa to get her one. Had I been faithful, she might have left me to speak to her father of Jesus and his glory. What have they seen in my house? Alas! vanity, idleness, worldly treasures. And what have they heard? True, they heard family reading and family prayers. But it must have seemed a mere formality. They must have thought that we had far more delight in the songs we sung, and the gay conversation which the form of family worship scarcely interrupted. Although I thought about Jesus, and often longed to speak about him, yet they have left me, having seen nothing better than the visitors from Babylon saw in the house of Hezekiah. Is not this a word to my soul?"

Reader, is not this a word to thy soul? Look around you, and see how many things you have gathered around you which war against the soul. Review your social intercourse, your entertainment of guests and visitors, and then to God answer the question, "What have they seen in thine house?"

Oh! that the robe of Christ were the rich apparel we delighted to show, and that the word of Jesus dwelt in us so really that we could not refrain from testifying of him.—*Advocate and Guardian.*

Consider it Well.

HAVE you attentively considered the great crowning truth, that Jesus is soon coming? Are you prepared for the great and terrible events which are about to transpire? Are you a half-hearted professor? If so, your Christianity will soon fail you. It is the pure in heart that shall see God; the meek that shall inherit the earth; the willing and obedient that shall eat of the good of the land, and no others. God grant that you may not reap the fearful consequences of this lukewarmness in the service of God, but that you may lay all upon the altar, and become wholly consecrated to his cause.

Are you one that trembles at the thought of God's approaching day of wrath? See! there is Christ, who died for you. Confess your guilt, turn from the error of your ways, throw yourself unreservedly upon his mercy, and trust him alone for salvation. He will in no wise cast you out. Fear not; confess him now before the world, and he will confess you before the Father and the angels. Oh, make haste! delay not for a moment, lest thou be destroyed with the ungodly, for their destruction is certain and inevitable. Come and be reconciled to God while it is an accepted time, and a day of salvation. God is not willing that any should perish, but that all should come to repentance.

Oh, "prepare to meet thy God!" The great and notable day of the Lord is at hand. This generation must witness the coming of our Saviour. Consider it well. O man! O woman! consider it well.—*Prophetic Times.*

WICKED men stumble over straws in the way to Heaven, but climb over mountains in the way to destruction.

The Articles of Eld. T. M. Preble.

From the Advent-Christian Times of Jan. 11, 1870.

TO THE EDITOR OF THE ADVENT-CHRISTIAN TIMES: In the months of July and August last, there appeared in the columns of the *Voice of the West* a series of articles from the pen of Eld. T. M. Preble, entitled, "Ellen G. White and Her Visions." We have had no opportunity to read these articles till now, having both been absent from the Office of the ADVENT REVIEW during the summer and until within a few days past. Having now carefully read them, we think it our duty to speak briefly in reply, and request, as an act of justice, that our reply be inserted in the *Voice of the West*, now bearing the name of *Advent-Christian Times*. We might justly complain of the spirit which breathes through these articles; yet as this harshness of expression benefits no man in the estimation of the candid, we pass it by. We come, therefore, directly to the statements of Eld. P. He opens his quotations from the REVIEW of Nov. 17, 1868. Here is the sentence as given by Eld. Preble:

"Seventh-day Adventists . . . regard Sabbath-keeping essential to salvation; therefore, according to the principle laid down by Eld. G., they cannot fellowship those who violate the law of the Sabbath."

Here are the words as written by Eld. White:

"Seventh-day Adventists believe it essential to salvation to keep all ten of the commandments. Consistent with their position, that the fourth commandment should be obeyed as sacredly as the other nine, they regard Sabbath-keeping as essential to salvation," etc.

It is thus seen that Eld. P., by putting parts of two sentences into one sentence, wholly hides the real ground on which Eld. White bases his argument. No man can show any flaw in the reasoning that if obedience to the ten commandments is essential, then the fourth commandment can no more be disregarded than can the second. But when we make the ten commandments essential to salvation, we occupy ground held substantially by almost every evangelical denomination. It is true that these denominations hold that the day of the Sabbath of the fourth commandment has been changed; but they hold that commandment as still obligatory. And hence they occupy ground in common with ourselves, that the ten commandments must be obeyed.

Eld. Preble next quotes the words of W. H. Ball from the *Voice of the West*, of Jan. 1, 1867. He gives authority to the words quoted by saying that W. H. B. "is now a member in good standing among Mrs. White's followers." That W. H. B. thought himself doing God's service when he wrote the words which Eld. P. quotes from the *Voice*, we have no doubt: yet when he stated that Seventh-day Adventists hold that there are now no genuine conversions outside of their own ranks or their own teaching, and that no persons but themselves enjoy the favor of God, he stated this on the authority of his own reasoning or inference, from a single unguarded sentence in the REVIEW. We do not hold such sentiments. Eld. Preble does us great injustice in thus making us responsible for the deduction of W. H. B. He is aware that this writer from whom he quotes has since made humble acknowledgment of the wrong done us in the articles which he wrote in the *Voice of the West*. He has done all that lay in his power to correct his injustice toward us. He made an acknowledgment of his wrong through the *Voice*, now *Times*. As Eld. P. has full knowledge of the frank and honorable retraction of W. H. Ball, he cannot be justified in the use he makes of his assaults upon us. Here are some of the words in which W. H. B. acknowledges his unjust course toward the Seventh-day Adventists. They are taken from the REVIEW for July 7, 1868. He says:

"I have put forth my best efforts to prejudice and influence first-day Adventists against this people and their views. I now see my mistake, and deeply feel my wrong in so doing."

Eld. P. next proceeds to quote from reproofs contained in Sr. White's printed testimonies, to show (1) that the people who receive her teaching are much worse than other religious bodies; (2) that this evil condition is the result of her labors. It is very certain that much of Sr. White's writings consists of reproof. It is also true that her labors in this respect are principally confined to those who have some de-

gree of regard for her admonitions. Now observe the injustice of Eld. Preble's reasoning: Because Sr. White reproves wrongs among our own people, and is comparatively silent concerning the wrongs of other religious bodies, it follows in his judgment from her own showing that the people who receive her admonitions are much worse than those who have no interest in them. But Eld. P. should bear in mind that many of the persons thus reproved did at the time of receiving such reproof think themselves about right; and that they felt concerning their own cases very much as do our religious friends who belong to the various denominations around us. The Seventh-day Adventists believe that there is danger of self-deception; and that one of the most important reasons why the gift of prophecy is placed in the church is that reproofs may be given and wrongs may be pointed out in the cases of those who are self-deceived. Are there no cases of worldliness, overreaching, and guile, among our first-day Advent brethren in which nevertheless the persons concerned are completely self-deceived? Are there no cases of hidden wickedness that need to be exposed, that the unwary may be saved from ruin? Are there no churches, nor ministers, nor laymen, among them, deserving of severe and searching reproof? Did there exist in their ranks a reproof like Sr. White, we might judge something of the relative condition of the respective bodies by the reproofs respectively given. But whatever may be said against Sr. White or the Seventh-day Adventists, whoever will candidly read her writings will be constrained to say that they expose and condemn wrong of every kind, and that they do not in a single case justify wrongs or evils. It is certainly very unjust to quote her severe censure of certain wrongs, and then to treat those wrongs as the direct result of her labor.

Our limits will not admit the notice of everything referred to in the articles of Eld. P. We will attend to those of chief importance.

Eld. P. quotes the statement of Sr. White relative to the small compensation which she has received for the labor of writing, and apparently to cast discredit upon this, and to show that she is a worldly, money-loving woman, he quotes also the following from Testimony, No. 14: "I have \$500 in stock in the Institute." Now this looks very bad to the readers of the *Times*. Yet had Eld. P. quoted the *whole sentence*, it would present a very different aspect. Here it is:

"I have \$500 in stock in the Institute, which I wish to donate; and if my husband succeeds well with his anticipated book, he will give \$500 more." p. 12.

Sr. White has donated to the Health Institute the above-named sum; and Bro. White, as intimated by Sr. W., has done the same. These facts show that Eld. P. has in this case treated Sr. W. very unjustly.

Sr. White speaks with great severity of those who move to Battle Creek ostensibly to share in its religious privileges, but really to promote their worldly interests. That such persons have brought evil into that church is very true. But that this is chargeable upon the one who reproves the wrong is entirely untrue.

These things have to be encountered by other religious bodies, though they may not be reproved and corrected by them as they deserve. Let it be borne in mind that Eld. Preble is professedly exposing the evil influence of the visions over those who embrace them. With this view he quotes at considerable length from Testimony, No. 16, wherein certain persons are strongly reproved for selfishness, especially in the case of Sr. Hannah More. This may, in the opinion of Eld. P., afford proof that the visions tend to evil; but we fail to see how any reasonable person can regard it in that light. Nor does it aid his cause to say that those who were thus reproved were believers in the visions, while it is certain that wherein they erred they acted contrary to the uniform teachings of the visions. But it may be said that the testimony of Sr. W. proves the Battle Creek church to be worse than those who have no faith in the doctrines which that church professes to believe. But the persons reproved presented to human appearance no more selfish conduct than is constantly displayed by other classes of professed Christians. The testimony presented no contrast: it did

not say that they "were sinners above all" men who profess godliness, but faithfully pointed out the wrongs done, that more watchfulness might be practiced, and such errors be avoided in the future. Surely, if such testimony as this stirs up the feelings of individuals, the fault is with themselves and not with the testimony which condemns the wrong.

Eld. Preble uses very freely the reproof given the Battle Creek church in the case of Sr. More. That church is indeed very severely censured for criminal neglect in her case. Yet cases of a similar kind are transpiring in almost every community around us. This does not lessen the guilt of the Battle Creek church; but it does indicate that they are not alone in this kind of transgression. The case of Sr. More is as follows: While a missionary in South Africa she embraced the Sabbath of the fourth commandment. This closed against her the door for further labor in that position. She returned to the United States, and after spending a season in Massachusetts and Connecticut with our people, and with her own relatives, she came to Battle Creek, hoping to find employment as a teacher. She was in destitute circumstances, but her modest, retiring manner caused her to refrain from speaking of her wants, and with criminal neglect they were not inquired into. As it was not at that time convenient to get up a private school for her, the thing was neglected, and so this worthy woman left Battle Creek for Northern Michigan, where she died the following winter. This neglect on the part of the Battle Creek church was very culpable; although many persons in all denominations are pursuing a course similar to this their whole lives long, and yet supposing themselves good Christians. But it is extremely unjust to make Sr. White responsible for the wrong which she so pointedly condemns. Such a course on the part of Eld. P. can be justified when it is shown that her visions have ever sanctioned these wrong things.

Having placed this matter before the readers of the *Voice*, Eld. P. terms it a sad tale for those "who claim to be the only true church on earth!" The Seventh-day Adventists have never put forth this claim. We attach great importance to the doctrines which we cherish; but we have ever held that God has true people wherever men are found who are obeying what light they have.

Eld. P. quotes from Sr. W. at some length in condemnation of the spirit of worldliness that has come over many of our people. Then he quotes from Bro. White to show that he is in favor of this very worldliness which his wife so pointedly condemns. His quotation is from an article in the REVIEW for Feb. 12, 1867, in which the worldly prosperity of Sabbath-keepers is set forth. He selects and italicizes two of the expressions, giving them a meaning utterly at variance with the whole connection. Thus he quotes: "*What is there to hinder from getting rich?*" And yet another sentence: "*This is nearer as it should be.*" This designedly gives the impression that there is, according to Bro. White, no evil in accumulating wealth; in fact, that it is a very commendable thing. Now the truth is, the question here cited was asked for the purpose of showing that the observance of the seventh day is no real hinderance to worldly prosperity with the common people. It was not written to show that God's word approves of laying up treasures. And the last sentence was not written to show that adding to one's wealth was "nearer as it should be," but that raising their figures in the book of Systematic Benevolence was such.

There can be no excuse for this application of the language by Eld. P., for the article closes by "suggesting remedies for that which threatens Seventh-day Adventists; namely, they are getting rich." And here are the last two sentences: "And although it will be difficult for a rich man to enter the kingdom of Heaven, as illustrated by our Saviour, yet it is possible, if he be willing to become poor. Many are called, but few chosen of God as his precious jewels; and the heirs of the kingdom will finally be of the poor of this world who are rich in faith."

In the conclusion of his article for Aug. 3, he quotes again from Sr. White in condemnation of the use made of vocal and instrumental music by Sabbath-keepers

in various places. She represents some of them as using songs and frivolous ditties. Eld. P. thereupon represents the Battle Creek church as a corrupt body, with which even a respectable non-professor would not stoop to associate. Now, it is only necessary to say in reply to this, that the songs to which Sr. White refers are such as are sung freely everywhere by the mass of professors of religion. No songs of a kind deemed immoral have ever been used, but simply those of a chaffy, frivolous character. These are what Sr. White so sharply censures, and which are now, we believe, laid aside by all our people.

Eld. P. quotes a series of sentences uttered with reference to certain persons in our ranks, and gives the idea that Sr. White pronounces a sweeping condemnation of the whole body. He uses this to show that we are the worst of people; whereas, in those sentences no comparison is made with other bodies. How others would stand the test of her searching reproof remains to be seen. One sentence, however, should be noticed for its injustice. Here it is: "God has cursed the Office [the printing office at Battle Creek], and 'Heaven frowns upon it'—and, as she says, 'angels are in tears' over such a sight."

Now let us cite the words of Sr. White: "This spirit [selfishness] has to quite an extent cursed the Office, and Heaven frowns upon it." The candid reader will observe that Sr. W. does not say that "God has cursed the Office," as Eld. P. makes her say; but it is the spirit of selfishness in certain ones that has cursed it. Again, she does not say that Heaven frowns upon the Office, but upon this spirit of selfishness that has possessed certain persons connected with it. And further, she does not connect the weeping of the angels with the Office, as Eld. P. asserts.

The case of Sr. More is made the subject of Eld. Preble's article for Aug. 10. After quoting largely from Sr. White relative to the wrong of the Battle Creek church toward Sr. More, yet mutilating it in such a manner as to do Sr. White injustice, he endeavors to show that herself and husband are censurable for not relieving Sr. M. Let it be understood that Sr. M. was in the extreme northern part of Michigan, and that what Sr. White speaks of doing for her relief was the sending of means for her to come to Greenville. Eld. P.'s principal point in showing that Sr. W. makes a false statement when she says that herself and husband had not [in August, 1867,] means to send for Sr. More is found in that Eld. W., in the REVIEW for March 2, 1869, advertises for sale a farm worth \$3,800, near Greenville. He draws conclusions, however, that are incorrect and unjust. When Bro. White purchased and built in Greenville, he did it with hired money, expecting to be able to sell his property elsewhere. In this he failed. He had just passed a protracted and dangerous period of sickness from paralysis. During that time the larger part of his property was used up. When he learned just how his pecuniary matters stood, he found that, in consequence of his heavy expenses from sickness, he had not sufficient means to pay for his house and land in Greenville, even could he sell his property at Battle Creek, and use it for that purpose. But he was disappointed in not being able to sell, and was therefore placed in very straitened circumstances. Such was his situation at the time referred to by Sr. White. Indeed, the place was offered for sale because of this same heavy indebtedness. The reader will therefore see that Eld. Preble's comments are unjust, and that Sr. White spoke only the truth in what she said.

But when Bro. and Sr. White returned from Iowa, in October, 1867, through the liberality of the brethren in the West, they had means sufficient to send for Sr. More to come to Greenville. But, as duty seemed plainly to call them to the East, they decided not to send for her till their return, which was expected to be in one month. Certainly, it was a reasonable thing to defer sending for her to come to their home till they returned themselves. But they were detained some three months; and when they returned, they wrote for her to come; but the navigation had closed, and Sr. M. could not come.

Eld. P. next proceeds to some very ungenerous remarks, to the effect that they did not want to have her come. He quotes what Sr. W. says in showing

that there were no worldly motives to induce them to desire the presence of Sr. M. in her family, as her help was not such as they needed, and argues from it that they did not feel any real interest in her case. Yet the very object of the language was to show that their interest in her case was entirely unselfish. Such a method of commenting as that adopted by Eld. P., is every way unwarrantable and unjust.

