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"Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus."

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TERMS.—See Last Page.

ABIDE WITH US, BY ANNIE R. SMITH.

But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. Luke xxiv, 29.

BLESSED Jesus, meek and lowly,
With us, here, take thine abode;
I would fain like thee be holy,
Humbly walking with my God.
I would thy sweet Spirit cherish,
Welcome in my heart thy stay;
Lest, without thine aid, we perish,
O, abide with us, we pray.

Guide me in the path to heaven,
Rugged though that path may be;
Let each bitter cup that's given,
Serve to draw me nearer thee.
In thy footsteps traced before me,
There I see earth's scorn and frown;
There is suffering ere the glory,
There's a cross before the crown.

In thy vineyard let me labor,
Of thy goodness let me tell;
All is ill without thy favor—
With thy presence all is well.
While the evening shadows gather,
Through this dreary night of tears,
"Tarry with me, O my Saviour,"
Till the morning light appears.

Then with thee may I forever
Reign, with all the good and blest,
Where no sin from thee can sever,
Where the weary are at rest.
There to praise the matchless Giver,
There with angels to adore,
Him who did through grace deliver
Us from death forevermore.

Rochester, July, 1854.

THE LAW OF GOD:

AN EXAMINATION OF THE TESTIMONY OF BOTH TESTAMENTS.

BY J. H. WAGGONER.

(Concluded.)

When we look at the nature of these covenants, and the object of their ministrations, it seems truly singular that any, with the truths of revelation before them, should argue that the law is abolished, because the old covenant has given place to the new, or because their ministrations are different. But as some seem to think that to change the ministration of a law, is to change or abolish the law itself, we will still further notice this point. The promise of the new covenant in full, as given in the Old Testament, is as follows:—"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: (should I have continued a husband unto them? Margin:) but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." Jer. xxxi, 31-34.

We now invite attention to a few facts connected with this covenant; and first, the necessity for its being made arises from the consideration that the condition of the old covenant was transgressed; and as it rested solely on obedience, after such transgression, another was needed embracing forgiveness of sins. Now if the condition of the first had not been broken, or if, after transgression, the priests under it could have atoned for sin, there would have been no necessity for another; for the very purpose for which the new covenant was made would have been accomplished by the old. The new covenant was not based on the obedience of those with whom it was made, for then it would have been exactly the same as the old, but perfect obedience was rendered by the mediator, and our sins are remitted, and the righteousness of faith imparted to us through him. Rom. iv, 7, 8, 23, 24; 2 Cor. v, 19-21. So the law is not set aside, but honored and established. If forgiveness had been granted under the ministration of the old, the "holy, just, and good" law would have been dishonored, and God would therefore have been unjust. Under the new, God can be just—vindicate and maintain his law—and justify the believer in Jesus. Rom. iii, 26. A careful examination of these points, must convince all that the law is now the *rule* of justification (though not the means) as much as if no new covenant had been made: the development of character according to the principles of this law, being the object of both covenants. This fact alone is sufficient to show the fallacy of that view that makes void the law of God through faith in the mediator between God and man.

We next inquire, Who was this covenant made by? The Lord, that made a covenant with the children of Israel when he brought them out of the land of Egypt; and when he made that covenant, he proclaimed the ten commandments as his law, and we have abundant testimony in the scriptures that they were acknowledged still to be his law in the days of Jeremiah, when the promises of the new covenant were made, which was about six hundred years before Christ. Jer. vi, 19, 20; vii, 22, 23; xi, 1-10; Ps. cv, 10; Eze. xx, 10-13, 18-21. God, who made that covenant, and proclaimed the ten commandments as his law, promised to make a new covenant, and to put his law in their minds and hearts; and if the ten commandments were not his law when these promises were made, then the old covenant was a nullity six hundred years before Christ; as they were its condition. It must be admitted by all that they existed until Christ; and that they were the law to be put in the hearts of his people is the unavoidable conclusion unless it can be shown certainly that he referred to another law. But in no case where the new covenant is spoken of is there any intimation of any other law: and to render assurance doubly sure, Paul quotes the words of Moses respecting this law, and affirms, twenty-seven years this side of the ratification of the new covenant by the shedding of the blood of the Mediator, that the Gentiles are under the curse of the law, and by transgression are deprived of the blessings to be derived from this covenant, unless redeemed by Christ. Gal. iii, 10-14.

When Moses had broken the tables of the law, he was required to hew out or prepare two other tables like unto the first, and the Lord promised to write on them the words that were on the first tables. Deut. x, 1-4. Paul places the service of the new covenant in contrast with that of the old, and says, "Ye are manifestly declared to be the

epistle of Christ, prepared by our service, (Whiting,) written not with ink, but with the Spirit of the living God." 2 Cor. iii, 3. As it was the duty of Moses only to hew out the tables for the Lord to write upon, so the service of the ministers of Christ consist in preparing the epistle, and not in writing it: that is the work of the Spirit of the living God. Under the old covenant the law was written in tables of stone and put in the ark, but under the new, it is written, "not in tables of stone, but in fleshly tables of the heart." This is an exact fulfillment of the promise written by Jeremiah, and quoted by Paul in Heb. viii, 10: "I will put my laws into their mind, and write them in their hearts." Under the first covenant the letter of the law only was written on stones, (for this was all that the tables of stone could receive,) and they who were under that covenant served in the letter, which had no quickening or life-giving influence, but convinced the hearers of sin, and of course brought them under condemnation; [Rom. iii, 19, 20; vii, 9; Gal. iii, 19-24;] but under the new covenant the law is written in the heart by the Spirit of the living God, by which we are enabled to "serve in newness of spirit, and not in the oldness of the letter," fulfilling the precepts of the law in love, [Rom. vii, 6; viii, 4; James ii, 8;] and thus the Spirit quickens or gives life, while the blood of Christ—the "blood of the everlasting covenant"—cleanses from past transgression and "purges the conscience from dead works to serve the living God." Rom. iii, 25; Heb. ix, 14.

The law which was ordained unto life, the transgressor finds to be unto death; because it convinces of sin and holds the sinner under its dominion as long as he lives. Thus the letter kills by its condemning power, and the service of the priesthood under that covenant "which gendereth to bondage," is called the ministration of condemnation. We copy the following from the *Advent Harbinger* respecting "what Paul says in 2 Cor. iii, 7. He there tells us that the ministration of death, *written and engraven in stones was to be done away*; verse 7; and in verse 13 that it IS ABOLISHED; and, verse 14, IS DONE AWAY IN CHRIST." We should not be surprised if a cursory reader should receive a first impression that the *Harbinger's* inference on the above text was true, viz., that the law of God was abolished; neither should we be surprised to find that a superficial view of some few passages of scripture should confirm the reader in the belief of universal salvation, or of the immortality of the soul; but for any to persist in that opinion after the accumulation of testimony which has been presented to prove the contrary, is strong, presumptive evidence that such persons love darkness rather than light. If no distinction had been shown between the law and its ministration, or if two different laws had been presented as the conditions of the two covenants, then the inference would be more excusable; but when the opposite has been plainly proved, we find no place for the *Harbinger's* conclusion. Let us examine the Apostle's language, and see what is the intent of his declarations.

"But if the ministration of death, written and engraven in stones, was glorious." The ministration means the service of the minister; so Whiting renders it in verse 3, and in the margin of verse 7; but this service was not written on the tables of stone; they only contained that which the Lord spake with his voice when he said "nothing concerning burnt offerings nor sacrifices." It was the law that was written on the stones; so that we are led to the conclusion that the law is

what the Apostle termed death; this may also at first sight, present a difficulty in the way of understanding the Apostle's words, but when it is remembered that the cause is often used for the effect, no difficulty whatever can exist. To show how common this form of expression is in the Scriptures, we will quote a few texts. In discoursing on the commandments it is said, "My son, let them not depart from thine eyes: keep sound wisdom and discretion, so shall they be life unto thy soul." Prov. iii, 21, 22. "My son, attend to my words; . . . for they are life unto them that find them." Chap. iv, 20, 22. "Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life." Deut. xxxii, 46, 47. In Chap. xx, 19, it is said, "The tree of the field is man's life;" and in Chap. xxiv, 6: "No man shall take the nether or upper mill-stone to pledge; for he taketh a man's life to pledge." The Saviour says in John vi, 63, "the words that I speak unto you they are spirit and they are life;" and in Chap. xi, 25, he says, "I am the resurrection and the life." Col. iii, 4. "When Christ who is our life shall appear, then shall ye also appear with him in glory." When Pharaoh requested the removal of darkness, he said, "Entreat the Lord that he may take away this death only; [Ex. x, 17;] and when a poisonous herb was found to be in the pottage of the sons of the Prophets, they cried out, "O thou man of God, there is death in the pot." 2 Kings iv, 40. It is evident that in all these cases the cause is put for the effect, or the means for the end accomplished, or to be accomplished; and if the law is called life, because it is ordained unto life, and those who kept it would live by it, with equal propriety it may be called death, because it holds under condemnation and causes the death of the transgressor. That which is justification and life to man in one condition, is condemnation and death to him when he occupies an opposite position.

It is written in Deut. xxx, 15, 16, "See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live." In reality the law is not the life, (compare Gen. ix, 4; Lev. xvii, 14; Deut. xii, 23; and others,) but life is the fruit of keeping it; therefore it is evidently a figure of speech by which it is termed life, as the tree of the field or the mill-stone are called the life of man. In like manner it is called death, not that it is in reality death, but as Paul has said in Rom. vii, it was found to be unto death because sin slew him by the commandment. We have also seen that the letter only of the law was engraven in the stone, and it is expressly declared that the letter kills. We cannot suppose that these would have been death without sin, but there could be no sin without the law, for sin is the transgression of the law; and where no law is there is no transgression.

But if any doubt yet remains it must be removed when the Apostle goes on to contrast the ministrations of the two covenants, showing that the ministration and not the law is what he is speaking of that was done away. The service of the old covenant was called the ministration of condemnation, as being the opposite of the present work of the Spirit, which is termed the ministration of righteousness or justification. (Whiting.) Justification and condemnation are opposites; and we have seen that there could be no justification by the ministration of the old covenant; therefore it is fitly termed the ministration of condemnation. That was the ministration of men, of condemnation and of death; this of the Spirit, of justification, and of life. That was glorious; this excellent in glory. When that was instituted there was a glory reflected from the face of Moses; [Ex. xxxiv, 29-35;] in this is given "the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. iv, 6. That was with a veiled, a temporary glory, designed to be done away to give place to a ministration that was to remain, of glo-

ry that excellet, where we with unveiled face behold "the glory of the Lord, and are changed into the same image from glory to glory;" [2 Cor. iii, 18;] as they are contrasted in Heb. vii, 23-25. "And they truly were many priests, because they were not suffered to continue by reason of death; but this man, [Christ,] because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save evermore, [margin,] them that come unto God by him, seeing he ever liveth to make intercession for them."