Eld. P., in his fourth article, makes extracts from the visions, in which it is stated that a great work must be done for Sabbath-keepers; that they must be zealous and repent; that many are guilty of acts of oppression toward the poor; and that the True Witness is marking their course, declaring that he knows their work. He then quotes the following noble and soul-stirring exhortation:

"Men and women professing godliness, expecting translation to Heaven without seeing death, I warn you to be less greedy of gain, less self-caring! Redeem, by noble acts of disinterested benevolence, your godlike manhood, your noble womanhood. Gain back true nobility of soul, and heartily despise your former avaricious spirit," etc.

But what is there wrong in all this? Does Eld. P. look complacently upon himself and his people, and say that there is no work that needs to be done for them? that they need not be zealous and repent? that they have no wrongs to overcome, or that if they have, it is of no consequence whether they are warned thereof or not? And should the exhortation last quoted be heeded by those to whom it is addressed, what would be the result? Disinterested benevolence, godlike manhood, noble womanhood, and true nobility of soul. Such would be the fruit of the visions if men and women would heed this testimony. And it is such divine traits as these that Eld. P. denounces when he unblushingly declares the fruits of the visions to be unholy and pernicious.

These remarks are a sufficient reply to the greater portion of the article under consideration. But a few items are worthy of particular notice. He endeavors to prove that we direct attention to the writings of Sr. White, to the neglect of the Bible, by the following quotation from Eld. White: "The work to be done in which we appeal for help at this time is, to induce all Sabbath-keepers to read these works and inform themselves as to the things taught in them, and thus be prepared to judge as to the nature of our work." In this short extract, Eld. P. twice inserts in brackets the words, "not the Bible," "not the Bible," thus insinuating that the study of the Bible is made of little account. This is an unworthy insinuation; for all who have any acquaintance with the visions know that they, as well as all writers and speakers in the ranks of Seventh-day Adventists, at all times, exhort to a careful and unremitting study of the holy Scriptures. And even a few paragraphs before, Eld. P. makes an extract from the testimony of the visions in which the young are severely censured for not reading the word of God enough.

Eld. P. continues: "But we will return to the description Mrs. White gives of the wickedness of her followers." On this he seems to dwell with especial glee and intense satisfaction, frequently exclaiming, "Who would wish to have any connection with such a people as this?" Now one of two things is here evident: If the visions are the false and deceptive operations Eld. P. claims them to be, they contain no proof that this people are in the low spiritual state described, and it is utterly unfair in Eld. P. to try to raise prejudice against them on this account. But, if they are in the condition set forth, then it is a good and necessary work on the part of the visions to point out these wrongs and try to have them put away; and he has no right to denounce the visions for such a course. Thus take it which way we will, his work cannot be freed from the charge of unfairness and inconsistency. We would also call attention to the fact that it is not a characteristic of those who are practicing jugglery and deceit to be continually reproving wrongs and sins in their followers; but, on the other hand, to cater to their pleasure, selfishness, and carnal inclination. False prophets prophesy smooth things, that please the people. In this respect

the visions give evidence of being just the reverse of what Eld. P. claims them to be.

We will now hear Eld. P. endeavor to explain the cause of "so much wickedness among Mrs. White's followers." This he does by giving an extract from an article by Eld. White, in the REVIEW of Nov. 26, 1867, as follows: "Satan calls three men to preach the present truth where God calls one." It is true that Eld. W. made this remark; but he did not say that these men were ever permitted to enter the ministry. Eld. P. would carry the idea that three out of every four who are now preaching the present truth, were sent into the field by the devil. But any mind possessed with the least power of critical observation will see that no such idea is given by the language. Eld. W. was speaking of the temptations of those to enter the ministry who are not qualified for the work; and such are not employed.

Again, Eld. P. says: "But let us remember that this is the people who condemn others as having the mark of the beast if they happen to have chosen to follow the teachings of God's word instead of following Mrs. White and her visions." We have over and over again explained our position on this question. We do not claim that any one has yet received the mark of the beast, according to Rev. 14: 9-12, as the connection shows that it will be received under a decree of civil authority, as opposed to the authority of God and his law. We keep the Sabbath now as a duty in obedience to the law of God, warning the people in view of a great increase of perils and dangers as we near the coming of the Lord, when faith will be more strongly tested, and the judgments of God fall upon the incorrigibly disobedient. No one claiming the faith of an Adventist can reasonably complain of this, seeing the Scriptures are so explicit on the increasing perils of the last days. This is so well understood by all who are conversant with our faith that we are compelled to believe that any one who first becomes acquainted with our views, and then represents us as Eld. P. has above, does it either from prejudice or ill-will.

Eld. Preble closes his articles with extracts from the confessions of different individuals, some of whom were reproved by the visions. That they believed in the visions is enough to set Eld. P. on the track of the visions, no matter how just the reproof; and to set him to attacking those who confess, no matter how humble and meek in spirit the confession may be. If there is anything that the true Christian will look upon with especial feelings of charity, it is a humble confession of errors. And why? Because it is so perfectly in keeping with the true spirit of Christianity. Therefore, it is no small cause of suspicion in regard to the standing of a professed Christian that he is free to find fault with the confessions of others; inasmuch as he who cannot appreciate the spirit of confession in others, virtually acknowledges the lack of it in himself. And it has ever been the case, that while the true Christian is ready to confess, the Pharisee or egotist is equally ready to deride, and to contrast the failings of the penitent with his own righteousness. The reason is evident in the very nature of the Christian life. They who live near enough to God to see their own weakness and errors in the light of his truth and purity, will be ready to confess; while they who live so far from God as to walk in darkness, cannot see anything in themselves to confess. The language of their hearts is, "God, I thank thee that I am not as other men—or even as this publican!" Isaiah bewailed his leanness, not because he was worse than those around him, but because he had a view of the glory and the righteous judgments of the Lord.

Reading the extracts quoted by Eld. P., we are led to inquire, What evidence do they present that the visions are not of Heaven? or that they have a bad influence? First, a remark is quoted from the editor of the REVIEW, that we all need a new conversion to the work of God; that many at a late camp-meeting, confessed to their worldly-mindedness, and the editor remarks: "We presume it is so in all parts of the field." We must say that we fail to see wherein this is against the visions or those who believe in them. The Scriptures show that the "cares of this world" will be a great snare in the last days, and we fully believe that

we are in the last days; hence, watchfulness or confessions in regard to these are especially called for. We think the love of the world is the crying sin of this age: it is that which shuts from the heart the love of the truth. We also believe it is not peculiar to those who keep the seventh-day Sabbath. We could give striking evidences on this point which would not be flattering to those who profess to be looking for the coming of the Lord, and who do not keep the Sabbath; but such evidences did not seem to us to be pertinent to a confession! though it might have relieved the acrimonious spirit of our accusers to see something of this kind.

Paul not only died to the world, but confessed that in his service to Christ he died daily; and pressed forward, as not having already attained all he desired. We are willing to stand before the world committed to this principle, that while we are subject to the weaknesses of this mortal state, beset with the deceptions of the enemy, we need to renew our consecration to God, or, as the extract quoted says, "a new conversion to the work," which we believe to be the work of God. We expect the unconsecrated to find fault, but we look higher for approval.

Next come three confessions from girls working or having worked in the Review Office, that they had not been sufficiently consecrated to this solemn and important work; that they had indulged in pride and love of the world. All of which argues nothing against the visions of Sr. White.

The confessions of those connected with the Health Institute contain nothing of which any one can reasonably complain—nothing to show a destitution of principle either on the part of the visions or of the persons confessing. The reading of the extracts is a sufficient refutation of the insinuations of Eld. Prehle.

Eld. Loughborough says he has received, read, and approved, Testimony, No. 12, and adds; "If ever we expect the finishing work to be accomplished in our hearts, and ourselves get ready for the judgment, our wrongs must be brought to our knowledge, seen, confessed, and forsaken." The inference is, that the Testimonies tend to purity of life, and aid in the work of preparing for the judgment by pointing out wrongs and leading the erring to confess. This is surely no evil work, and in doing this they can have no evil influence. And this we shall claim is the design and teaching of the visions, until their opposers succeed in pointing to at least one wrong which they uphold.

Bro. W. H. Ball confesses his error in opposing the visions, and offers his own experience as proof that it is spiritual death to doubt or oppose the work in which S. D. Adventists are engaged. The quotation ends with these words: "My life during the past two years has been both an injury and a disgrace to the cause of God." The italics are placed by Eld. Prehle, and the whole is passed by with the single remark: "For this last statement we will give him due credit." But let it be remembered that Eld. P. in this article is harping on the evil tendency of the visions, and the errors of the lives of those who believe in them; and he puts this case in the list. Yet he well knows that Bro. Ball was opposing the visions during the two years covered by the statement—opposing them as bitterly and unreasonably as Eld. P. now is; and this was what he considered so disgraceful. Yet Eld. P. sets this down as against the visions! His argument is as reasonable as it would be to conclude that Eld. P. is now laboring under the influence of the visions in his work of opposition, and to attribute the harsh, censorious spirit manifested in his articles to their influence. In this case he presents an entirely new phase of responsibility: the visions are made to bear the blame of those who have done wrong contrary to their instructions, and also of those who disbelieve and openly oppose them!

Much stress is laid on the confession of Eld. Cornell; and if this is erroneous, it is an anomaly in the history of error. We can find abundance of cases of parties flattering each other, and mutually sustaining each other in selfishness; but the main points in this case as shown by Eld. P. are these: (1) Eld. Cornell has greatly erred; (2) the vision pointed out and exposed his error; (3) Eld. Cornell is a strong

friend of the visions. These we say are the facts, for Eld. P. does not attempt to deny the correctness of the reproof given in the visions. And so his argument and conclusion runs thus: (1) The visions reprove a wrong in Eld. Cornell; (2) Eld. Cornell confesses the wrong and accepts the reproof given in the visions; (3) therefore, the visions are had, and have a had influence on the minds of those who believe them! This may be hard on the visions, or it may be against the logical acumen of Eld. Prehle. We are willing to leave it to the judgment of the candid.

"But," says Eld. P., "the clearest and fullest confession of all is from Eld. J. H. Waggoner." Confession of what? that the visions have had a bad influence on him or his family? Let us see. First, an extract is given from a letter to the Review confessing that on account of wrong impressions received from others, he had not fully approved certain moves of Bro. White, as he (Bro. White) was recovering from his illness. The confession was based on the fact that these statements were erroneous, and so proved to be by a certificate of parties. Second, an extract is given from an article headed "Acknowledgment," wherein is acknowledged the mercy of God as shown in a series of meetings just past, and his feeling of unworthiness to receive such favors, in which is no mention of the visions—no reference to them. Third, a long extract is given from an article wherein Eld. Waggoner warns of the danger—not of believing, but of denying, the visions. And herein must he found the ground of offense. The facts in the case as referred to in the article are these: (1) Eld. Waggoner felt it to be his duty to devote his life to the ministry, and in this he received opposition from his wife. This was before either of them knew Sr. White, or had received anything from her. (2) His wife continued to oppose him in his work in the same manner, and in the same spirit, after she became acquainted with the visions. (3) Her opposition to him in the discharge of his duty became so bitter and violent as to destroy the peace of the household, and divide the interests of the family, as all know who have had any observation of the facts. (4) The visions kindly pointed out to her the error of her course, and what course to pursue to unite her heart and interest to that of her husband, and so insure the happiness of both, and save her children from the distracting influence of her example.

But this was also rejected. The alternative forced upon Eld. W. was, to continue in the discharge of his duty to God, and risk the displeasure of his wife, or to cease his labors as a minister to conciliate her feelings. Those who were acquainted with him and knew his care and affection for his family can witness to the struggle which passed in his mind as he saw the inevitable destiny before him, of seeing his family go to ruin under the bitter spirit of opposition manifested by his wife, or to renounce his calling in which he had conscientiously engaged, without any hope that he would therein retain the favor of God, or better the condition of his family.

(5) In his absence his eldest daughter, very tenderly cherished and highly prized by him, fell under the influence of designing persons, and was induced to contract a marriage against the wishes of her father, and in which he could see nothing but ruin in her pathway. This added greatly to his grief. And notice, here, that the visions were decidedly outspoken against this unscriptural course on the part of children.

Now, we appeal to all: Is it just, is it honest, to represent that the visions have caused the desolation and ruin which have come upon the home of Eld. Waggoner? The course pursued by his wife and by their daughter was contrary to the warnings of the visions, and would have produced the same effect if no vision had ever been given. Why, then, does Eld. P. declare that this is the "terrible fruit" of the third angel's message and of Sr. White's visions? Nothing could be more unjust or more contrary to the facts in the case. And there is not a sentence in Eld. W.'s article which gives the least countenance to the statements of Eld. Prehle. Among

other things Eld. P. says: Mrs. White, foreseeing the result, could faithfully point out to the elder that if he devoted his life to her third angel's message, peace, union, and happiness would forever depart from his heretofore happy family." This is entirely a fabrication on the part of Eld. Prehle. Sr. White never "pointed out" any such thing. Neither Sr. White nor Eld. Waggoner ever attributed any of his troubles to his preaching, nor does Eld. W.'s wife, at this present time. Mrs. Waggoner freely acknowledges that her course is the cause of the trouble, and that had she ceased her opposition to her husband and consulted his will in regard to their duty, as becomes a wife, she might have been happy where she has been miserable, and saved her husband and family from the evil which her course has brought upon them.

In all the quotations given by Eld. P. he has thrown in remarks, giving a coloring to the sentences entirely foreign to the ideas of the writers, and his conclusions are uniformly contrary to the tenor of the truth. In looking at his perversions of the facts we are led to pity the man who is so blinded by prejudice that he fails in every instance to do justice to those whom he opposes.

It is not pleasant to meet attacks and personalities put forth in such a spirit as is manifested by Eld. P. Were it consistent with duty we should gratify our feelings and pass them by in silence. But where silence is construed to indicate fear to meet the points, and is made the excuse for reviling the cause which is dear to our hearts, as we believe it to be the cause of God, we feel constrained to notice them, and thereby save minds from being injured by groundless prejudice. In so doing we have noticed his articles as briefly as possible, too briefly to do full justice to the facts in the case, considering the many instances of garbling the language of others, and perversion of facts which were to be noticed. And we conclude our remarks with an appeal to your readers, based on the text with which he prefaces his articles: "By their fruits ye shall know them." (Matt. 7:20) He starts out by asking, What is the fruit of Ellen G. White's visions. Is the fruit good? or is it bad? This is a pertinent question, and one which we should rejoice to see candidly discussed in every paper in the land. We invite a fair application of this test to the visions in question. We ask no less; their most determined opponents can ask no more. And had Eld. P. treated the subject in the manner here indicated we should never have asked the privilege of occupying space in your paper with a notice of his effort. But from a perusal of his articles we have felt compelled to prefer against them certain charges, which we think are fully sustained in these pages, such as (1) that the reasoning is unfair; (2) that the conclusions are unjust; (3) that what is claimed as the fruit of the visions is just the reverse; and (4) that the language is generally such as would be used by one whose object was to sneer and cavil, rather than that of him who was candidly seeking for the truth.

What can be legitimately taken as the fruit of the visions? He claims that it is had. Then we think all will agree with us in the proposition that, to make his claim good, he must show (1) that the visions counsel to that which is had; and (2) that persons have performed had acts, or have been led to manifest an unchristian disposition by following what the visions have taught. Here would be something which could properly be set forth as the fruit of the visions, on the strength of which the visions could be condemned. But suppose, on the other hand, that instances were produced where persons had committed sins against which the visions had warned them, and pursued a course which the visions declared to be abhorrent in the sight of God, and manifested evil traits of character which the visions told them plainly they must overcome or they would never be saved—could such sins, such wrong course, and such evil traits of character be taken as the fruits of the visions? Yet strange to say, it is cases like this which Eld. Prehle in every instance brings up to show the evil fruits of the visions. Wrongs, and sins, and evils, which, if the visions had been heeded, would never have been committed, are brought forth as the fruit of the visions themselves! If such perversion as this can be surpassed, we have yet to learn the

instance. As well might we charge the frequent rebellions and sins of Israel upon "Moses and the prophets" who were sent to reprove and warn them against these things.

If the visions have anywhere counseled that which is evil, let the passage be pointed out. If an instance can be found where a person has lived in sin, or acted anyway contrary to the word of God or declined in piety and devotion, by following the instructions of the visions, let it be produced. But if no such case can be found, and if, on the contrary, the visions are shown to exhort to the practice of every virtue, to shunning of every sin, to the maintenance of constant watchfulness and earnest prayer; if they expose sin and iniquity of every form and every degree, and enjoin the purest morality, why is such virulent hostility manifested against them? Let their opposers answer this in the fear of God, as it must be met in the "great day."