They who have the law written in their hearts by the Spirit of God, under the glorious ministration of our Saviour, Jesus Christ, are made heirs of God and children of Jerusalem above; while they who have not the law in their hearts are in the same rank with Agar—the Jerusalem that now is—and are in bondage, or under condemnation, being in a natural or carnal state. They who are children of Jerusalem above are redeemed from the curse of the law and are therefore free; and they whom the Son makes free are free indeed. John viii, 36. This is according to the gospel of Jesus Christ which proclaims liberty to the captives. Isa. lxi, 1. Paul says in Rom. viii, 15, "For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry Abba, Father;" and again he distinctly states in Gal. iv, 3-5, that we were in bondage till Christ redeemed us from under the law that we might receive the adoption of sons. Again he says: "So then, brethren, we are not children of the bond-woman, but of the free. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. iv, 31; v, 1. Although this "yoke of bondage" has been supposed to be the law of Moses, we find no intimation that the Galatians ever observed that law, or that it was the subject of the Apostle's argument. He does not even mention or notice the ministration of the old covenant, in Chap. iv, but contrasts the nature of the covenants themselves, and shows the different conditions of those who are under them. We have found him convincing of sin by the moral law; proving that the Gentiles are under the law, from the curse of which Christ redeems them; and that by effecting this redemption he constitutes them heirs of the promise made to Abraham and children of the Jerusalem above; and we cannot see how any one can doubt that the bondage of the children of old Jerusalem consisted in that they were transgressors of God's law, the servants of sin; and the liberty in which we are exhorted to stand fast is freedom from sin—the liberty we enjoy in Christ while we follow that form of doctrine whereto we were delivered. Rom. vi, 17; margin.

As it is evident that none but the moral law is spoken of in Gal. iii, and that the redemption in Chap. iv, is from the curse of that law, if, as has been supposed, the Apostle speaks of the law of Moses in the first part of Chap. v, he has changed his subject very abruptly and without any apparent reason. But we think it is clear that the liberty spoken of in chapter v, 1, is freedom from sin, and that the "yoke of bondage" has no reference to the Levitical law; and if a change is made from the moral to the Levitical law, in verses 2-5, we must find place for another change when we come to verse 14; for the great principle there quoted, "Thou shalt love thy neighbor as thyself," is developed solely by the moral law. See Matt. xxii, 39, 40; Jas. ii, 8. Compare Gal. v, 18-23. But arbitrary changes of this kind are not allowable, as, if allowed, they would be destructive to the force of any argument that might be adduced; therefore if such changes are made from one law to the other in a continuous discourse, a clear necessity will be apparent in the connection.

The main reason for supposing that the law of Moses is referred to in Gal. v, 2-5, is the fact that it stands in the text connected with circumcision; but this of itself can be no reason at all with those who have carefully examined the epistle to the Romans. "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circum-

cised, that he is a debtor to do the whole law." Gal. v, 2, 3. We learn from Rom. iv, 11, that circumcision was given to Abraham as a sign of the righteousness of his faith; but as the doers of the law would also be justified, if any did the law, they too would be righteous, and circumcision would to them be valid as a sign; for Paul says in Rom. ii, 25, "Circumcision verily profiteth if thou keep the law;" not a part of it, but the whole law; but if the whole law is not kept, circumcision becomes a useless and unmeaning ceremony; for, he adds, "If thou be a breaker of the law, thy circumcision is made uncircumcision." Therefore if they claimed any profit from circumcision they thereby acknowledged themselves in fact "debtors to do the whole law." No one can for a moment suppose that Rom. ii, either in whole or in part, refers to the law of Moses; yet the connection between *circumcision* and *the law* is the same as in Gal. v. And again it is said in Rom. iv, 4, that "to him that worketh is the reward not reckoned of grace but of debt;" but the works must be of such a kind as to merit a reward. The ceremonies of the Mosaic law in themselves considered, were of no esteem in the sight of God; and that law is declared in the Scriptures to be weak and unprofitable; therefore its works cannot be made a matter of debt, nor claim a reward. That moral duties are designated by these works is evident from the whole connection, and especially from verse 5, where the converse is shown: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Here the righteousness of faith is placed in opposition to the righteousness of obedience." Any comment that could be made on Rom. iv, and Gal. v, would probably fail of presenting so striking a parallel as is drawn in the texts; we will therefore place a few verses side by side:—

<p>For I testify again to every man that is circumcised that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. Gal. v, 3-5.</p>	<p>Now to him that worketh is the reward not reckoned of grace but of debt. - But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Rom. iv, 4, 5.</p>
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Here it will be seen that exactly the same ideas are inculcated in the two scriptures: To him that worketh is the reward not reckoned of grace; but by grace we are saved, and no flesh shall be justified in his sight by the works of the law. Then to be made partakers of God's grace through faith we must renounce our own works and believe on him that justifieth. Such, and such only, are under grace; then if we seek again for justification by the law, we are fallen from grace. But those who oppose God's law use this text as if it read, "Christ is become of no effect unto you, whosoever of you *keep the law*; ye are fallen from grace."

And they pronounce a curse on those who continue in the things written in the law to do them, instead of letting it rest on those who continue not in them, as stated by both Moses and Paul. But to render obedience to God's law while we seek to be justified by faith in Christ, through whom we receive "the remission of sins that are past," is quite a different thing from seeking to be justified by the law. See Rom. iii, 25; Eph. ii, 8-10; Jas. ii, 8-14; John viii, 10, 11; Rev. xiv, 12.

But it may be insisted that the Apostle means the law of Moses in Gal. v, 2-5, because it is an unprofitable law, the doers of which are fallen from grace, even while they are justified by it. We would then inquire in what sense he uses the word justify? Was any one, under any circumstances, justified by the law of Moses, or was justification ever coupled with that law? We think not. Nothing but a moral law can be a rule of justification; and the law of Moses consisted only in shadows, which were remembrancers of sin, but could never take away sin. They were not instituted as a means of acceptance with God, [see Ps. xl, 6-8; l, 8-12; Isa. ii, 10-20; Jer. vi, 20; Amos v, 21-24; 1 Sam. xv, 21, 22; Heb. viii, 5; ix, 9; x, 1-4,] and were not included in man's *whole duty* to him; [Jer. vii, 22, 23; Eccl. xii,

13 ;] (for further proof of this we refer to previous remarks on the nature of the Levitical law;) therefore if the law of Moses is the law referred to in Gal. v, 2-5, it must be admitted that the word "justified" is used in an accommodated, rather than an absolute sense; and when it is shown that the term is used in an accommodated sense, we know of no further reason for referring this scripture to the law of Moses. But we are further inclined to believe that the Apostle does not speak of justification positively; as it is not possible to be absolutely justified and fallen from grace at the same time. We have before noticed that there are but the two opposite states: under the law, and under grace. To be under the law is to be condemned, but to be under grace is to be justified, and no one can occupy two positions at the same time. He who has fallen from grace, is, therefore, under condemnation; the very opposite of justification. We understand the Apostle to be speaking to those who desired to be justified by the law, and uses language equivalent to saying, Every man that seeks to be justified by the law is fallen from grace; and this is the sense usually attached to his words by those who have written on the text, even though they considered it the law of Moses. We give two examples:—

"And so far as any now seek to be justified by that dead law, 'they are fallen from grace,' according to the declaration of Paul."

"Surely those who turned from a living substance, the gospel, and sought justification by the deeds of a dead law of shadows, had 'fallen from grace.'"

The 14th verse of Gal. v, we have already noticed, as clearly referring to the moral law. By a comparison of scriptures we find that verse 6 also refers to the same: making the expression parallel with that of 1 Cor. vii, 19, which says that "circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." In Gal. v, 6, the commandments are not expressly mentioned. It says, "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love;" but another Apostle informs us that "this is the love of God that we keep his commandments." 1 John v, 3. The remaining expressions in the epistle to the Galatians respecting the law, are not liable to a misconception. All language may be perverted by those who disseminate error; so Gal. v, 23 has been made to say, "there is no law," by cutting the sentence in two, and placing the writer's remarks between the first two and last four words, and then displaying these last words in capitals as a separate quotation; but by a perversion of scripture no more palpable than this, it can be proved that "there is no God," by keeping out of sight the fact that such a sentiment dwells only in the heart of the fool. Ps. xiv, 1.

Expressions are found in other writings of the Apostles, embracing important testimony on this point, which we have not time to notice at length; and so far as the present question is concerned, we do not consider it necessary. Many of these have been evaded by our opponents as not clearly defining the law of which they speak; and some of them alone considered are liable to such an objection; but taken in connection with facts otherwheres proved, their testimony is to the point. Thus, when John says that the love of God consists in keeping his commandments, doubts have been raised as to what he means by the commandments of God; but when we trace the existence of certain moral principles back to the beginning, and find that Jehovah has made a declaration of these principles in a code of ten commandments, that these have been the basis of all his requirements, and that they are presented as a test of moral character and a rule of action to a thousand generations, even for an everlasting covenant, all uncertainty vanishes at once. Again, when he tells us that sin is the transgression of THE LAW, we look to the perfect law of God in the days of David, that which embraced the whole duty of man in the days of Solomon, which Christ declared was more firm than heaven and earth, and presented as the means of entering into eternal life, and which Paul has so

clearly and ably proved to be of universal obligation in all dispensations; and we are at no loss to imagine what THE LAW is, of which John speaks so definitely; the transgression of which is unrighteousness or sin, and is unto death. When the perpetuity of the law is proved, that fact becomes a nucleus around which an overwhelming amount of evidence immediately clusters.

But the epistle of James demands particular notice. This is in perfect harmony with those to the Romans and Galatians, and contains evidence in itself that the law of ten commandments is the law of which it treats. No reason has ever been offered why James does not speak of the same law that is so often spoken of by Christ and his Apostles. It is admitted by all that Paul speaks of the ten commandments in Rom. vi; and in verse 23 he says, The wages of sin (transgression) is death. James says also, [Chap. i, 15,] "Sin when it is finished bringeth forth death." So death is the penalty for transgression, and the time of its infliction is given in James ii, 12, where he refers us forward to the judgment, in connection with the obligation to keep the law. Now the sin spoken of in Jas. i, 15, must be the transgression of the same law that is referred to in Rom. vi: the penalty being the same, unless it can be proved that the "one Law-giver" will judge the world by diverse rules of judgment, which is an idea too preposterous to be entertained for a moment.

Again, it is very certain that the perfect law of liberty [Jas. i, 25] is the law of ten commandments; for David speaks of this law in Psalms xix, 7, and declares it to be perfect; and but one perfect, moral code can exist; and that cannot be susceptible of abolition or change. And again David says in Psalms cxix, 45, "I will walk at liberty; for I seek thy precepts." The bondage from which we are freed by Christ, is the servitude of sin; and if there had been no sin, all would have enjoyed perfect freedom. No law can be termed a law of liberty but one that would justify the doer; as any other law, if kept, would still leave the doer of it in bondage. The code proclaimed on Mount Sinai was perfect and was ordained unto life—it would justify the doer; therefore this alone is entitled to the name of "perfect law of liberty," unless another code equally perfect and comprehensive could be found.

Jas. ii, 8. "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well." The only chance for opposition here, is to suppose that "the scripture" and "the royal law" are the same thing, which would be the same as to say, "If ye fulfill the royal law according to the royal law." But the Saviour has shown [Matt. xxii, 36-40] that all the law hangs on the two principles of loving God with all the heart, and our neighbor as ourselves. God once used the fourth commandment as a test of obedience to his commandments and his laws. Ex. xvi, 4, 28, 29. Paul evidently uses the tenth in the same comprehensive manner, to show that all impure desire is forbidden by the law. Rom. vii, 7. The two principles on which all the law hangs, are not dissimilar, but like each other; [Matt. xxii, 39,] and John uses the second principle—love to one another—as a test of love to God; [1 John iii, 17; iv, 12, 20;] so to fulfill that precept perfectly is to keep the commandments which hang on these two principles. Therefore it is said in Rom. xiii, 8, "He that loveth another hath fulfilled the law." Macknight renders Jas. ii, 8, "according to that scripture." "Thou shalt love thy neighbor as thyself," is "that scripture" according to which "the royal law" is to be fulfilled.