J. N. ANDREWS,
J. H. WAGGONER.

Battle Creek, Mich., Dec., 1869.

Remarkable Events During the Nine Years Past.

WE are now (in December, 1869,) about to enter the tenth and last year in one of the most wonderful decades of the world's history, and who can tell but that the last year of the decade (1870) may be the most wonderful of the ten? Glance a moment at the leading features of this startling and prolific epoch, opening with the destructive and tremendous four years' war of the rebellion in America. Add to this gigantic conflict, with its awful waste of life and treasure, the total extinction of American slavery. Follow this with the foreign conquest and occupation of Mexico, with imperialism established and overthrown, and the tragic death of the ill-fated Maximilian. Recall the Austro-Prussian spoliation of Denmark, followed by the short, but sharp and destructive, war in 1866, between Austria single-handed, and the allied armies of Prussia and Italy. What were the marked issues of this eventful campaign? The aggrandizement of Prussia by the incorporation of sundry German provinces into her kingdom, and the "unification" of Italy by the addition of Venice on the shoulder of the Adriatic Sea. Nor, least of all was the detachment of Austria, as a right-hand, imperial support of the pope, leaving France alone, of all Europe, to guard and uphold, with special responsibility and concern, the Papal See. These were important results, certainly. Then we had the Spanish war on some of the South American republics, and the grapple of mammoth Brazil with obstinate Paraguay, a vexation not yet quite finished. We had the bloody and heart-rending struggle of Crete in the Mediterranean, with her Turkish oppressor. We had the costly and difficult English expedition to Abyssinia. Spain is yet contending with the insurgent forces in her West Indian dependency, Cuba. England has been vexed and perplexed with the mutinous, uneasy, and menacing Fenian Brotherhood, stirring up alarms in Ireland and Canada. A revolution has recently swept over Spain herself, with the result to dethrone and exile her queen. Other insurrections, revolutions, and wars, of more limited extent, we cannot now be at the pains to enumerate, unless we mention the harassing Indian wars and tumults on our own Western border, and the insurrections in China and Japan.

Then the nine years past have been marked by signal perturbations and strange phenomena in nature. Most obvious and impressive in the retrospect is the mighty South American earthquake of 1868, with its prolonged subterranean undulations circling around the globe, and its awful ocean tides rolling with ponderous fury in various directions. Nor can one easily forget the frequent repetitions of terrible disaster on the ocean by fierce and destructive gales. Typhoons, hurricanes and tempests have kept the vast and salty world of waters in almost constant excitement and agitation. Nor have the inland waters escaped. The fall of 1869 is declared to have been the most remarkable in its swift, succeeding, and fearful storms ever known on the great lakes. Tornadoes and gales have run riot also on the land, while the skies have poured down floods, that, gathering momentum and power, have swept numerous sections of the country and of

Europe with destroying torrents and inundations. We mention these facts, as not merely in the ordinary course of nature, but as strikingly *unusual* and peculiar.

Recall, again, the series of meteoric showers in various countries for several years, besides single meteors of singular brilliancy, aerolites, and falling masses of huge dimensions. Remember the strange appearances in the sky, the brilliant corruscations of the northern auroras, the luminous *nebulae*, or bows of cloudy brightness spanning the heavens, and shapes and phases of light that have startled casual observers in different parts of the world. Volcanoes, too, have spouted their fiery and awful cataracts in Italy, in South America, in the Sandwich Islands, and in various tropical regions and islands of the sea. Unusual appearances in the solar orb likewise have attracted the attention of astronomers, and led to conjectures in which the welfare and interest of this our planet are possibly and seriously involved.

The nine years past have been remarkable also for pestilences and famines of distressing and calamitous character, as, for example, the destructive famine or famines in India. One easily recalls accounts of the cholera, cattle plagues, Russian fever and yellow fever, and the sufferings of various populations from sickness and harvest failures. *Casualties* have abounded. Consider the railway collisions, the steamboat collisions and explosions, the shipwrecks, the fires, both in town and country, fires in the forest, on the prairie, and in the cities, the frequent and dreadful *coal mine* disasters, with loss of life immense and fearful. Is this a foretaste of the world's jubilee, a millennium of progress and victory by material and human genius and wisdom, or through the zeal, and wealth, and enterprise of societies and churches in the nineteenth century? What shall we say of the lawlessness of the age, the adulteries, and seductions, and assassinations, the theatrical indecencies, the pictorial pollutions of newspapers, the fictions of romance, and the wonders and wickedness of Spiritualism, including free-love and planchette?

The decade now drawing to a close has been characterized still further by the most astonishing enterprises and achievements, by which the intercourse, and we may say, in a certain sense, the neighborhood of nations has been promoted. We may mention the successful laying of three ocean cables connecting America with Europe, to say nothing of innumerable shorter lines by sea and land, and the completion of the great Pacific Railroad, besides immense extension of iron lines in almost every direction throughout the civilized world, and projects of other lines, to an extent almost surpassing belief. The recent celebration of the Suez Canal is fresh in recollection, and it is impossible not to be struck with the magnitude and significance of this achievement, not merely in the facilitation of commercial intercourse between Europe and the Orient, but in the prophetic relations evolved between Egypt and Turkey on the one hand, and imperial France on the other. It is eminently a *building age*. Constructive schemes of immense magnitude and cost are not only proposed and commenced, but actually completed. Art, invention, science, and enterprise, are fruitful in conceptions, and achievements, too, of almost endless variety and extent. In machinery and implements the results are so great as to render an adequate appreciation difficult. Nor, least of all, should we fail to mention the fruitful genius of the age, in the engines of war, both for attack and defense. Look at the monitors, and huge, heavy iron-clads of every type. View the needle-guns and manifold kinds of repeating weapons, the huge cannon of enormous weight and calibre, and certain deadly agents of destruction, the knowledge of whose mechanism is said to be kept concealed. The last ten years may be said to be the decade of needle-guns and iron-clads. And every civilized nation on earth is extensively supplied with the weapons of war, and literally armed to the teeth.

The few years past have been known as a period of that kind of exhibition of universal enterprise, comprehended under the familiar name of World's Fairs. Especially, as far transcending every other like example, may be mentioned the World's Exposition at Paris, in the year 1867. The collection of specimens of the

industry of the world was wonderful and bewildering in that fashionable capital, on the whole, perhaps, the chief metropolis of the world's pride, and vanity, and grandeur. Nor should we omit to mention the fact that this is an era of Congresses and Conferences, political and religious, diplomatic and representative, local and universal. Alliances, societies, fraternities, associations, orders, and organizations, of every aim, ambition, and complexion, are appointing their places and times for consultation and debate. Men of peace, of temperance, of reform, Masons, Templars, Spiritualists, and Infidels, people of every religion and no religion, politicians, scientists, laborers, and capitalists, publishers, editors, and inventors, people of every pursuit and profession, and of both sexes, have their convocations and public meetings everywhere. Who can keep pace with them all? Greatest and most notable of all, hitherto, is the great Catholic Ecumenical Council, now in session in the city of Rome. Doubtless, in view of the revolutionary tendency of the times, and the culmination and the terminal agreement of the prophetic epochs, which must be located in these days—unless we are greatly mistaken—very great and important results are destined to flow from this gathering of Catholic dignitaries—results affecting the status and welfare of millions, and closely related to the near coming kingdom of our Lord. We do not propose to indulge in comments on this subject now, though it is a theme of intense interest to the watchful and intelligent Christian.

SIGNIFICATION OF EVENTS.

We have thus recounted the more prominent features and developments of the wonderful nine years just elapsed, and we see in the striking assemblage of events the evidence of the extraordinary character of the epoch. No such nine years has the world ever seen before. We find in them the accomplishment of our Lord's prophetic outline, which was to be the stimulus of his praying and watchful people's expectation and hope. In them was to be the signal of rapidly approaching redemption. We ought to have mentioned the vast commercial interchanges, and speculative manias of those who heap up or covet earthly riches; the rapid accumulation of wealth, and the instant determination and activity of individuals and corporations in repairing losses, and replacing, with the aid of hundreds and thousands of busy hands, the vehicles and highways of traffic and transit. We should have spoken, too, of the fearful gust of financial disturbance—the earthquake that shook Wall street with its money-gamblers, in September last. "The distress of nations with perplexity" is now already incipient, we think, but may be more marked in the course of another year.

CONCLUSION.

In view of the pregnant and yet inspiring solemnities of the hour, eloquent of the return and dominion of earth's divine King, what should be the Christian's attitude? Surely our joy and comfort should be in the service of the Lord Jesus. Every feeling of sacred interest in divine things should be elicited and stimulated by the assurance of those august and blessed realities which are approaching. What activity of intelligent devotion to the work before us is enjoined, and a work, too, happily as congenial, as it is obligatory! May God in love and mercy be pleased to direct all our way to glorify his adorable name!—CLINTON COLEGROVE, in the *Herald of the Coming Kingdom*.

CALUMNY.—Calumniators are those who have neither good hearts nor good understandings. We ought not to think ill of any one till we have palpable proof; and even then we should not expose them to others.

We ought to attend to our own business and not meddle with the affairs of others unless we are applied to, to render a service. We should condemn no one unheard.

Look on slanderers as direct enemies to civil society; as persons without honor, honesty, or humanity. Whoever entertains you with the faults of others, designs to serve you in a similar manner.

The great Zimmerman justly observes,—“That there is always something great in that man against whom the world exclaims; at whom every one throws a stone, and on whose character all attempt to fix a thousand crimes without being able to prove one.”

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEB. 15, 1870.

J. N. ANDREWS, EDITOR.

The Order of Events in the Judgment.

NUMBER FIFTEEN.

At the ascension of our Lord, he entered the heavenly temple and sat down upon his Father's throne, a great High Priest after the order of Melchisedec. Ps. 110: 1, 4; Heb. 8: 1, 2. But when he returns in his infinite majesty as King of kings, he sits upon his own throne, and not upon that of his Father. He speaks thus of his descent from Heaven:

Matt 25: 31: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."

It is evident, therefore, that there is a space of time at the conclusion of our Lord's work in the temple in Heaven, in which his priestly office is exchanged for his kingly dignity; and this transition is marked by his relinquishing his place upon the throne of his Father, and assuming his own throne. The judgment session of Dan. 7: 9-14 is the time and place of this transition. Our Lord plainly distinguishes these two thrones:

Rev. 3: 21: "To him that overcometh will I grant to sit with me in MY THRONE, even as I also overcame, and am set down with my Father in HIS THRONE."

The Saviour's reception of his own throne preparatory to his second advent, is described in Ps. 45. As Ps. 110 makes prominent his priestly office upon his Father's throne, so Ps. 45 describes his kingly office and work upon his own throne.

Ps. 45: 1-7: "My heart is inditing a good matter; I speak of the things which I have made touching THE KING; my tongue is the pen of a ready writer. Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee forever. Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is forever and ever; the scepter of thy kingdom is a right scepter. Thou lovest righteousness and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

This personage who is fairer than the sons of men, can be no other than the King in his beauty (Isa. 33: 17), who is to be admired in the day of his advent by all them that believe. 2 Thess. 1: 10. The time when he rides forth for the destruction of his enemies is presented in Rev. 19: 11-21.

The words of Paul establish the fact that this Psalm relates to Christ, some of its words being addressed to him by his Father when he invests him with his kingly office and throne. Thus Paul quotes and comments:

Heb. 1: 8, 9: "BUT UNTO THE SON he saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

The relation of these two thrones to the work of our Lord is very important to be understood. As a priest after the order of Melchisedec, who was both priest and king (Gen. 14: 18-20; Ps. 110: 1, 4; Heb. 7: 1-3), the Saviour has had a joint rule with his Father upon the throne of the universe. Zech. 6: 12, 13. His office of priest-king continues till his Father makes his enemies his footstool. Then he delivers up the kingdom which he has shared with his Father to him alone, that God may be all in all. 1 Cor. 15: 24-28. His reign upon the throne of his Father ends with all his enemies' being given to him for destruction.

The throne given him when his priesthood ends is that which he inherits as David's heir. On that throne he shall reign over the immortal saints for endless ages. Luke 1: 32, 33; Isa. 9: 6, 7. Upon the throne of the Father he had a joint rule as priest-king; upon

his own throne his people have a joint rule with him. The first ends, that God may be all in all; the second is a reign that shall continue forever.

The Saviour closes his priesthood with the acquittal of his people at his Father's bar. For the act of God, the Father, in sitting as judge, enables the Son to appear as the advocate of his people, and to obtain decision in their favor. That acquittal involves the virtual condemnation of all others. The last act of the Father in the work of the judgment in Dan. 7, is to crown his Son king, that he may execute its decision. It is at the close of this session, therefore, that our Lord terminates his office of priest-king upon his Father's throne, and takes his own throne to execute the decision of the Father. For it is the part of the Son to show from the record of the books who have overcome, and to confess the names of such before his Father. Rev. 3: 5. It pertains to the Father to give decision that such persons shall have immortality. And the execution of the judgment will consist in making these persons immortal, and in destroying all the rest. The decision of the judgment does therefore rest wholly with the Father. But the execution of the judgment pertains alone to the Son, who is crowned king at his Father's tribunal for this very purpose.

The distinction between these two relations sustained by the Father and the Son to the work of the judgment, is made very plain by our Lord's words in John 5: 22-30. This chapter takes up the judgment work just where the prophecy of Daniel leaves it. The Father having rendered decision, and having anointed his Son king, it pertains to the Son to execute the judgment; a work which he distinctly acknowledges in John 5. In this chapter our Lord uses these remarkable words:

Verses 22, 23: "For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son even as they honor the Father."

Now it is certain that God, the Father, must sit in judgment to fulfill Dan. 7: 9, 10. But if we read forward in these words of our Lord to verses 26, 27, we shall see what he means in verse 22.

Verses 26, 27: "For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man."

It is therefore not the decision of the judgment, but its execution, that the Father had by promise even then given to his Son. And this execution will be effected by the accomplishment of the words which follow:

Verses 28, 29: "Marvel not at this; for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

That our Lord is simply carrying out the judgment of his Father in the work which he thus performs, is distinctly taught in the next verse:

Verse 30: "I can of mine own self do nothing: as I hear, I judge; and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

Christ's part of the judgment work is its execution. His work is just, because he first hears the Father's decision, and then carries it out, doing only the Father's will in all this work. We conclude this article with the following direct proof that the decision of the judgment, which is the Father's part of the work, is past when our Lord comes again in the clouds of heaven. The execution of the judgment must be preceded by the investigation and decision of the cases which are judged. Now it is distinctly stated that the coming of Christ is to execute the judgment; whence it follows that the decision of the judgment is made by the Father before he sends his Son in the clouds of heaven. Thus we read of his second advent:

Jude 14, 15: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

The term saints, or holy ones, is applied to angels,

as well as to men. Dan. 8: 13. These ten thousands of his saints are the host of heavenly angels that shall escort our Lord on his return to our earth. Matt. 25: 31. Enoch does, therefore, distinctly state the object of the second advent. It is to execute the judgment. And this fact constitutes a convincing proof that the decision of the judgment precedes our Lord's return. That event is therefore "the revelation of the righteous JUDGMENT of God." Rom. 2: 5. And the very act of giving immortality is one part of the work of rendering to every man according to his deeds. Rom. 2: 6, 7. The judgment of God does, therefore, precede the advent of his Son from Heaven.

When the events of Christ's advent are mentioned in the Scriptures, it is not merely those which happen at the very point when he descends from Heaven, but also those which happen in consequence of that event. The execution of the judgment must cover 1000 years. Rev. 20. But the advent of Christ lies at the foundation of this whole work. And when men find just retribution meted out to them for all their sins they will surely be convinced of their ungodly deeds and of their hard speeches.

Our Use of the Visions of Sr. White.

It is quite generally understood that the Seventh-day Adventists are believers in the perpetuity of spiritual gifts. It is also understood that we regard the visions of Sr. White as given by the Spirit of God. But the use which we make of the doctrine of spiritual gifts, and particularly of the visions of Sr. White, are very generally misunderstood.

1. We understand that the Holy Scriptures are divinely inspired, and that they contain the truth of God which is able to make us wise unto salvation.

2. But we do not understand that the gift of the Scriptures to mankind, supersedes the gift of the Holy Spirit to the people of God.

3. On the contrary, we do believe that the Scriptures plainly reveal the office and work of the Holy Spirit; which office and work can never cease while man remains upon probation.