The Apostle next lays down an important principle, that a violation of one of the commandments is disobedience to the whole law. We cannot conceive how any one of the commandments can rest on only a part of the authority of the Law-giver, each one being as effective and forcible as though it was the only one in existence. Therefore who-soever disregards one, as truly sets at defiance the authority of the Law-giver, as if all were disregarded. To illustrate this fact the sixth and seventh commandments of the royal law are quoted: thus placing the identity of this law beyond a doubt.

When Solomon presented the commandments of God as comprehending man's whole duty of obedience, he exhorted to the keeping of them from the consideration that "God shall bring every work into judgment." - Eccl. xii, 13, 14. When Jesus instructed to keep the commandments he expressly declared that they were the condition of entering into life. Matt. xix, 16, 17. When Paul reasoned so forcibly to the Romans respecting this same law, he plainly declared that the transgressor should be judged by the law in the day when God shall judge the secrets of men; [Rom. ii, 12, 16,] and further proves that by these oracles, God shall judge the world. Rom. iii, 1-6. James, in his brief but irrefutable argument on the obligation of fulfilling this law, directs the mind forward to the same great event, and exhorts to do and speak as they that shall be judged by the law of liberty. Jas. ii, 12.

And what more can the most sceptical require? Dear reader, if you are still in doubt, what amount of evidence will convince you? Surely you would not believe though one rose from the dead; for we have presented the testimony of God the Father, who declared this law and has ever claimed it as his own; of Moses the faithful servant of God; of the Prophets, and holy men of old; of Jesus Christ the Son of God, and of the holy Apostles. These delighted in the law, and have given their testimony in its favor. And in concluding we would again call attention to a few prominent and important points clearly established on such authority:—

1. God's holy covenant of ten commandments existed from the beginning; having nothing in them peculiar to any dispensation, and were confirmed at Horeb for an everlasting covenant to Jacob.

2. The prophecies relating to the coming of Christ and the change of the dispensation never speak of a change or abolition of God's law, but on the contrary, speak in a manner to show its perpetuity throughout all time.

3. Christ expressly declared that he came not to destroy it, but to ratify; which he has done in his life, teachings and death.

4. The Apostles in the clearest and strongest manner have proved the perpetuity of the law, and that it is in all times a standard of right and wrong, by which is the knowledge of sin, and by which the world will be judged.

5. All the promises of the gospel are based upon it, and Jesus Christ, by perfect obedience to it, has secured the blessings which were lost by transgression, and imparts his righteousness to us, conferring these blessings on the obedience of faith, and thereby showing that the law runs parallel with the gospel.

That the Jews were rejected for their disobedience to this law, none can deny. The blessing of God, which they blindly supposed was secure so long as the Mosaic ritual was performed in the temple, was withdrawn. They were to be a peculiar treasure to him above all people, if they obeyed his voice and kept his covenant; but they broke his covenant and he regarded them not. Their house was left unto them desolate. How fearful their fate when the word of the Lord was fulfilled; [Lev. xxvi, 14-43;] when terror and consumption was appointed to the transgressor; when the staff of their bread was broken, and they ate the flesh of their sons and their daughters; when they were scattered among heathen and their land desolated, till even their enemies were astonished at it. But a time more fearful than that is coming; for the Lord hath a controversy with the nations, and he will plead with all flesh; not Palestine alone shall be desolated, but the Lord will make the whole earth empty, and make it waste, and turn it upside down, and scatter abroad the inhabitants thereof; yea, the land shall be utterly emptied and utterly spoiled, for the earth is defiled under the inhabitants thereof: because they have transgressed the laws, changed the ordinance, broken the everlasting covenant; therefore shall the curse devour the earth. And this day is near—it is near and hasteth greatly. It is the day of the Lord's vengeance; a day of darkness and gloominess; of

clouds and thick darkness, when the Lord shall roar out of Zion and utter his voice from Jerusalem and the heavens and the earth shall shake. Then shall the enemies of the Lord be confounded, when he pours out his fury on those who have so long resisted his righteous will, when sweet mercy is gone, and the vials of God's wrath are poured out upon this devoted world. Flee, O sinner! flee from the wrath to come! Escape for thy life ere the dreadful sound shall burst upon your ear. Soon God, in judgment will vindicate the honor of his holy law. But mercy is yet offered. The voice of the third angel is heard, presenting the commandments of God and the faith of Jesus. Rev. xiv, 9-12. Who will engage in the great work of repairing the breach in God's holy law, that they may stand in the day of battle? The Saviour is yet pleading, and presenting his precious blood before the Father's throne; and although you have transgressed the Father's law, and are destitute of righteousness, he was without sin, yet he was made sin for us, that we might be made the righteousness of God in him. Hasten then to him as the only refuge from the coming storm.

"By sin we were exposed to wrath—
He died for us, that he might draw
Our wandering feet to virtue's path,
Where we may keep God's holy law."

Waukau, Wisconsin, July 4th, 1854.

THE REVIEW AND HERALD.

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

ROCHESTER THIRD-DAY, JULY 25, 1854.

The Relation which the Sabbath sustains to other Points of Present Truth.

No truth need be more clearly demonstrated than that the Sabbath of the Lord, instituted and given to man at creation, is still binding upon the whole human family. Perhaps no truth can be more clearly demonstrated: indeed, the fourth commandment itself enforces its own obligation. Aside from the vast amount of evidence which is found throughout the whole Bible from Genesis to Revelation, that commandment alone is sufficient to establish its own perpetuity, and show the obligation, which everywhere rests upon men to remember the Sabbath-day to keep it holy. It was a fact that in six days the Lord made heaven and earth, and rested on the seventh; on that fact the institution is based; and there lies the reason why it should be enforced. If that reason was good then, it is good at the present day; and if good now, the institution which rests upon it is no less immutable. This none can deny, unless they would affirm that God is changeable, and make him altogether such an one as themselves.

But while the child of God rejoices in the clear light which shines upon this subject, in itself considered; that he has been enabled to turn away from the commandments and traditions of men, and remember and honor the great Creator by keeping the Rest-day which he has instituted; there is another consideration calculated to inspire gratitude in every true heart: it is, that the mighty evidence on this point goes to strengthen other portions of the truth of God. Such is the connection, relation and dependence of one great truth upon another, that every additional evidence upon one, proportionably strengthens all the rest; and thus, by this reciprocal strength which each point furnishes to the others, the great platform of truth is established, on which God's people will finally be found standing, and which will abide the test of the great day. While therefore we feel established upon the subject of the Sabbath, and that we may safely challenge the world to disprove our position, we should feel equally strengthened upon other subjects of present truth; for by this they are rendered so much the stronger.

That we may more clearly perceive the relation which this truth sustains to our present position, let us consider how the matter would stand, if there had not been, or if there was no need of, any reform upon this subject. The third, and last, angel, under

whose message we believe we are now living, announces a company who keep the commandments of God and the faith of Jesus: he points them out in distinction to the great mass who worship the beast and his image. Now if it was the case that the great portion of the world were keeping all the commandments of God; if it was not true that most of professed christendom were disregarding or misapplying one of the plainest precepts of the law, and that those who give heed to this message, were endeavoring to repair the breach, to restore the broken commandment, and keep the whole law in its holiness and beauty;—if these things were not so, there would be no meaning in the declaration, "Here are they that keep the commandments of God;" but as it is, it is most cogent and direct: there is the most beautiful harmony between such an announcement and the facts themselves. And here we have reciprocal proof that the third angel is now fulfilling his mission. Independently of the long chain of prophecy from the reign of Nebuchadnezzar to the present time, by which we are led to the same conclusion, the fact that there is a class coming up on the length and breadth of the land, guided by the light of revelation, who answer the description there given, and are fulfilling the work there assigned, is strong circumstantial evidence at least that that message is now going forth.

Again, the temple of God was opened in heaven, and there was seen in his temple the ark of his testament. The temple was opened and the ark was seen. Attention being thus especially called to the ark, we are led to consider it further. By referring to the type we find it, with its mercy-seat and cherubim of gold, and above it the visible manifestation of God's glory, the most important object connected with the Sanctuary. Considering the ark we are led to consider its contents. It contained the tables of the testimony: the ten commandments engraven with the finger of God in two tables of stone. Beholding these commandments, that they occupy so holy and exalted a place we examine them more attentively. But we find that the decalogue of the present day does not agree with the decalogue of God. The fourth commandment has been removed; and though an attempt has been made to supply its place with a wretched Pagan substitute, it is as good as destroyed. We trace this work more directly to the man of sin. Beyond him we find it springing from Paganism, and consequently from the Devil. It becomes then the duty of all those who by faith understand the work of our great High Priest in the heavenly Sanctuary; who follow him into the Most Holy, where he performs the last act of his ministration; who behold there the ark before which he ministers, and the immutable law which it contains;—it becomes the duty of all such to restore the breach which has been made by Antichrist, and keep the commandments according to the requirements of God. All who believe and understand this work will do this. Thus we see that the subjects of the Sanctuary and the Sabbath are inseparably connected. Whoever admits the truth of the first, must admit it also on the second: the Sanctuary contains the ark, the ark contains the law, and the law contains the fourth commandment unabolished and unchanged.

But when we say that light on the Sabbath is so intimately connected with the work in the Sanctuary, work which has taken place within a short time comparatively, it may be asked if there have not always been those who have kept the Sabbath of the fourth commandment. Very true, there have. God has never suffered any one of his precepts to fall entirely into disuse; and there have been those from the days of Adam to the present time who have kept the fourth. But this is no objection to the view that in the purpose of God, especial attention should be called to this point in these last days; that as the last work in the plan of salvation is being accomplished, and it becomes necessary that the man of God

should be "perfect, thoroughly furnished unto all good works," new light should break forth on this vital truth, which has been shrouded in darkness by the great apostasy. That light is being seen, and by a people who perceive whence it comes; therefore are they endeavoring to render to their Creator, obedience to every precept of his perfect law.

Rev. xii, 17. "And the dragon was wroth with the woman and went to make war with the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ." Here again is a distinction between the remnant or the people of God, and the armies of the dragon. This distinction is something connected with the commandments; but how could this exist, if things were not as they are in regard to the fourth; for the dragon himself is perfectly willing that one should keep the other nine, yea, he would make war upon you, if you did not; and you may keep the fourth, without any trouble, or endeavor to do so, if you will only observe it on Sunday.

In Rev. xiii, we read about the mark of the beast. This mark the third angel explains to be something contrary to the commandments of God, or which those who keep the commandments of God do not receive. But this could not so be, were it not that the beast, the Catholic power, had robbed the law of God of its signature, its seal of royalty, and placed its own in its stead.

By this brief outline we perceive something of the nature which the Sabbath sustains to other prominent points of present truth. If we believe the third angel's message, it leads to an examination of this subject. If we admit that the 2300 days terminated in the past, (and the man is not living who can disprove it,) we must admit the truth in regard to the Sanctuary. If we admit this, we must admit the Sabbath. So in regard to other points which we need not mention. Therefore whatever additional evidence we gain on any one point of truth, so far goes to strengthen the whole; for they are inseparably connected. u. s.

THE FATHERS.

As the testimony of the Fathers is often appealed to as authority upon various unscriptural positions, it is well to understand the nature of such authority, that we may give it that weight only to which it is entitled. In an article in the *Bible Examiner*, Vol. IX, No. 4, we find evidence on this point. In that article the Fathers are disproved as being authority upon the Life and Death Question. But if their authority is not good, it is equally applicable to other questions also: it is entitled to no more weight when it favors the assumption that the first day of the week is the Sabbath of the Lord, than it is when it goes to prove the equally unscriptural view that the soul is immortal. From the article in question, we quote as follows:—

That must be a bad cause which requires such testimony to sustain it, in the absence of all scriptural evidence!