4. This work of the Holy Spirit is revealed to us in the Bible doctrine of spiritual gifts.

5. While therefore we do heartily accept the Scriptures as teaching man's whole duty toward God, we do not deny the Holy Spirit that place in the church which the Scriptures assign to it.

6. The office of the Holy Spirit is to reprove men of sin (John 16: 8); to take away the carnal mind, and to change our evil nature by removing guilt from the conscience; to make us new creatures (Rom. 8: 1-9); and to shed abroad in our hearts the love of God (Rom. 5: 5); and to bear witness with our spirits that we are the children of God (Rom. 8: 16); and to lead into all truth (John 16: 13); and finally to change the saints to immortality at the last day. Rom. 8: 11; 2 Cor. 5: 4, 5.

7. The Scriptures contain the truth of God, as the precious metals are contained in a mine. The work of the Spirit of God in leading men into all truth is to search out, lay open, bring to light and vindicate the truth of God. And in reproofing sin, it has not only the work of impressing the conscience of the sinner by powerful convictions of guilt, but also in showing to chosen servants of God the guilt of others; and revealing wrongs which otherwise would remain hidden to the great detriment of the church, and to the ruin of the sinner.

8. The work of the Holy Spirit may be divided into two parts: First, that which is designed simply to convert and to sanctify the person affected by it. Second, that which is for the purpose of opening the truth of God, and of correcting error, and of reproofing and rebuking secret sins. This part of the work is wrought by what the Scriptures term spiritual gifts. These exist, not for the especial good of the person to whose trust they are committed, but for the benefit of the whole body of the church.

9. Now it is plain that those who reject the work of the Spirit of God under the plea that the Scriptures are sufficient, do deny and reject all that part of the Bible which reveals the office and work of the Holy Spirit.

10. Thus 1 Cor. 12, and Eph. 4, which define the gifts of the Spirit of God, cannot really form a part of the rule of life of those who affirm that the Scriptures are so sufficient in themselves that the gifts of the Spirit are unnecessary.

11. The Spirit of God gave the Scriptures. But it is plain that it did not give them for the purpose of shutting itself out from all participation in the work of God among men. And what the Bible says of the gifts of the Spirit shows just what relation the Spirit of God sustains to the work of the gospel.

12. Thus Paul states the matter in two of his epistles:

1 Cor. 12:4-11: "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

Eph. 4:11-13: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

13. Now the Bible expressly teaches that the existence of these gifts is as necessary to the church of Christ, as the different members are necessary to the well-being of the body. While, therefore, the Bible recognizes the gifts of the Spirit, these are not given to supersede the Bible, nor yet to fill the same place as the Bible.

14. The object of spiritual gifts is to maintain the living work of God in the church. They enable the Spirit of God to speak in the correction of wrongs, and in the exposure of iniquity. They are the means whereby God teaches his people when they are in danger of taking wrong steps. They are the means by which the Spirit of God sheds light upon church difficulties, when otherwise their adjustment would be impossible. They also constitute the means whereby God preserves his people from confusion by pointing out errors, by correcting false interpretations of the Scriptures, and causing light to shine out upon that which is in danger of being wrongly understood, and therefore of being the cause of evil and division to the people of God. In short, their work is to unite the people of God in the same mind and in the same judgment upon the meaning of the Scriptures. Mere human judgment, with no direct instruction from Heaven, can never search out hidden iniquity, nor adjust dark and complicated church difficulties, nor prevent different and conflicting interpretations of the Scriptures. It would be sad indeed if God could not still converse with his people.

15. But here it is proper to say that these uses of the gifts of the Spirit pertain almost wholly to the household of faith. Men who have no acquaintance with them cannot be affected by them. And also, where men have had little opportunity to be acquainted with the manifestations of the Spirit of God, they cannot be asked to accept such work as specially wrought by God. It is but just that they should have clear and convincing evidence for themselves that the Spirit of God is in the work.

16. For this purpose we hold that all the tests presented in the Bible should be applied to the gifts, and that they should be found to sustain the test of such examination.

17. We therefore do not test the world in any manner by these gifts. Nor do we in our intercourse with other religious bodies who are striving to walk in the fear of God, in any way make these a test of Christian character. Upon none of these persons do we urge these manifestations of the Spirit of God, nor test them by their teaching.

18. There is such a thing, however, as men having in the providence of God an opportunity to become

acquainted with the special work of the Spirit of God, so that they shall acknowledge that their light is clear, convincing, and satisfactory. To such persons, we consider the gifts of the Spirit are clearly a test. Not only has God spoken, but they have had opportunity to ascertain that fact, and to know it for themselves. In all such cases, spiritual gifts are manifestly a test that cannot be disregarded except at the peril of eternal ruin.

19. One of the chief gifts of the Spirit of God that he has placed in the New-Testament church is the gift of prophecy. Joel 2:28; Acts 2:1-4, 17, 18; 1 Cor. 12:1-31; 14:1-5; Eph. 4:11-13. This gift the Bible connects with the closing work of this dispensation. Rev. 12:17; 14:12; 19:10. Spiritual gifts do not, therefore, cease to be of importance in the sight of God, nor in that of his true people. And that message which is to accomplish the perfecting of the saints and to fit them for translation, has the Spirit of God connected with it, and speaking out in the management of its work.

20. Finally, in the reception of members into our churches, we desire on this subject to know two things: 1. That they believe the Bible doctrine of Spiritual gifts; 2. That they will candidly acquaint themselves with the visions of Sr. White, which have ever held so prominent place in this work. We believe that every person standing thus and carrying out this purpose will be guided in the way of truth and righteousness. And those who occupy this ground, are never denied all the time they desire to decide in this matter.

Irreverent Use of the Word of God.

A FRIEND sends us a doctor's circular in which great and wonderful things are promised, and asks our opinion of it. Without any evidence whatever, we should look with suspicion on such claims, having known so many humbugs of the same class. But there is something in this circular which should insure it and its writer a just condemnation in the minds of all who love the Bible or esteem the blessings which the gospel grants to fallen humanity. It says:

"The Doctor derives his power of healing from a peculiar gift of Nature, which he has possessed from early childhood. 'Now there are diversities of gifts—to another the gift of healing.' His method of curing is by rubbing or laying on of the hands. 'These signs shall follow them that believe. They shall lay hands on the sick and they shall recover.'"

The gospel method is not that of "rubbing," which is to exert a magnetic or mesmeric influence, but the laying on of hands to impart the blessing of God by the aid of the Holy Spirit. And any one who claims that the gifts of the Spirit of God, of which Paul speaks in 1 Cor. 12, are "a peculiar gift of Nature," which he has "possessed from early childhood," proves himself an ignorant impostor. When the Scriptures are so abused, it becomes the lover of Christian truth and Christian principles, to have no communion with those who by profession make merchandize of the power of God's Spirit. When any come to you, professing to heal diseases by the gifts of God's Spirit, and say, "Charges reasonable," it is not worth while to ask how you shall treat them, or whether you shall run after them.

J. H. W.

The world will allow of a vehemence approaching to ecstasy, on almost any occasion but that which, above all others, will justify it.

If we scrutinize the lives of men of genius, we shall find that activity and persistence are their leading peculiarities. Obstacles cannot intimidate, nor labor weary, nor drudgery disgust them.

WERE every dewdrop a diamond, every atom a world, and every world filled with gold,—all would not satisfy the boundless desires of the soul.

THE rose has its thorns; the diamond its specks, and the best man his failings.

One of Rutherford's golden sentences gives us the secret of his unusual unction: "The cross gives us much to say."

It is only for innocence that solitude can have charms.

Book and Tract Department.

Cast thy bread upon the waters; for thou shalt find it after many days.

EDITED BY ELD. JAMES WHITE.

WE are printing very large editions of our best pamphlets and tracts for general circulation. For example: In a few days we shall have the second edition, of nearly eleven thousand, of Bro. Andrew's sermons on the Law and Sabbath, ready. This edition has eleven sermons, one added to the former edition, in review of Dr. Akers' Biblical Chronology, containing the Doctor's famous Sunday seventh-day theory. The addition of this sermon will greatly increase the value of this before very valuable pamphlet.

Also, we design to issue large editions of pamphlets on Our Faith and Hope. We hope to have them ready in a few weeks.

Our people have done nobly on the book fund. What we most want is, devoted, godly, self-sacrificing men and women to circulate such books, pamphlets, and tracts, as Life Incidents, Sermons on the Law and Sabbath, Sermons on our Faith and Hope, The Seventh-part-of-Time Theory, Review of Gilfillan, The Truth Found, The Law and Gospel, God's Memorial, Sufferings of Christ, Seven Reasons for Sunday Keeping Examined, Who Changed the Sabbath? Men and women are wanted for this work who feel for souls, who can weep over precious souls, and agonize with God in prayer for success in the work of book circulation.

We want men and women of good intelligence, and good address, who will not scinge in their feelings to urge the sale of our books. We want men and women of sanctified judgment to judge where to give the books, and how many at a time. It is not our anxiety simply to get rid of the books. We want them circulated, but where they would be most likely to do good. Those who have liberally donated to the fund especially should not hesitate to send in orders if they have a chance to make good use of the books. Send in your orders. And you that have the Lord's money on hand for this good work, send it along; and we will do all we can to urge on the good and glorious work. Let all take part in this work, with their money, or their time, or with both.

What a Tract may Do.

EXPERIENCE OF BRO. AND SR. McMILLAN.

BRO. JOHN McMILLAN, of St. Croix Co., Wis., writes as follows, Jan. 1, 1870:

"Five years ago to-day, my companion and myself cut loose from our moorings in the Presbyterian harbor, and, by faith in God, launched out on the sea of present truth as far as we then understood it, resolved to add to our 'faith virtue, and to virtue knowledge,' &c., to the end. We had never seen a Seventh-day Adventist that we knew of, nor did we know that there was one within a hundred miles of us.

"I had seen part of a leaf of a tract on the Sabbath, which I picked up in an army hospital. The leaf had been torn diagonally; but there was enough left to cause me to search the Scriptures, as I had never done before.

"We sundered ties fraternal and social, but not without prayers and tears. And, praise the Lord! we have never longed to return to Egypt. We have no cause to boast of our labors, but much cause to confess misimprovement of our privileges. Through the labors of Eld. Steward, and the distribution of tracts, the majority of those living in the county have heard or read something of the 'strange doctrine.' About twenty have embraced it. Many more are convinced, but are waiting 'a more convenient season' to put the theory into practice. Alas, for many such! The trumpet of God alone shall arouse them from their lethargy!"

Circulate the Tracts.

LIVING as we are amidst the closing scenes of this world's history, and believing in the near coming of the Lord, with what earnestness and zeal should we engage in this work; and ought we not to use every means in our power to disseminate the truth?

As there is such a great cry for laborers in new

fields, and they cannot at present be sent, let us send forth these silent messengers, and pray that they may go forth with healing in their wings, and, as a forerunner, prepare the way for the living teachers, and for the loud cry of the message. We cannot tell who the honest ones are until they hear the truth; only a few of the great mass will embrace it; then how important it is that there should be a more extensive circulation of the tracts.

We should imitate the example of the good brother in Canada, who went to the Office and laid down the silver dollars upon the counter and exchanged them for the truth. Truly he bought the truth, and it is not likely that he sold it. Do any say, I have not the means, or have but little to give? Then give that little; as where little is given, only little is required. God can bless the widow's mite, if only given in the right spirit.

How great must be the accountability of those men who are heaping up treasures in these last days, and especially of S. D. Adventists. We should not let the rust of our treasures be a witness against us. Oh! that the tracts and papers might go from Battle Creek by the car-load, and pour forth a flood of present truth all over the land. It was the immense circulation of the books and tracts put forth by Luther and the reformers that so greatly accelerated the work of the reformation. Shall we be behind the men of that age, in a work so much more momentous, and with so little time in which to accomplish it.

Brethren, let us be awake. WM. PENNIMAN.

Brief Thoughts.

If we are liable to err in our estimate of ourselves, it is clear we may err in our estimate of others.

A true self-respect and esteem, leads us to esteem others; an undue degree of self-esteem, leads us to despise others.

The man who never knew the joys of pardoned sin, nor has an experience of this nature, should abstain from the Lord's supper, and baptism, until he has an experience of this kind. Coming to the full privileges of church membership, with an unconverted, unsanctified heart, has lulled thousands to a final and fatal sleep. Let us be careful, lest in our wish to encourage and assist others, we administer an opiate, which all our skill can never afterwards counteract.

The most perfect self-deception is that of the moralist, who rests upon his good deeds, and correct life; or that of the professor of religion, whose mind is steeped in worldliness, yet has some love for the truth, which he mistakes for faith and assurance.

The most useful and worthy, boast the least. Moses, the prince among the ancient prophets, the meekest of men, the most liberal and untiring, the most self-sacrificing, the most virtuous and noble, writes the Pentateuch with such modesty, that you must find out the author by other means than by his writings. While Nehemiah, with only a tithe of Moses' merit, is really a little egotistical. True, we believe Nehemiah was a good and noble man; but Moses was far ahead of him in true merit.

Is it not astonishing, that the longest and driest prayers and exhortations, are made by the most lukewarm and indifferent, to hide what they do most clearly prove?

Your most dangerous sins are those you justify, and fear to pray against, or resist.

The wandering of the mind in prayer may often be caused by neglect of confession of sin, or by a mere partial performance of this duty. True penitence and contrition wake the mind to action; self-righteousness deadens and stupefies the moral sense.

No degree of knowledge will compensate for a lack of the other Christian graces.

By means of faith and prayer, we obtain the gospel armor; by means of watchfulness and prayer, we retain this armor. To these we may add, courage, and zeal, and prudence, and skill, in using the armor.

Teachers should never dispute, or criticize each other, before their pupils. JOS. CLARKE.

We can bear to hang by a thread if it be only one of Christ's spinning.

"Ascension Robes!"

AN APPEAL TO THE PUBLIC.

In confessing ourselves to be Adventists, we are aware that we subject ourselves to the prejudices of many. We do not plead for special favor; we only ask that justice be done to us, as to other classes of professed Christians, and that you will not condemn us in anything without a hearing.

That we are spoken against, we do not offer as evidence that we are right. If our lives are immoral, or our doctrines subversive of the principles of morality, you do well to stand aloof from us, and to regard us unfavorably. But on the other hand, when we are spoken against, we do not regard it as conclusive evidence that we are wrong. The "sect of the Nazarenes"—composed of the early Christians who were eminent for their piety and purity of life—was "everywhere spoken against." Acts 28:22. Popular feeling is no correct standard of judgment; it is generally wrong, and always fickle. Many of the same multitude who sang "Hosannah to the Son of David," when they thought the tide of favor and prosperity ran in that direction, soon after just as vehemently cried, "Crucify him!" At Lystra they came out with oxen and garlands to sacrifice to Paul and Barnabas as to gods; and in a few days thereafter they stoned Paul and dragged him out of their city. Acts 14.

With all the deference with which it is possible to speak an unpleasant truth, we say that in the religion and the great religious bodies of the present day there is not much self-denial, cross-bearing, or renunciation of the world. Pride, luxury, wealth, and fashion, bear almost undisputed sway in the religious world. This being the case, it cannot be a wonder that people converted under such influences do not drop all their prejudices, or are not led by their profession to thoroughly reform their lives and correct their habits. To meet scorn and ridicule from such we cannot regard as sufficient evidence that we are wrong in our views of truth and duty.

We learn also that the persecution of Christ and his apostles was carried on by those who were high in place and power, both in church and state. And therefore we do not feel that we are abased before Heaven if, among our opponents, are found scribes and Pharisees, rulers, and elders. "Wisdom is justified of her children."

For more than twenty years past a story has been extensively circulated that the Adventists, in the year 1843, and particularly in the fall of 1844, prepared

"ASCENSION ROBES,"

with which to meet the Lord Jesus at his expected coming. Many, no doubt, believe this story to be true, and are not aware that they are doing any wrong in circulating it. Ministers are often heard making the statement, and the people have confidence in them, believing them to be true followers of Christ, and therefore feel assured that what they state is truth. But the story is without any foundation in fact, and was originated by evil-disposed persons, desirous of bringing our faith into disrepute. We are constrained to take this method of doing justice to ourselves and to the faith we hold, because by many it is viewed as a matter of fact and a grievous wrong on the part of the Adventists. In this we think our opponents err; for if the Adventists had procured such robes, it would be no evidence of moral turpitude—it would be no moral wrong. It would not have injured any one. Then why do our enemies cling to the report, and hold it up as though it were a sin of great magnitude—a crime? Is it because nothing *real* could be found against their faith or practice, that trifling and *imaginary* charges are reported, and the report is heralded so widely, and clung to so tenaciously?