But in reference to these Fathers, I will remark, that their writings are not to be relied upon. The five Fathers who flourished in the first century, were Barnabas, Hermas, Clement of Rome, Ignatius and Polycarp.

The first of these quoted by Mr. Lee, is St. Clement. This Clement, if I mistake not, is claimed as one of the Popes of Rome, by Catholic authority. They place Peter in the chair first, then Linus, who transferred it to Anacletus, then Clement. Eusebius, book iii, chap. 2, page 82; chap. 13, page 100.

Speaking of the writings of Clement, Du Pin, who is regarded as an authentic Roman Catholic historian, proves them to be spurious; because, first, 'The second epistle of St. Clement directed to St. James, speaks of the *Ostiararii* or door-keepers, arch-deacons, and other ecclesiastical officers, that were not then introduced into the church;' 2d., 'This letter mentions *sub-deacons*, an order not then established in the church.' p. 584.

But, in relation to all, or most, of these writings of the apostolic Fathers, I will again refer to Du Pin. "Criticism is a kind of torch, that lights and conducts us, in the obscure tracts of antiquity, by making us able to distinguish truth from falsehood, his-

tory from fable, and antiquity from novelty. 'Tis by this means, that in our times we have disengaged ourselves from an infinite number of very common errors into which our fathers fell for want of examining things by the rules of true criticism. For it is a surprising thing to consider how many *spurious books* we find in antiquity; nay, even in the *first ages of the church*." He then proceeds to give the reasons which prompted persons thus to publish "Spurious Books," the first of which is, "the malice of heretics; who, to give the greater reputation to their heresies, composed several books, which they attributed to persons of great reputation, &c. "And thus the first heretics devised *false Gospels, false Acts, and false Epistles of the Apostles, and their Disciples,*" &c.

Mr. Hinton says of these Fathers, that "There are no writings of these venerable men that can be safely relied on as the productions of their pens, except perhaps, the epistle of Clement; and the reader has seen the disposition we make of his writings. Furthermore, he says, "Indeed, such was the state both of literature and morals, in the fourth and subsequent centuries, that the favorite occupation of the Monks of those days, seems to have been first to write the most ridiculous nonsense by way of indicating their literary taste, and then fraudulently to attach to it the name of some eminent Father of the first or second century, by way of proving the high state of their moral sensibility."

Mosheim says—"The epistle of Barnabas was the production of some Jew," &c. "The 'Shepherd of Hermas,' was composed in the second century by Hermes, who was brother of Pius, bishop of Rome."

To the Young.

You must be in earnest to secure your soul's salvation. You must begin the work of overcoming now. Don't put it off. It will soon be for ever too late, and the lamentation upon every side will be "The harvest is past, the summer is ended and my soul is not saved." Let not the opinions of your young companions affect you. You may think you have a great sacrifice to make, but to look at the matter in its true light, you have none to make. You only change bad for good, sin and evil for righteousness, death for life. If you cannot give all for heaven, you cannot have it. Will you give up every idol? If there is one thing that you cannot give up, that is your idol. That will shut you out of Heaven.

There is one that has made a sacrifice; one who is high and lofty. One who left the glory that he had with his Father before the world was, and came into the world and bore all the slight of man, suffered every indignity, and opened not his mouth, who, at the same time, could have had legions of angels by asking his Father. Yet he was a man of sorrows and acquainted with grief. Why was all this? O, the sacrifice had to be made to save lost man. Christ was nailed to Calvary's cross, to make a way of escape for you. He for your sakes became poor. He died that you might live. O What a sacrifice was this! The tongue of an angel cannot tell the "matchless depths of a Saviour's love." Jesus is your pattern. He is your example; and if you come short of the true pattern, you will have no excuse. Do not measure yourself by others; but Jesus, Jesus is your pattern. Strive to pattern closely after him. Encourage your soul to be a partaker of his divine character. Pray and cherish in your heart a hungering and thirsting after righteousness. O, will you be a sufferer with Christ, that you may be a partaker with him of his glory.

Be a living devoted Christian. You must give up pride of dress and appearance, and pride of opinion. You must be decided about it. Half-hearted work will never avail anything. You must come right down with God's humble people. God is purifying unto himself a peculiar people zealous of good works. This people are peculiar. They do not dress or act like the world. Their conversation is in Heaven. Shake off every shackle, and take hold for the salvation of your own soul, and that of your brothers sisters and friends around you. They look to you for example. Lead them right. Try to save their souls. Love, honor and respect your parents; and in the end you will find you have sacrificed nothing; for you will have a rich and glorious reward. E. G. WHITE.

God's blessing to the Obedient.

No good thing will the Lord withhold from them that walk uprightly. Ps. lxxxiv, 11. This is one of the precious promises left those who should be of a humble heart, and strive to do the will of God upon earth. And it is of the same character as all the promises given by inspiration to the children of God: it means just what it says, and no part of it will fail.

There is much to be gained by those who live in a manner to claim this promise as theirs. "No good thing." How expressive of blessings—indeed, what words could be more so? Let our circumstances be what they may, the promise is, that we shall want no good thing if we walk uprightly. Though we are afflicted, and sickness is racking our bodies; and perhaps we do not enjoy the comforts of life; we may be deprived of our friends, and not have the sympathy of any while distressed by pain; perhaps homeless, without any to care for us; yet the promise is sure even then, and no good thing is withheld from us; for we are being made heirs of the kingdom—being prepared for a home with the angels. And this is not all: the Lord has promised to be near to support in time of sickness; and though we are poor in this world, we are rich in faith, heirs of the kingdom; though our friends forsake us, Jesus has promised to be a Father to the fatherless—a friend that sticketh closer than a brother; though we can call no place home in this world, we can always find a place at the feet of Jesus, to ask and receive his smiles: this is better than an earthly home.