And now, to set this matter before you in its proper light, we say,

1. The report is improbable and unreasonable. The very idea of preparing such robes strikes our opponents as being a foolish and ridiculous thing. *We look upon it in the same light.* The Second Adventist movement, up to 1844, was marked by an earnestness, a solemnity, and a zeal, for the truth and honor of

God, which, fortunately, shut out such vagaries and follies. And we confidently affirm that the idea of ascension robes never originated with the Adventists.

2. Its unreasonableness is further shown in that the Adventists of 1844 were Bible students. In this respect they were far in advance of the generality of their opponents; and in this consisted their strength in the midst of great opposition. Whatever the Bible taught in regard to the second advent of Christ was carefully studied by them. And what does it teach in regard to "robes" in which to meet the Lord? Let us read:

Rev. 3:18: "I counsel thee to buy of me . . . white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear."

These are the words of the Lord Jesus himself. To him alone we have ever looked for a covering from the evil and the wrath of the coming day.

Rev. 7:9, 11: "After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." "And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Can you seriously believe that any of us ever thought that these robes, washed in the blood of the Lamb, were literal garments, manufactured by human hands? But to the following text we invite your special attention:

Rev. 19:8: "And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints."

Here we learn exactly what these robes are; the righteousness of saints, or the *character* of well-doing (see 1 John 3:7), without which no one can be prepared to meet the Lord. The same is presented in the following text, speaking of the martyrs who cried, like murdered Abel, to God for vengeance against their persecutors:

Rev. 7:11: "And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled."

The import of these words is unmistakable; they need no further remark. And such is our faith in regard to the robes we must all have, to be able to meet our Lord with joy.

3. The report is without any foundation in fact. We are obliged to offer proof negatively, because those who have taken the affirmative will not (because they cannot) bring forward any proof. From time to time, for nearly twenty years past, they have been invited and urged to prove their assertions, and large rewards in money have been offered to any who would bring proof that ascension robes were prepared by the Adventists in 1844. Such rewards have never been claimed—no proof has ever been offered. And yet the absurd slander is industriously circulated by those who would feel grieved to have their veracity called in question. It is no sufficient palliation of their fault that they did not *originate* the falsehood: the Lord commanded, saying, "Keep thee far from a false matter." Ex. 23:7. He shall abide in the holy hill of the Lord who does not *take up* a reproach against his neighbor. Ps. 15:3. And the same fate is threatened to him that *loveth* as to him that *maketh* a lie. Rev. 22:15.

We find in the *Advent Christian Quarterly* for January, a valuable article on this topic, a portion of which we here quote. After showing that the white raiment of Rev. 7:9-14, is an unspotted Christian character, and that this white raiment is that robe which entitles the wearer to be caught up to meet the Lord in the air, the writer says:

Upon the basis of the frequent expression of our hope to receive this robe, with palm and crown, our opponents, both in and out of the church, have constructed not a few scandals; and among the most senseless of these are those we may call the "ascension-robe" stories. Doubtless it would be stooping to

notice them in these pages, were it not for the fact that the falsehood has been put on enduring record, for the little while time may last, in works to which the public turn with confidence for correct information on the topics presented.

The New American Cyclopaedia, published by the Appletons, of New York, and Edited by Charles A. Dana and George Ripley, has given a character to this libel which will cause many to believe it true, spite of any testimony we could bring to the contrary. Yet, this authoritative and generally accurate work, and popular notions to the contrary notwithstanding, we challenge the proof that any Adventist, ever, anywhere, under any circumstances, prepared an "ascension robe."

It may be asked, What is an "ascension robe?" An "ascension robe" is, according to the tongue of scandal, a long white garment, sometimes simply a sheet wrapped around the body, in which it is said that Adventists have arrayed themselves from time to time, in the expectation that thus attired they would "go up" to meet Christ at his coming. Who originally told the falsehood, or set it afloat, it is now impossible to say. It was, doubtless, as we have already intimated, suggested by the frequent references to the expected "robe" in our meetings; and was eagerly taken up by the religious and secular press, by the pulpit, and individuals, and circulated for the purpose of fostering and creating prejudice against us, in which it has largely succeeded. Indeed, such success has attended the circulation of slanders, misrepresentations, and exaggerations, by opponents, aided by the blunders of some true, and the misconduct of some false, brethren, that prejudice is now the greatest obstacle to the spread of our views.

But we remarked that *The New Cyclopaedia* had indorsed this scandal, and recorded it as a historical fact. We will give its statement, found in vol. xi, p. 510:

"MILLER, WILLIAM. Founder of the sect of Millerites, or Second Adventists. Died in Low Hampton, N. Y., Dec. 20, 1849. . . . His early facilities for education were slight, and he seems never to have been master of what are usually deemed the requisite resources for Biblical criticism. But in 1833 he began to lecture upon the speedy second coming of Christ, announcing in accordance with his interpretation of the prophecies that the earth was to be destroyed in 1843. Even the day was specified, if not by himself, by some of his principal followers. His earnest and confident manner attracted attention; his scriptural and historical argument seemed to many erudite and cogent, and after a few years of constant travel and preaching his disciples were reckoned at 30,000 to 50,000. They belonged not only to the United States, but to British America and Great Britain; and had a weekly organ, *The Advent Herald*, published in Boston, and still continued by the Rev. J. V. Himes. After the failure of the prediction in 1843, the interpretations of the leaders of the sect varied somewhat; but several different years and days were successively designated for the termination of all things; and, in some localities, the Millerites more than once attired themselves in white, and stationed themselves in graveyards and on the roofs of houses, waiting for the appearance of the Lord. The sect still exists, but with greatly diminished numbers, and holds that the second advent of Christ is near, without claiming to be certain of the precise date."

That nothing might be wanting to complete the injustice of this sketch, the first part of it was sent, in the proof-sheets, to *The Advent Herald* office in Boston, for correction as to dates and minor details. As it stood, it was as fair an account of the Advent movement as could be expected from those having no sympathy for it. But the allusion to ascension robes was not in those proof-sheets; it was added after the information asked for was received from *The Herald* office. What motives influenced the editors of that great work to publish a scandal calculated to create prejudice against us, without giving an opportunity for refutation, we will not undertake to define; certainly they were not of a very high order. And unfortunately for their credit for accuracy in dealing with an unpopular movement, they have contradicted themselves in their record of us. After stating, as quoted above, that the Adventists, once numbering from 30,000 to 50,000, "still exist, but with greatly diminished numbers,"

It is singular how our opponents will persist in ascribing to us the doctrine of the destruction of the earth, instead of its renewal. True, we teach its destruction as to its present conditions; but the burden of that thought, even, is that the destruction is only the first step in the process of cleansing and renewal.

the editors of *The Cyclopaedia*, in vol. xi, p. 484, say: "They have now four or five periodicals, and number nearly or quite 160,000 members, in the United States, British America, and Great Britain." In one volume we have "greatly diminished" in numbers; in another our numbers are trebled!!

The attention of the publishers of *The Cyclopaedia* was called to these errors years ago; but it still continues to bear false witness against us.

Another work which circulated this fiction, with others, of which it could not even be said that they were "founded on fact," was Belcher's *History of Religious Denominations*. We endeavored to procure a copy in order to quote its misstatements to our readers, but failed to do so. But while preparing this article, our attention was called to a work entitled *Christ Coming in His Kingdom—Millennarianism Refuted*, by one Wm. B. Orvis, like Mr. Belcher, a "Rev." Mr. Orvis being a professed minister of the gospel among the Congregationalists; Mr. Belcher's denominational relations we do not recall.

Before quoting any of Mr. Orvis' allusions to Adventists, we will give an extract from his "parting word" to critics and readers. "We have," he says, "aimed to treat the subject and all who differ with us with all possible candor and charity, and hope to be so treated by readers and critics in return." How much of "candor and charity" it is "possible" for Mr. Orvis to exercise in dealing with an opponent, is illustrated in the following quotation (italics ours):

"HOW OFT WILL ADVENTISTS BE ROBED FOR A BODILY ASCENSION?"

"It would seem that after reacting a few times more, the grotesque scenes of the past few years would become repulsive scenes, in which thousands of adventists² looking for a materialized, and sense-observed coming of Christ, in the fogs of our atmosphere, have built their halloons (as at this hour they are said to be doing in the city of New York), and have enshrouded their bodies in their ascension robes, as they termed them, . . . have gone out into the fields, and with bewildered gaze, and with frantic speech, song, and gesture, have thus waited for Christ to reappear, as they would look for an aeronaut to descend from the clouds in his halloon. How oft, may we well ask, shall such farcical scenes be re-enacted?"

Let us analyze this statement. "THOUSANDS of Adventists have built their balloons"—what has become of them all? Where were they filled? out in "the fields?" If so, from what source? But beside this, "they have enshrouded their bodies in their ascension robes, as they termed them, [] gone into the fields, and there waited for Christ as men would watch for an aeronaut to reappear." Here they are in the fields, with their balloons, and attired in their "ascension robes," but instead of "going up," they remain in the fields, making no use whatever of their balloons. How much more dramatic, and quite as near the truth, to have pictured them as entering the balloons at the appointed hour, and, "enshrouded" in their robes, cutting loose from earth, "going up" with "frantic speech, and song, and gesture!" Mr. Orvis should learn to better preserve the unities of his fanciful delineations.

But, to be serious, we appeal to the candid reader, if the above quotation from a "Congregationalist minister" does not on its very face betray a deliberate determination to slander the Advent people. We cannot avoid the conviction that he knew he was uttering a false statement when he penned that paragraph—to say nothing of many other misstatements in his book—and sent it forth to the world. *The Christian Union* says that his book "has all the marks of insanity." We are inclined, for charity's sake, to adopt that view. Certainly we feel no sentiment but that of pity for this traducer of the people and cause we love.

But how can the tales of "ascension robes" be demonstrated to be false? We answer, by pressing those who utter them for the proof. We have heard many tell the story in public and in private, but never yet met the person who dared say that they, themselves, had seen an Adventist attired in an "ascension robe." When closely pressed they could only affirm, they "had heard it on good authority." The manner in which the scandal-mongers deal out this ware from

their budgets is well illustrated in the following letter from Bro. A. Penfield, late of Washington, which was published in *The Advent Herald* some years since, as follows:

"I have been much interested in reading the *Notes of a Colporteur*. In his No. 11, he is confronted by an allegation that a certain young woman of the village made an ascension robe—cloth bought at a certain store, &c. The Colporteur desired to go and see the young woman, who lived but a short distance, and offered \$100 if two good witnesses would say that she ever made the robe; but the parties making the statement would not go. He then offered \$100 apiece for every person proved to have made such a robe. This was declined. The Colporteur adds: 'I have found many lie-lovers on these things, and some of them in the pulpit.'"

"Three or four years since, a Baptist minister of Cleveland being possessed of much 'popularity,' gave notice that he should preach on the subject of the Second Advent. A large part of the sermon was devoted to the consideration of ascension robes, etc., and a labored effort made to call forth a smile and a laugh. It was painful in the extreme to listen where there was no opportunity of replying. I however wrote him a letter, informing him that the walls of the same house, if they could speak, would testify with what intense solemnity listening crowds inside and out (the windows being opened) heard on the great subject in by-gone days. Though I did not offer money if he would prove that such robes had been made, I did say that till he furnished such proof I should consider him a tale-bearer. I never heard from him. Yet he baptized monthly after this in his congregation. How can such things be? I ask myself."

We once heard a Methodist minister in the town of Champlain, N. Y., in the course of a historical sketch of his society in that place, indulge this calumny. At the close of the sermon we challenged him as a Christian minister to either prove or retract his assertion. But he declined to do either the one or the other. Large pecuniary or other rewards have been offered, even by advertisement in the public papers—and many of these offers are still standing—for the proof that any Adventist ever wore an "ascension robe." But it cannot be proved; it is in the very nature of the case wholly impossible that it should be true.

We remember some three or four years since a Free Will Baptist preacher in New Hampshire issued a little pamphlet against us, filled with sneers, invective, and calumny, in which he revived the "ascension-robe" story. We offered if he would prove that any Adventist, anywhere, ever prepared or wore an "ascension robe," we would furnish him, free of cost, 1000 copies of his pamphlet for every instance established. And we now repeat, what we have said before, that no Adventist, ever, anywhere, under any circumstances, prepared, or wore an "ascension robe." Let the vendors of this slur upon Adventism be pushed for the proof of their story; and if they decline or fail to furnish it, and also refuse to retract, let them stand exposed as tale-bearers,³ taking up a reproach against their neighbors,⁴ speaking evil⁵ against their brethren, who equally with them trust in Christ for salvation.

We do not deny that there has been fanaticism connected with the Advent movement; but if this condemns us, which of the sects that oppose us is to "cast the first stone?" and what becomes of Christianity itself? The apostles had to contend with fanatics; and so has every Christian reform since their day. This is a misfortune, not a crime.

To our Advent brethren we say, Let us not be ashamed of our hope! The white-robed throng of the Apocalyptic vision was composed of tried men and women. They had not only known reproach, but many of them had been called to suffer as we never may be. The saints of other ages had trials peculiar to their times. Ours are the last-day perils; not the prison, torture, sword, and flame; but association with those bearing the form of godliness, while denying its power; pleasure lovers; spiritual evils in high places. We cannot doubt that "the last days" are upon us; and if so, the time is near when the dead in Christ shall arise. Then we which are alive and remain shall be caught up together with them to meet our Lord in the air. And blessed, indeed, they that shall then have already, prepared from the fine linen, clean and white, which is the righteousness of the saints, AN "ASCENSION ROBE."

²It will be observed that Adventists is spelled with a small "a," which is supposed to be a withering expression of contempt.

¹Lev. 19:16. ²Ps. 15:3. ³Tit. 3:2.

Materialism.

A Discourse delivered by N. WARDNER, at West Hallock, Ill., Feb. 27, 1869, and requested by a unanimous vote of the congregation for publication in the Sabbath Recorder.

Gen. 2:7: "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."

HEBREW scholars tell us that the term which is here rendered "*breath of life*," is never used, in Scripture, except with reference to man and God. It is an entirely different word from the one used with reference to breathing animals. These facts indicate that it represents a principle akin to God, and superior to any thing pertaining to dumb beasts.

"But," says one, "this passage proves that man's soul is his *breath*; since it was because the Lord breathed into his nostrils the *breath* of life, that he became a living *soul*." If such be a necessary conclusion, then the passage may be rendered thus: "The Lord God breathed into his nostrils the *breath* of life, and man became a living *breath*." And it would follow, that all the soul man can boast of is merely atmospheric air, composed of one part oxygen and four parts nitrogen; which may be decomposed and exist in its separate elements, or be united in different proportions, and form different substances. Combine these gases in equal proportions, and they form nitrous acid. Two parts oxygen with one part nitrogen, and you have nitrous oxyd. Five parts oxygen and one of nitrogen, form nitric acid, one of the most powerful poisons known.

Again, if the breath is the soul, then its purity must depend upon the purity of the air a man breathes, and hence upon his locality. If he is where the air is pure, he has a pure, holy soul, and vice versa. Besides, all organized substances respire as well as man, even down to the lowest order of plants; and therefore have souls!

Again, the amount of air consumed by a person of ordinary size, at each respiration, is about twenty cubic inches, or eight hundred cubic feet (of soul) in twenty-four hours. Hence the largeness of a man's soul depends upon the size of his body. Besides, when his soul enters his lungs, it is atmospheric air; but it goes out *carbonic acid gas*; and then he is left soulless. Now, if each breath is a soul, and a man has a new one every second, then which one is to be held responsible for his sins of to-day, next year, or through life? Or must all be held accountable—eight hundred cubic feet for every day, and two hundred and ninety-two thousand cubic feet for every year, and so on? "The soul that sinneth, it shall die," says God; *i. e.*, the *breath* that sinneth shall die! But breath (soul) ceases to be breath after it is breathed out. Is this the death which God here threatens?

Now, if God meant to be understood to mean that the soul was the breath, then the word *breath* should be used as a translation of the original Hebrew, in order correctly to express its meaning. And this would make the Scriptures read as follows: "The *breath* of my son Shechem longeth for your daughter." "The law of the Lord is perfect, converting the *breath*." "He gave them their request, but sent leanness into their *breath*." "Fear not them that kill the body, but are not able to kill the *breath*; but rather fear him which is able to destroy both body and *breath* in hell." "O my *breath*, come not thou into their secret." "Why art thou thus cast down, O my *breath*? and why art thou disquieted within me." "Come and hear, all ye that fear God, and I will declare what he hath done for my *breath*." "He that winneth *breaths* is wise." "Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your *breaths*." "My *breath* is exceeding sorrowful, even unto death." "And they returned to Lystra and Iconium and Antioch, confirming the *breaths* of the disciples." "I saw the *breaths* of them that were beheaded for the witness of Jesus, and they lived and reigned with Christ a thousand years." These, and multitudes of other passages that might be quoted, show plainly that the words *soul* and *breath* do not mean the same thing.

But, after our materialistic friends fail to sustain themselves in the above position, they generally fall

back upon the position, that Adam was a soul before the breath of life was breathed into him. This is yielding the point, that the soul is the breath; for, if Adam was a soul before he had any breath, then his breath was not necessary to its existence; and therefore his body must have been his soul, dead or alive. Hence, body and soul must be convertible terms; consequently, the term *body* may be substituted wherever the word *soul* occurs, and make as good sense. Let us see: "Fear not them that kill the *body*, but are not able to kill the *body*, but rather fear him who is able to destroy both body and *body* in hell," &c. Hence, Webster's definition of soul—"the thinking, reasoning, intellectual principle"—is incorrect, as it would not apply to Adam's soul, he being a soul before any such principle existed in him. He must have been in the same condition before the breath of life was breathed into him that he was after it had left him. Then how shall we interpret Gen. 35:18: "And it came to pass, as her soul was departing, (for she died,) that she called his name Ben-oni?" What was that soul that departed? Not her body; for Jacob buried that. Neither could it have been her breath; for that formed no part of her soul according to this position. Again, 1 Kings 17:21, 22: "O Lord, my God, I beseech thee, let this child's soul come into him again. And the Lord heard the voice of Elijah, and the soul of the child came into the child again, and he revived." Or, as Elijah probably should have prayed, "O Lord, my God, I pray thee, let this child's *body* come into him again. And the Lord heard the voice of Elijah, and the *body* of the child came into the child again, and he revived!" Now, if that child's body was his soul, then how could his soul go out of him and come into him again? It could not have been his breath; for if Adam was a soul without breath, so was that child. But it seems that the child died, because his soul went out of him, and he could not revive until it came into him again. Now why was it? Solomon tells us, that "dust shall return to dust, and the spirit to God who gave it." Now, if Adam was a soul, or spirit, without life, so are all dead men, and, therefore, when the body returns to dust, the soul returns to dust, being one and the same thing. Then what did the preacher mean by saying, The body shall return to dust, but the spirit to God who gave it? Does not this clearly indicate that they are of distinct natures, origin, and destiny?

But our Advent brethren claim that spirit, intelligence, feeling, &c., are all emanations from the body—results of our physical organizations; just as leaves, blossoms, and fruit, are products of a tree or plant. If this be so, then mind must be matter, and controlled by the laws of matter. Therefore, when the body is in a fit condition, thought and feeling will be a necessary result, and their kind and quality will be as fixed and uniform as the physical conditions of the body which produce them; and they can no more change without a previous change in our bodily conditions, than any other physical product. It is a universal law of matter, that the same cause, acting under the same circumstances, must always produce the same results; and no effect can exceed its cause. Hence, love, hatred, happiness, and suffering, are all material substances, having shape, solidity, and all the other qualities of matter, and are each produced by laws of physical necessity, resulting from peculiar changes in the conditions of the body, and could not be produced without them. Therefore it would be as impossible to love or be happy while our bodies are in one condition, as for an apple tree to produce blackberries; and as impossible for us not to hate or be unhappy while our bodies are in a different condition, as for a stalk of wheat to bear peaches. And it would be equally impossible to direct the mind in any particular train of thought, while the body is in a condition to produce a different train. But we know that we may be thinking intently upon one subject, and then, in the twinkling of an eye, our thoughts will dart off into another train of thought, of an entirely different character. And our feelings often change as suddenly. How many of you had any such thoughts, when you came into this house, as are now occupying your minds? Probably nothing was more foreign to your thoughts, before I commenced speaking, than

what you are now thinking of. The expression of every countenance indicates that your minds are all fastened upon one subject, and drinking in the thoughts that I am communicating. How is this? Have all your bodies undergone such a radical change, and have the few words I have uttered produced that change? Some such effect must have occurred, or such a result could not have been produced, if this theory be correct. And after all it would prove that mind has the power to change the body.

Again, how came man to sin in the first place? Was it the result of some organic defect, or change in his body? How could he have sinned without, if his mind was a natural production of his physical organization? If the spirit is dependent on the body for its existence and character, then all responsibility attaches to the body. And since it is a fact, that our bodies are entirely renewed once in seven years, and portions of them every day and hour, which body, or part of our bodies, is to be held responsible for our sins? A man who has lived seventy years, has had his body renewed ten times; and surely one body cannot be held responsible for the sins of another body; and as no part of our bodies exists more than seven years, how can a man be held accountable for what he, or somebody else who looked just like him, did seven years before? Now, since the body is passing away and being renewed every hour, it follows, that the whole body can, at no time, be held accountable for sins committed only the day before. Hence, if all the matter that ever composed our bodies, and which participated in our sins, is to be held accountable at the judgment, then, in the resurrection, all those particles must be collected into one body; and a man who has lived eighty-four years, will be twelve times as large as he is here.

Again, if thought is the result of bodily organization, and sin is the result of physical derangement, then man is not to blame for it, any more than he is for the necessary effect of any other natural cause. Physical depravity must precede mental and moral depravity, as a fountain must exist before a stream can issue from it. And if this be true of man, it must hold equally true of Satan. For, according to this philosophy, there could be no devil without a devil body to produce such a character, in the formation of which he had nothing to do, and hence is not responsible for. Who, then, is to blame for his being a devil? Must it not rest upon his Creator? But if this principle be correct, then it must apply to God, as well as to man and Satan, for man is declared to have been made in his image, and after his likeness; therefore, God's intelligence must also be produced by his physical organization, the same as ours, and be controlled by the same uniform law of cause and effect. His body being the cause, must therefore have existed first, in order to produce his intelligence; and neither could change in character or activity without a corresponding change in that organization; therefore, every thought, feeling, and act of his, is necessitated by the inexorable laws of nature; and therefore he is not responsible. Here, then, is blind fate sitting as the governor of the universe.

Now, if this be true of God, he could not be the creator of matter, as the Bible represents him to be; for matter first created him, spiritually, intellectually and morally.

Again, if this philosophy be true, then regeneration is impossible without the body being regenerated and purified first, which we all know does not take place in this life. Therefore materialists hold that regeneration does not take place till the general resurrection. If this be true, then all men are "carnal, at enmity with God, sold under sin," up to that time, and then, without any previous change of character in any of them, a part are raised to life and glory, and a part to shame and everlasting contempt; and yet the Scriptures claim that God is no respecter of persons! This philosophy destroys all freedom of will and choice. Then what an ignorant man Paul must have been to teach that, "while the outer man decayed, the inner man was renewed day by day," as though the spirit of man could grow more and more pure and godlike, while the body that produced

it is festering with corruption, and turning into a mass of putridity! That the fountain can be growing more and more polluted and poisonous, while the stream that issues from it grows more and more pure and wholesome! It is very evident that Paul had not yet attained to such philosophy.

Again, this theory destroys the divinity of Christ. For, if the intelligence and character which Christ had were the product of his physical organization, then wherein did he differ from mankind in general? The Bible says that he took upon him the nature of man, and became in all respects like unto his brethren. Therefore, if there was any divinity about him, it formed a part of his body. But since he partook of the nature of man, and was in all respects made like unto his brethren, wherein could he have possessed any more divinity than mankind in general?

But John says, "In the beginning was the word, and the word was with God, and the word was God;" "and the word became flesh, and dwelt among us." Now, how could God, or divinity, be produced by a human body? Let our Advent brethren tell us. They tell us that when he died, he died like any other man, i. e., all there was of him died. Then if he was God, as the evangelist says he was, it follows of necessity that God lay dead, near Jerusalem, for three days and three nights, and therefore must have come to life again by the operation of physical laws, and not by miracle! Such is the necessary result of that kind of logic. And is God honored by it, and man benefited? If so, how?

Rejoinder by Eld. R. F. Cottrell.

REMARKS.

The above "Sermon"—such is its dignified title—was published in the *Sabbath Recorder*, some months since. I made a reply in which I complained that our views were misrepresented by the author, and in which I showed that the term soul in the Bible is varied in signification, so that no one definition of the term would make sense in every passage where it occurs. The *Recorder*, with its usual courtesy, published my reply; since which, a correspondence between Eld. Wardner and myself has been carried on through the *Recorder*, he claiming that we hold the views combated in his sermon, and I denying, till I concluded to decline any farther dispute on that question, holding that in a fair discussion every one has the right to state his own views, and that the truth in relation to the real question at issue should be the subject of discussion.

He has challenged the publication of his sermon, and the correspondence following, in the *REVIEW*, expressing dissatisfaction that I did not procure its publication in this paper. I have, therefore, obtained permission to publish the sermon with a reply, giving Eld. W. the privilege of a rejoinder; intending briefly to review his arguments and speak to the real point of difference between us.

REPLY.

In the first place, the sermon is simply a negative discourse, the author taking no position, affirming no proposition concerning the nature of man, but merely raising objections to the views, as he understands them, of the "Advent brethren." In this his efforts resemble those of the infidel against the Scriptures, who, having no system of truth to build up, contents himself with trying to tear down the Christian's system of faith and hope, and thus leave him shelterless and forlorn as himself.

If Eld. W. has a position, we are left to infer it; and since the doctrine he combats is denominated by him "Materialism," we infer that he holds the popular idea that the real man is an immaterial being, and exists independent of the body which is his temporary habitation. But since he does not affirm, we are liable to mistake, and, therefore, shall attempt no direct assault against an immaterial and undefined position. In contrast with this I will state my position; and I cannot find language more clearly to express it, than that of the text of the sermon:—"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." This expresses my faith precisely. It tells us of what material man was made, and how he was made alive and thus became a living soul. I believe it just as it reads. Is this materialism?

1. In reply to the first paragraph of the sermon, I reply, that the same Hebrew word rendered "breath of life" in the text is also used in Gen. 7:21, 22, which reads as follows: "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man; all in whose nostrils was the breath of life, of all that was in the dry land, died."

2. "But," says one, "this passage proves that man's soul is his breath." I am not that "one," and I have never met with him in my travels, nor found the book that he has published. The text says plainly that it was the *man*, not the breath, that became a living soul. Any one that can read the text ought to know better than to take such a position. I disown and reject it once for all. Hence all that follows about atmospheric air, oxygen, nitrogen, nitric acid, and carbonic acid gas, is *all gas*, as the popular expression is, and, being nothing to the purpose, deserves no reply.

3. Next Eld. W. attempts to stultify us by reading what he claims are our definitions of soul in the place of the term in various passages of Scripture. But in this he not only stultifies himself in his chosen definition—"the thinking, reasoning, intellectual principle"—but virtually attacks the Bible itself with his sarcasm, making its Author stultify himself. The Lord forgive him; for he did not mean it.

To prove that he confounds and defeats himself, the reader has only to read his definition into the very passages which he quotes in order to confound us. He may then add the following texts and as many more as he please. "He keepeth back his *thinking principle* from the pit." "His *reasoning principle* abhorreth dainty meat." "Yea, his *intellectual principle* draweth near unto the grave." "Whose feet they hurt with fetters, his *thinking principle* came into iron." "If he steal to satisfy his *reasoning principle* when he is hungry." "No *intellectual principle* of you shall eat blood." "And every living *thinking principle* died in the sea." Thus he stultifies himself, offering us nonsense instead of argument.

But this sneering, scoffing course is a virtual attack upon the word of God. The term soul, as used in the Bible, has a variety of significations. In the text of the discourse it undoubtedly means the person or being that was made of dust. C. Beecher, a believer in the natural immortality of the soul, says, "It is generally conceded that by the expression, 'God breathed into him the breath of life, and man became a living soul,' no more is meant than that God caused him to breathe, and he became a living animal. 'Living soul' is applied to him in common with birds, beasts, and reptiles, in the same chapter."—*Redeemer and Redeemed*, pp. 170, 171.

A living person, or animal, is a living soul. But this is not always the meaning of soul, and probably not its primary meaning. In the first instances of its use in the Bible it signifies life, a principle which God alone can communicate; and this mysterious principle, though communicated through the agency of the breath, is not to be confounded with it. The first instance of the use of the term *ne-phesh*, soul, is in Gen. 1:20: "And God said, Let the waters bring forth abundantly the moving creature that hath life, [Heb. *soul*], and fowl that may fly above the earth in the open firmament of heaven." Again, it is said, "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, [Heb. *a living soul*], I have given every green herb for meat." But terms are varied in their signification by a varied use. It would certainly be absurd to claim that *n'sham-mah*, breath of life, is the *ne-phesh chay-iah*, living soul, that man became on receiving it. Yet this *n'sham-mah* is rendered souls in Isa. 57:16: "For the spirit [roo-agh] should fail before me, and the souls [n'sham-mah] which I have made."

As life and breath are so closely related to each

other, there probably are texts where the Hebrew term for soul may well be rendered breath. Indeed, the original terms for both soul and spirit have been, by our translators, rendered breath. They have given life, person, body, mind, heart, will, pleasure, lust, &c., as the translation of the Hebrew soul. They give us "dead body" where the Hebrew reading is "dead soul."

Now to array the Bible against itself, by taking a term as used in a certain sense in a particular passage, and applying this sense to the term in other passages where it would make nonsense, as our brother has done, is not a becoming work for a believer in the Bible, as a divine revelation, to engage in. We are not so much surprised that infidels should take this course; but a believer should show the *harmony* of the Scriptures, and not make them clash with each other, as Eld. W. has done. But he did not intend it. He had his eye upon "materialism," and was trying to demolish that, when he run the Bible into the ground. I have reason to have confidence in him, as a man of Christian integrity. Though reared in the observance of the first day, when he was convinced that the Sunday Sabbath was a fable, he left it and embraced the Sabbath of the Lord. And when he sees that the natural immortality of the soul is also a fable of like origin, I trust he will discard it. The time will come when he will see it as we do now; and then he will wonder that a zeal to sustain a fabulous theory, destitute of support, either from revelation or from science, but contradictory of both, should ever have led him into a course of argument derogatory to the Scriptures given by inspiration of God.

4. An appeal to the Scriptures. Good. "How shall we interpret" the departing of Rachel's soul and the coming of the child's soul into him again? With the facts already stated these are not difficult of interpretation. *Soul* means life; it also means a person or being. It was the *life* which God communicated to man with the breath; and it was the man that became a living soul on receiving it. The soul that departed from Rachel was not her person, but her life; for the record says, "She died." It was the life that left the child, and which Elijah prayed might come into him again; for the child was there upon Elijah's bed, and when his soul came unto him, "he revived." Life came to Adam with his breath. And when the child's "sickness was so sore that there was no breath in him," life departed, he died. "The body without the spirit [breath] is dead," whether it be man or beast; for "they all have one breath [roo-agh, spirit]."

Eld. W. says that Jacob buried Rachel's body; but the Scripture says, "Rachel died and was buried." The Scriptures always apply the nouns and pronouns representing persons to the body. They never speak of the body as the "mortal remains" of an absent person.

There is nothing difficult in Eccl. 12:7. God by his almighty power communicated life to man in connection with what is called in Scripture "the breath of the spirit of life." At death this spirit or life is taken back by Him who gave it, and the dust returns to the earth as it was. This is the unmaking of a man—the reverse of the process by which he was made a living soul. All is easy, if we will accept of it as it is. The term soul is not in this text. It is simply *roo-agh*, (breath of life,) and not *ne-phesh* (soul). And in chap. 3:19, Solomon says of man and beast, "They have all one [roo-agh] breath."

5. Eld. W. says, "But our Advent brethren claim that spirit, intelligence, feeling, &c., are all emanations from the body—results of our physical organizations; just as leaves, blossoms, and fruit are products of a tree or plant." This we deny. We do not make this claim. He makes it for us. We are not so foolhardy however, as to assert, in the face of science and experimental facts, that there is no connection between thought and brain, but that the mind is independent of the body, so that a pressure on the brain cannot interrupt the thoughts. "In death there is no remembrance," says inspiration; and as far as experience and observation can go, they corroborate the declaration. But we do not believe that intelligence is a result of physical organization. Adam was perfectly organized before he was animated, and there he might

have remained as dead and thoughtless as a clod, had not God given him life and power of thought. Life, with all its manifestations, is a gift directly from God. No man knows the mystery of life—how thoughts are produced—though he may discover the telegraphic wires, the nerves, which serve as conductors; but every one that has any thoughts worth thinking, knows that they are not produced “just as leaves, blossoms, and fruit, are products of a tree or plant.” This would place man in the vegetable kingdom, and not the animal—make him a plant and not a man. But after manufacturing our premises for us, just to suit himself, he draws for us the very sage conclusion that “mind must be matter,” and all mental phenomena, “material substances, having shape, solidity, and all the other qualities of matter.” We deny the premises. He alone is responsible for this material nonsense.

6. But what changed the current of thought in Eld. Wardner's hearers? I suppose the change was produced by certain undulations of the atmosphere set in motion by the vocal organs of the speaker which falling upon the tympanum, produced the sensation which we call articulate sounds, which are by common consent signs of ideas. This gave the hearer something to think of. To illustrate it: My cow or hens start off in a direction I do not wish them to go. I call them, and they turn about and come back. They were going out to gather food for themselves, but when they heard my voice, they preferred to turn back and see what I had in my basket. Now this is just as mysterious as the other. If it proves that his hearers had immaterial, immortal souls, it proves the same thing for the lower animals; and that which proves too much, proves nothing at all.

7. Volition and accountability. If man is a tree, doubtless sin grew upon his branches like fire-blight upon a plum tree, and he is not to blame for it. But we are conscious that man is capable of choosing, and God in revelation has called upon him to choose. Therefore he is not a tree. It is in fable only that trees elect a king. But if he is material, how can he be accountable for thoughts, desires and deeds? If Eld. W. will tell us just how an immaterial being—i. e., a being made of nothing and that is nothing after being made—can have the freedom of choice and be made accountable for his actions, I will engage to tell him how a being of flesh and blood, bones and brain, can exercise the same freedom of will and be justly accountable for his actions. I am willing to believe the word of God and my own consciousness upon the subject. And until he can give a reason why immaterial beings are accountable, he can give no reason why material are not. Let him impart the secret, and tell us the how and the why.

My friend seems to think it impossible for God to make a physical being whose organ of thought is a material brain, and yet make him accountable by giving him freedom of volition. For, he argues, his character is of necessity dependent upon his organization, and if he is wicked, it is the “result of the depravity of that organization,” and therefore the blame, if there is any, must attach to his Maker.

Did he ever think of applying this argument to men with immaterial brains? If there are such men, God has constituted them just such beings as they are; and, since revelation has not informed us on the point, by what means does he know that their thoughts, feelings and actions, are not necessitated by their individual organizations? He can give no reason why God cannot give the power and liberty of choice to creatures formed of dust, as well as to those formed of gas, ether, electricity, or—nothing, the thing that he abolished when he made the worlds, because he preferred to it a material creation. Even a horse can choose which road to take; and sometimes his choice strongly conflicts with that of his master. Our friend's argument begs the whole question. Let him first prove the existence of immaterial men, and then give the proof, either from revelation or well-known facts, that such beings, and such only, can have and exercise freedom of will, and therefore be accountable for the course they pursue. If indeed his argument is founded in truth, an infidel fatalist can justly claim that no creature is accountable to the Creator.

This argument is air-built—it has no foundation on which to stand. On the one hand it has no Scripture declaration on which to rest, and on the other, it has no established fact to support it. To make my meaning clear, let me, by contrast, show how an argument should be founded. Thus: “The Lord God formed man of the dust of the ground.” “In death there is no remembrance” of God. This is one good solid pedestal on which a colossal argument might rest. Believers in the Scriptures cannot object to this foundation. But unbelievers may; therefore to meet their case, we will mention a well-established fact, proving that the brain is the organ of the mind. It is this: Press the skull upon the brain, or let it be extremely congested with inflammation, or fever, and the person is unconscious to all that passes till the obstructing cause is removed. While the brain is thus held from performing its function, your immaterial man, which is said to be independent of the body, does not know that he has any existence or ever had. This fact is attested by thousands; and forms another foot to our argument. Two feet are sufficient for an upright argument. It will stand. And it will be found that all “oppositions of science” brought to bear against it, are “falsely so called.”

Men, imagining themselves to be immaterial immortals, may affect to despise, and may traduce a material brain; but they would know less than they do, if they had none, despite their fancied immortality. The greatest wonder is that they cannot see that, for an argument to stand, it must have something to stand on; and that their theory of man is without foundation in natural science; and contradicted by the word of God.

8. One thing at a time. When we get the subject of human nature cleared up, it will be soon enough to inquire concerning the divine. Christ, as the seed of Abraham, was made like unto his brethren. He was made a little while lower than the angels for the express purpose of suffering death. But the doctrine of the trinity does not depend upon the question under discussion, therefore it would be a digression to discuss it in this connection. R. F. COTTRELL.

Platonism at Rome.

We have already traced the history of Platonism to Rome. We are now ready to note its efforts there. That Rome received its religion mostly from Greece, is attested by all writers. “The religion of the Romans,” says a learned author, “appears to have been that of Greece—a mixture of Syrian and Egyptian fables. The principal gods of both people were the same.” “The religious system of the Romans,” says Mr. Fisk, “gives clear evidence of its Grecian descent, being in scarcely any part of it a native growth, but borrowed chiefly from the Greek colonies in Italy.” Dr. Good says, “The philosophers of Rome present us with nothing new; for they merely followed the dogmas of those of Greece.” For several hundred years the Romans were a very rude, barbarous people; and it was not till near the time of Christ that they began to cultivate philosophy among them.⁴ About this time, Rome opened its arms to Grecian philosophy, which, “having been thus transplanted to Rome, the exotic plant flourished with vigor in its new soil.”⁵ Very soon, every Grecian sect of philosophy had its numerous patrons among the Romans.

Platonism was embraced by some very illustrious men, among whom was Cicero. He was a great admirer of Plato, and said and wrote much to prove the immortality of the soul. He did for that doctrine among the Romans what Plato had done for it among the Greeks. Rome was then mistress of the world. This brought all nations to Rome, and threw them much together.

THE ALEXANDRIAN SCHOOL.

About this time there was a singular school started at Alexandria, in Egypt, then a part of the Roman empire. It was called The Eclectic or New Platonic School. The origin of it was this: Certain philosophers, seeing the endless disputes and contradictions among the many different sects of philosophy and religion, formed the plan of gleaning from all whatever

was good and consonant to reason, and rejecting the rest. Platonism was the basis of this school, and the doctrine of the immortality of the soul held a conspicuous place in it. It was through this school, further improved by Ammonius, that this doctrine came into the church; hence we are interested in it. It is not certain just when it started; but probably not far from the birth of Christ. So say Dr. Mosheim, Eufield, The Encyclopedia of Religious Knowledge, &c.⁶ One Potamon, a Platonist, is supposed to have been its founder.⁷ Says the Encyclopedia of Religious Knowledge, “They held Plato in the highest esteem, but did not scruple to join with his doctrine, whatever they thought conformable to reason in the tenets of other philosophers.”⁸

But the man who did the most to make this school what it finally became in its influence on Christianity, was Ammonius Saccas, who was born toward the close of the second century. He was born of Christian parents, and taught that religion; but he apostatized, either wholly or in part, to heathenism. He joined the Eclectic School at Alexandria, and undertook to unite heathenism and Christianity into one system. The learned Dr. Mosheim thus states with regard to this man and his work: “This (Eclectic) mode of philosophizing was changed near the close of the (second) century, when Ammonius Saccas, with great applause, opened a school at Alexandria, and laid the foundation for that sect which is called the New Platonic. This man was born and educated a Christian, and, perhaps, made pretensions to Christianity all his life. Being possessed of great fecundity of genius, as well as eloquence, he undertook to bring all systems of philosophy and religion into harmony; or, in other words, to teach a philosophy by which all philosophers, and the men of all religions, the Christian not excepted, might unite together and have fellowship. * * * Ammonius held that all sects held one and the same system of truth, with only some difference in the mode of stating it, and some minute difference in their conceptions; so that, by means of suitable explanations, they might, with little difficulty, be brought into one body. He moreover held this new and singular principle, that the popular religions, and likewise the Christian, must be understood and explained according to this common philosophy of all the sects; and that the fables of the vulgar pagans and their priests, and so, too, the interpretations of the disciples of Christ, ought to be separated from their respective religions. Says Mosheim:

“The grand object of Ammonius, to bring all sects and religions into harmony, required him to do much violence to the sentiments and opinions of all parties, philosophers, priests, and Christians; and, particularly, by means of allegorical interpretations, to remove very many impediments out of the way. * * * To these assumptions he added the common doctrines of the Egyptians (among whom he was born and educated), concerning the universe and the Deity; as constituting one great whole, [Pantheism] concerning the eternity of the world, the nature of the soul, providence, the government of this world by demons, and other received doctrines, all of which he considered as true, and not to be called in question.”⁹ Eufield says about the same of this school.¹⁰

Ammonius died about A. D. 243. “The school of Ammonius was continued, and the Eclectic system completed by the most celebrated of his disciples, Plotinus, the chief of the Alexandrian Platonists, from whom the school afterwards took its name.”¹¹ He was born A. D. 205. By his great abilities, the school became very famous, and very successful in its object, as we shall see. Plato's doctrine of the immortality of the soul he implicitly received. The following from Eufield will illustrate this: “It was another proof of the fanatical spirit of Plotinus, that, though well skilled in the medical art, he had such contempt for the body, that he could never be prevailed upon to make use of any means to cure or alleviate his pains. He had learned from Pythagoras and Plato that the soul is sent into the body for the punishment of its former sins, and must, in this prison, pass through a severe servitude before it can be sufficiently purified to return to the divine fountain from which it flowed. * * * When he found his end approach-

ing, he said to Eustachius, 'The divine principle within me is now hastening to unite itself with that divine Being which animates the universe;' *herein expressing a leading principle of his philosophy*, that the human soul is an emanation from the divine nature, and will return to the source whence it proceeded."¹² This shows what a prominent place Plato's doctrine of the human soul held in this system.

Platinus died A. D. 270. "The succession of the Platonic or Eclectic school in Alexandria terminated in Damascus, a native of Syria."¹³ That this school was chiefly founded upon the doctrines of Plato, especially that relating to the soul, is attested by all authorities on this subject. Dr. Mosheim says, "Those who originated this species of philosophy (the Eclectic), took their leading principles from the system of Plato; considering almost every thing which he advanced respecting the Deity, the soul, the world, the demons, as *indisputable axioms*."¹⁴ Plato was the highest authority with them. To him all, even Christ, must bow. It is their doctrine concerning the soul that we are especially interested in, and this we see was the same as taught by Plato, and was received directly from him. Their doctrines on this point are thus clearly described by Mosheim. "Man, therefore, while he continued here below, was supposed to be compounded of two principles, acting in direct opposition to each other; 1st, a terrestrial and corrupt or vitiated body; 2d, a soul partaking of the nature of the Deity, and derived from the region of purity and light. The soul, or ethereal part, being, through its connection with the body, confined as it were within a prison of matter, was constantly exposed to the danger of becoming involved in ignorance and acquiring every sort of evil propensity from the impulse and contagion of the vitiated mass by which it was enveloped."¹⁵

"The body, on the contrary, as the source of every depraved appetite, was, according to them, to be reduced and brought into subjection by hunger, thirst, and every other species of mortification; and neither to be supported by flesh nor wine, nor indulged in any of those gratifications to which it is naturally prone; in fact, a constant self-denial was to be rigorously observed in every thing which might contribute either to the convenience or *amœnitas* [Latin, pleasantness] of this life; so that the material frame being thus by every means weakened and brought low, the celestial spirit might the more readily escape from its contagious influence, and regain its native liberty. Hence it was that the Manichæans, the Marcionites, the Encratites, and others, passed their lives in one continued course of austerity and mortification." "Every one who laid claim to the character of a wise man, was strictly enjoined by him (Ammonius) to assert the liberty of his *divine* and *immortal* part, by extracting it, as it were, from all connection with the body; the consequence of which would be, that it would, even in this life, enjoy communion with the Deity; and when death should *disencumber* it of every gross and *corporeal* tie, escape free and unpolluted into the arms of the first great Parent of all things."¹⁶

It would seem that a very little penetration would discern in this the original of the modern theological doctrine of the immortality of the soul, going to Heaven at death, &c. With this school the resurrection of the body was either of little importance or denied entirely.¹⁷ This would naturally follow from their view of the impurity of matter. These facts I think sufficient to give a clear idea of the doctrines of this celebrated school concerning man, both soul and body.

ITS GREAT POPULARITY.

We will briefly notice how popular and extensive this school became. All agree that it acquired a wonderful degree of eminence, and soon extended itself over most of the Roman empire and eclipsed the glory of all other sects. To this effect writes Mosheim: "While the emperors and magistrates were striving to subvert the Christian commonwealth by means of laws and punishments, it was assailed with craft and subtlety, during this whole century, by the philosophers of the Ammonian school; who assumed the name of Platonists, extended their disciples over nearly all the Roman empire, and gradually obscured the glory of all other sects." Again: "The school of Ammonius, the origin

and dogmas of which have been already stated, *gradually cast all others into the back ground*. From Egypt it spread in a short time over nearly the whole Roman empire; and drew after it almost all persons inclined to attend to metaphysical studies. This prosperity of the sect was owing especially to Platinus, the most distinguished disciple of Ammonius, a man of intellectual acumen, and formed by nature for abstruse investigation. For he taught first in Persia and afterwards at Rome and in Campania, to vast concourses of youth; and embodied his precepts in various books."¹⁸ Says Enfield, "The pernicious influence of the Eclectic system, both upon opinions and manners, through many succeeding ages, will be seen in the sequel."¹⁹

Thus it will be seen that this school was exceedingly popular, and its influence was very widely extended.

D. M. CANRIGHT.

¹Elements of Mythology, p. 244. ²Classical Antiquities, p. 86. ³Book of Nature, p. 380. ⁴Enfield's Hist. of Phil., pp. 293, 294. ⁵Id., p. 296. ⁶Mosheim's Commentaries, Vol. 1, p. 38; Enfield's Hist. of Phil., p. 343; Enc. Rel. Knowl., Art. Eclectics. ⁷Mosheim's Com., Vol. 1, p. 38. ⁸Art. Eclectics. ⁹Eccl. Hist., Vol. 1, pp. 111-113. ¹⁰Hist. of Phil., p. 327. ¹¹Id., p. 328. ¹²Id., p. 330. ¹³Id., p. 340. ¹⁴Commentaries, Vol. 1, chap. 1, Sec. 30, pp. 38, 39. ¹⁵Commentaries, Vol. 1, p. 43. ¹⁶Id., pp. 47, 537. ¹⁷Mosheim's Com., Vol. 1, p. 233. ¹⁸Eccl. Hist. Vol. 1, p. 161; Com., Vol. 1, p. 348. ¹⁹Hist. of Phil., pp. 142, 149.

A GERMAN TRUST SONG.

Just as God leads me I would go;
I would not ask to choose my way;
Content with what he would bestow,
Assured he will not let me stray,
So as he leads, my path I make,
And step by step I gladly take,
A child in him confiding.

Just as God leads I am content;
I rest me calmly in his hands;
That which he has decreed and sent—
That which his will for me commands,
I would that he should all fulfill,
That I should do his gracious will
In living or in dying.

Just as God leads, I all resign;
I trust me to my Father's will;
When reason's rays deceptive shine,
His counsel would I yet fulfill—
That which his love ordained as right,
Before he brought me to the light,
My all to him resigning.

Just as God leads me, I abide
In faith, in hope, in suffering true;
His strength is ever by my side—
Can aught my hold on him undo?
I hold me firm in patience, knowing
That God my life is still bestowing—
The best in kindness sending.

Just as God leads, I onward go,
Oft amid thorns and briars seen;
God does not yet his guidance show—
But in the end it shall be seen
How, by a loving Father's will,
Faithful and true, he leads me still.

—Lampertus, 1625.

Church Festivals.

THE following, which we clip from a secular paper, is worthy of consideration by all thoughtful people:

"We had a festival on Christmas, given by the M. E. Society, at which from a 'tree' was distributed several bottles of 'Bourbon' (sham of course), and of the amount imbibed, none but the most credulous would think that a dozen 'mule's ears' full would be a safe estimate, which is nevertheless true. The proceeds of this (the Festival, not the Bourbon) is to be used for the purpose of liquidating church debts. Pecuniarily, it (we might say both) was a success; but we might ask, Is the cause of Christianity materially benefited, and is it Christianlike for a society to convert its house, a place consecrated to the worship of God, into a place of riotous confusion, even blasphemy, profanity, drunkenness, and all manner of sinful conduct, simply to pay off a church debt? Is there not a better way to raise money? Is it Christianlike for a society to tolerate such conduct in their house? It would, perhaps, be more difficult to raise the money by subscription; but every Christian should feel it his duty to contribute and expend liberally a portion of this world's goods for the prosperity of the church, that pure and holy principles may be universally extended; he should loathe wrong-doing, iniquity, and that which is vile; avoid and abhor evil. Any one who will be guilty of such conduct in a church, certainly must be wholly incapable of shame. Any community possessing any so utterly debased, deserves pity.—H. W. in *Sigourney* (Iowa) News.

ANNUAL MEETINGS—SPECIAL NOTICE!

General Conference.

PROVIDENCE permitting, the eighth annual session of the General Conference of Seventh-day Adventists will be held in Battle Creek, Mich., Tuesday, March 15, 1870, at 9 o'clock, A. M. All the different State Conferences will please immediately make arrangements to represent themselves by delegate. Let there be no failure. Let all the delegates come prepared to furnish to the General Conference full statistics of their respective Conferences, according to the blanks issued for that purpose. Scattered brethren everywhere have the privilege of presenting their requests to the Conference, either in person or by letter; and such requests will be acted on according to what may seem to be duty in the matter, or according to the ability of the Conference.

The change in the time of the Conference is made because this is thought to be a more favorable season for many to attend, and because it will not infringe upon the summer campaign, as formerly it did. Let those who come be punctual at the commencement, and come prepared to remain to the close.

In behalf of the Committee,

U. SMITH, Secretary.

Michigan State Conference.

THE Michigan State Conference will hold its tenth annual session at Battle Creek, Mich., Wednesday, March 16, 1870, at 9 o'clock, A. M. Let all the churches make report; by delegate, if possible, or by letter, if the delegates cannot be sent. Let ministers and delegates come prepared to make the various reports required by the Constitution, that the necessary business may be promptly done.

In behalf of Committee,

WM. C. GAGE, Secretary.

The S. D. A. Publishing Association.

THE Seventh-day Adventist Publishing Association will hold its tenth annual session at Battle Creek, Mich., Thursday, March 17, at 9 o'clock, A. M., to deliberate for the general interests of the Association, elect officers, and transact any other business that may come before the meeting.

By order of the Trustees,

E. S. WALKER, Secretary.

The Health-Reform Institute.

THE Stockholders of the Health-Reform Institute will hold their fourth annual meeting at Battle Creek, Mich., Friday, March 18, at 9 o'clock, A. M., for the election of officers, and for the transaction of any other business that may come before the meeting.

JAMES WHITE,
J. N. ANDREWS,
O. B. JONES,
N. N. LUNT,
M. J. CORNELL,
B. SALISBURY,
E. S. WALKER,

Directors.

SAY nothing respecting yourself, either good, bad, or indifferent: nothing good, for that is *vanity*; nothing bad, for that is *affectation*; nothing indifferent, for that is *silly*.

Obituary Notices.

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

FELL asleep, in Buffalo, N. Y., Jan. 22, 1870, our beloved brother, J. B. Lamson, of Rochester, N. Y., aged 41 years. From apparent health, a few weeks of sickness closed his mortal life. Disease, quick consumption and typhoid fever. He leaves a stricken wife, but a few years since bereaved of a kind father (Bro. J. T. Orton) by the pitiless hand of a murderer, and two children, father and mother, brother and sisters, and numerous friends, to mourn his loss; but not without hope; for they feel the blessed assurance that he sleeps in Jesus. He loved the truth; and while he was striving to renewedly consecrate himself to God, and prepare for future usefulness, we believe he was ripening to sleep the "blessed sleep." The church in Rochester is deprived again of one of its most efficient members, and all the churches in this part of the State mourn with them.

The funeral was held in Rochester. Text, Ps. 103:13-18. We laid him away in Mount Hope, to await the coming of the Lifegiver, whose voice, we believe, will soon open this grave, and others in this cemetery, and bring forth the silent and peaceful sleepers clothed in immortal bloom.

R. F. COTTRELL.

The Review and Herald.

Battle Creek, Mich., Third-day, Feb. 15, 1870.

The Love of Christ.

WHAT words can express the love of Christ for sinful men? What language can describe his pity and compassion for them? By what effort of the mind can we take in that self-sacrifice which is beyond all estimate and all comprehension? It is not merely what he gave up for us, but what he suffered for our sakes. It was not done for the worthy, but for the unworthy, the rebellious, and the guilty. Surely the love of Christ passes knowledge.

When the human race, as represented by Adam and Eve, were expelled from Paradise, the tree of life was barred from man's access by the flaming sword of justice in the hands of the cherubim. Before Jesus, the second Adam, could lead back to that life-giving tree the host of the redeemed, himself must receive the blow of that flaming sword. Behold it inflicted upon Calvary! Behold the Lamb of God led to the shameful cross! Witness his dying agonies for Adam's sinful race, and then with the deepest gratitude acknowledge that such love demands the sacrifice of everything that we hold dear, for his cause and for his honor.

Henceforward let every one of us live for him who died for us.

Destruction of Jerusalem.

THE terrible visitation of God's wrath upon Jerusalem has been eagerly seized upon, by many, as the fulfillment of all the vengeance against sin which the Bible threatens. So when Malachi speaks of the day "that shall burn as an oven," or Peter of the melting of the elements with "ferment heat," or Paul of the revelation of the Son of God "in flaming fire," these awful declarations are said to have been fulfilled when Jerusalem was destroyed. Undoubtedly when Noah preached the coming of the flood, the antediluvians had some great woe, which had come on mankind some centuries before, to cite to him as the real fulfillment of all God's threatenings against sin. They satisfied their own minds so that they regarded not his warnings. But in spite of all this comfortable explanation, the flood came and destroyed them all. The destruction of Jerusalem now swallows up all the unpleasant truths of Scripture. But instead of that terrible event calming the fears of the guilty, it ought to alarm them. If God has marked iniquity in the Jews, and inflicted on them such terrible blows, will he not do the like by the Gentiles?

THE PRESENT NUMBER.—We give our readers this week a double number of the REVIEW. Our immediate object in doing it is, that we may publish several lengthy articles which we have not room for in the REVIEW when issued only its usual size. We are sure that this week's paper will be read with much interest. Bro. White furnishes an excellent sermon on Daniel 8:13, 14. Elds. Wardner and Cottrell speak ably for, and against, the immortality, or rather immateriality, of man. The article on ascension robes will be read with interest. The lengthy article copied from the *Advent-Christians Times*, the organ of the western first-day Adventists, published at Buchanan, Mich., will also be found of general interest as a reply to personal assaults. The article entitled "Remarkable Events" is one of extraordinary interest to all thoughtful persons. On the whole, we trust the present number will be very acceptable to the readers of the REVIEW.

FRUIT CULTURE.—Health reformers are especially interested in the cultivation of fruits. To assist those who need instruction in the matter, Bro. White has issued a small work entitled, "Small Fruits: How to Cultivate, and How to Can." In its pages, advice is given as to the selection of profitable varieties, and their proper care and cultivation; to which is added

two approved methods of canning various kinds of fruits and berries.

The price of the work is 10 cents; postage 2 cents. This work contains a large amount of very valuable instruction on the subjects indicated by its title. We wish it a wide circulation, as it contains instruction very generally needed.

An Important Book.

THE Association has just issued a work, entitled "A Solemn Appeal relative to Solitary Vice, and the Abuses and Excesses of the Marriage Relation," compiled and edited by Bro. White. The evils which this book so faithfully points out, are the crying sins of the age, and are fast bringing our race to a level with the inhabitants of Sodom and Gomorrah. Medical men everywhere bear testimony to the fearful prevalence of licentiousness among all classes, old and young, high and low, while the sickening details of crimes of this character, are to be found in every issue of our public journals. The importance of a judicious and general circulation of works of this description cannot therefore be overestimated.

We have no hesitancy in pronouncing this work the best of its class we have ever seen. While it faithfully points out the awful results of licentiousness in all its forms, and gives the testimony of eminent physicians on the subject, there is breathed through its pages a spirit of Christian tenderness for the erring, and an earnest desire to render them timely aid ere it shall be forever too late. Its faithful and solemn exhortations, although couched in chaste language, are sufficient to stir the pools of iniquity to their very depths, and rouse the latent spark of manhood and womanhood into life and activity, until, by the help of God, the fetters of sin shall be shaken off, and the victims of indiscretion and ignorance become free men and women, and useful members of society.

A portion of the work is devoted to the hygienic treatment of the diseases and weaknesses which are rendered so prominent in its pages. If these directions are faithfully carried out, the greater portion of these difficulties may be partially or entirely remedied.

A large edition of the book has been published, and we bespeak for it a wide circulation. It should be in the hands of every young man and woman in the land. The married should read and heed its counsels, and the innocent and virtuous should be placed on their guard against the evils to which they are liable. In short, all classes, old or young, married or single, may find instruction and profit from a careful perusal of its pages. Let the philanthropic engage in its circulation and distribution among the afflicted everywhere. Let parents and guardians see that those under their charge are faithfully warned, lest their blood be found in their garments.

The book comprises 272 pages, and is issued in pamphlet form, at 30 cts., postage 4 cts.; in muslin, at 50 cts., postage 8 cts. W. C. G.

The P. O. address of A. O. Burrill, till further notice, will be Yellow Springs, Green Co., Ohio.

The appointment of Bro. Byington for Parkville, Mich., is deferred from Feb. 19, to Feb. 26.

CALL FOR HELP.—We have had no response from Bro. King. Still we are calling for help. Cannot some minister come here? Please appoint in REVIEW. In behalf of the church at Holly, Mich.

W. W. LOCKWOOD.

THE intercession of Christ is as a wall of fire around his people; they are kept as in an impregnable fortification.

The Peninsular Railway.

UNTIL otherwise ordered, trains will be run as follows:

	A.M.	P.M.		A.M.	P.M.
Battle Creek, dep.	6:15	2:15	Charlotte, dep.	9:00	4:30
Bellevue,	7:00	3:00	Olivet,	9:40	5:10
Olivet,	7:20	3:20	Bellevue,	10:00	5:30
Charlotte, arr.	8:00	4:00	Battle Creek, arr.	10:45	6:15

All trains will stop at Verona, Pennfield, Madison's, State Road, and Walton.

L. D. DIBBLE,
President and General Superintendent.

Michigan Central Railroad.

GOING WEST.

LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Detroit,.....	7:50 A.M.	11:00 A.M.	5:35 P.M.	10:00 P.M.
Battle Creek,	1:45 P.M.	3:48 P.M.	11:15 P.M.	2:37 A.M.
Chicago, Arr.	8:50 P.M.	10:00 P.M.	6:30 A.M.	9:00 A.M.

GOING EAST.

LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Chicago,.....	5:00 A.M.	8:00 A.M.	4:45 P.M.	9:00 P.M.
Battle Creek,	11:58 A.M.	1:45 P.M.	11:15 P.M.	2:37 A.M.
Detroit, Arr.	5:50 P.M.	6:20 P.M.	3:40 A.M.	8:20 A.M.

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

Appointments.

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

PROVIDENCE favoring, there will be a course of lectures given at the New Hall, 815 Washington St., up one flight, commencing Feb. 9, and continuing evenings, and over Sundays, at usual hours. M. E. CORNELL.

THE next Quarterly Meeting of the churches at St. Charles, Chesaning, and Tittabawassee, will be held at Tittabawassee, Feb. 26 and 27, 1870. We extend a cordial invitation to the sister churches, especially those of Bay and Midland Counties. Can a preacher meet with us? JOHN MCGREGOR, Clerk.

THE next Quarterly Meeting of the church at Princeville, Ill., will be held the 5th and 6th of March. We expect Eld. T. M. Steward to visit us at that time. If he cannot come, will he please see that a minister is sent to fill his place? B. F. MERRITT.

Business Department.

Not Slothful in Business. Rom. xii. 11.

Business Notes.

At what place in N. Y. shall we send REVIEW to Wm. Thompson?

I. EDGERTON: Yes.

D. D. HAINES: Where is S. Osgood's REVIEW being sent?

RECEIPTS.

For Review and Herald.

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

\$1.00 each. I. Flier 37-1, C. F. Hall 36-1, D. Matteson 36-11, Mrs. B. Chick 36-6, D. W. Elridge 33-1, O. Penneyer 36-1, H. F. Smith 36-1, J. W. McBarty 37-1, M. A. Carey 36-1, Mrs. L. B. Simmons 37-1, A. V. Parkhurst 36-1, L. Jenkins 36-1, A. Hopkins 36-1, C. Harlow 36-7, George Whistler 36-1, Mrs. E. Jordan 36-16, John Yates 37-1, J. E. Jacobs 37-1, W. H. Snyder 37-1, Luke Kellogg 37-1, C. W. Bunce 37-1, M. D. Bunce, 37-1, M. T. Cornett 37-1, John L. Bibler 37-1, John W. Wolfe 35-21, C. Phelps 35-1, Mrs. L. L. Kimball 37-1, W. L. Spencer 36-13, J. Hanton 36-13, Jane Wood 36-13, Sarah Richmond 37-1, J. H. Green 36-1, Jas. Peterson 34-14, H. B. Rathbun 37-2, Mrs. D. Johnson 36-16, J. D. Cramer 35-8, E. Clark 35-1, John Green 37-1, E. M. Chamberlain 37-1, L. Smith 37-1, P. J. Stores 37-1.

\$2.00 each. M. D. Clark 36-3, Mrs. O. Nye 35-1, O. Munn 36-8, Elizabeth Carpenter 37-1, P. M. Cross 36-5, E. T. Debor 37-2, C. Rhodes 37-4, Daniel Pass 37-1, M. Wolfe 37-1, C. A. Warden 37-1, O. P. Rice 36-9, H. Bowen 37-7, Mary Garrett 37-4, Daniel Andre 38-4, H. D. Bruce 37-1, L. C. Morehouse 37-1, P. Hainer 36-16, W. T. Davice 37-1, K. Gibbs 35-21, A. M. Potter 35-1, L. M. Ogden 33-1, Martha A. White 37-1, R. M. Pierce 37-1, A. Noyes 37-1, J. L. Syp 37-8, V. More 37-1, J. B. Dey 37-8, D. Barrikow 37-8, M. Bierce 37-1, E. H. Adams 37-8, Mary Case 37-8, Enoch Baddeley 37-8.

Miscellaneous. I. G. Morgan 50c 36-23, A. E. Seelye \$3.00 35-18, Mrs. L. Davidson 50c 36-1, Mrs. John Baker 50c 36-1, C. Carpenter 4.00 37-9, J. U. Cottrell 50c 35-21, B. S. Merrian 3.00 35-5, R. Vantassel 50c 36-1.

Received on Book and Tract Fund.

A. H. Clymer \$1.43, G. A. Gilbert 50c, D. A. Eddy 4.20, S. J. Merrill 5.00, N. M. Stringer 10.00, John Francisco 10.00, Fanny Hall 1.80.

Foreign Missionary Fund.

E. H. Kynett \$5.00, Daniel Pass 5.00, Mrs. N. L. Adams 1.50.

Michigan Conference Fund.

Church in Genoa \$62.00, Fulton (S. B.) 6.60, Salem Center, Ind. 10.00, Wright 41.30, Hillsdale 27.00.

Cash Received on Account.

I. Sanborn \$7.00, G. I. Butler 20.00, A. H. Clymer 2.40, Benton Haynes 1.36, B. F. Merritt 15.00.

Michigan Tent and Owosso Camp-meeting Expenses. H. F. States \$1.00, Julia Griggs 5.00.

Books Sent by Express.

Thomas McKee, Saginaw City, Mich., 11.00, Eld. J. Matteson, Osage Kansas, Kansas City, Ft. Scott and Gulf R. R., 17.63, I. D. Van Horn, York Station, Ohio, 20.39.

Books Sent by Mail.

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