But there is a condition to this promise: it is to those who walk uprightly. Jesus says "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." We here learn how to walk uprightly; it is to do the will of the Father which is in heaven; and we read in Rev. xxi, 27, that nothing can enter therein which worketh abomination, or defileth, or maketh a lie; so we conclude, that to do the will of the Father in heaven and to walk uprightly is to do nothing which worketh abomination or maketh a lie. The Bible everywhere testifies that it is a close work to walk in the counsel of God: the Word of God teaches us that to walk uprightly, strict obedience must be rendered to all that is written therein. The apostle James speaks thus: For whosoever shall keep the whole law, and yet offend in one point he is guilty of all. Prov. xxiii, 9, says He that turneth away his ear from hearing the law, [any portion of it,] even his prayer shall be abomination. We have also the testimony of our Saviour upon this point: Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven. We see that all are agreed in keeping the whole law, and that disobedience to any part of it is a violation of it; consequently a sin in the sight of God. 1 John iii, 4.

The law here spoken of, nearly all are willing to admit, is the law of ten commandments. And they profess to be living in obedience to all of them. But there is a class of people who believe, from the fulfillment of prophecy, and the signs which it is said should precede the second advent, that this promise is about to be realized: In like manner shall he come again: and they are now looking about them to see if they are walking in the counsel of God: they fear that most who profess to be Christians, offend in some point of the law. It is the fourth commandment which is not regarded as taught in the law. They say the first day of the week will answer the conditions of the fourth commandment; when the Bible plainly says the seventh day was sanctified and blessed of the Lord, and set apart to be kept holy as his Sabbath. Now let us see, if in reality we are offending God in this one point. Certainly should we displease God in this, we should be of the number who say, Lord, Lord, but do not the Father's will. And if we do not his will we cannot be said to be walking uprightly. Is it not giving God the lie to thus treat his holy Word?

But God will have his will done, and will have a people who are not ashamed of him or his words. A people who know that the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. Behold, to obey is better than sacrifice, and to hearken, than the fat of rams. They love obedience, too; for it pleaseth their Father.

Those who would walk uprightly before the Lord, hearken to what his Word says, and do all there commanded. Do not think it strange that in these days God has a "peculiar people," but try this work of what sort it is: see if those who teach the commandments of God do not teach the way to eternal life. The Lord will try every man's work of what sort it is. May our work be that which is pleasing to God, that we may be saved in the great day.

J. F. B.

Rochester, July 23d, 1854.

THE SAVIOUR NIGH!

"So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke xxi, 31.

THE Word of God declares that Jesus Christ will come the second time; it also declares that his coming will be personal and visible, and the children of light are to know these things.

It is certainly taught in Matt. xxiv, 29-33; Mark xiii, 24-29; and Luke xxi, 25-31, that just before the second coming of Christ, his followers might and should know it to be "near, even at the door." What they should know it by was certain signs, which are described the most fully by Luke; namely, "Signs in the sun, and in the moon, and in the stars; and upon the earth, distress of nations, with perplexity: the sea and the waves roaring—men's hearts failing them for fear, and for looking after those things which are coming on the earth." Now we should not allow our expectations to look for the fulfillment of these in a manner so very glaring as to compel wicked, careless, and spiritually superficial men to receive them as signs; for it is expressly taught, or fully implied, in Matt. xxiv, 37, 39, 48-51; Luke xvii, 26-30; 1 Thess. v, 2-4, that until the very time that Christ is revealed, they will be as were the unholy in the days of Noah and Lot, undisturbed in their common worldly course, their minds taken up with "eating, drinking, marrying, giving in marriage, buying, selling, planting and building," and that an "evil servant" will have no signs but what he rejects, so as to even "say in his heart, My Lord delayeth his coming," "Peace and safety," "when (that is at the very moment) the Lord himself shall descend from heaven with a shout," and their "sudden destruction comes upon them." Such, the Bible declares, will be the state of the wicked when Christ comes the second time. The signs will not be fulfilled in that overwhelming manner some expect; for if they were, the minds of the wicked would be forcibly prevented from indulging in their usual worldly course, and forgetfulness of God. As in the time of the Saviour's first coming, there will be such signs as the people can choose or refuse to "discern;" so that even the great and popular majority, while not possessed of a disposition to receive truth, may now, after every sign has been given, (as that looked-up-to class did then,) desire a greater sign. See Matt. xvi, 1-3. Considering these things, have we not had as great signs as we have any right to expect from the word of God? "Signs in the sun, and in the moon, and in the stars; and upon the earth, distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth!" They have all been given, so that the last one is now upon us. What must we conclude, then? We must see that as we were directed by the Saviour, in Luke xxi, 31, we should now "know" that his coming and the end of the world is now "near even at the door." Let us be comforted, since the time has arrived at which Christ taught us we should know him to be near even at the door! The end, therefore, is just upon us.

Moreover, in addition to the signs just referred to, the Scriptures give several marks of the very last time; and if those marks now exist, the Scriptures, of course, further teach that we are just at the end of the human drama. 1. The gospel was to be preached as a witness to all nations. Matt. xxiv, 14. This, no one acquainted with the history of missions, will deny is fulfilled. Then, said the Saviour, "shall the end come," How near, then, we are to it!

1. Knowledge was to be increased. Dan. xii, 4. This is accomplished. 3. Riches to be heaped up. James v, 1-3. They are. 4. The time was to come when men would not endure sound doctrine. 2 Tim. iv, 1-4. That time has arrived. 5. In the last days there shall be scoffers. 2 Pet. iii, 1-4. They have come. 6. In the last days there should also be perilous times. 2 Tim. iii, 1-7. We live in just such times as these are described to be. 7. The church, at the time of Christ's second appearance, was to be comparable to ten virgins, half, wise and half foolish. Matt. xxv, 1-13. That is its present state. 8. Evil servants were evidently to be saying, "My Lord delayeth his coming." Matt. xxiv, 48-50. This they are now saying. 9. The wicked were to be saying, "Peace and safety." 1 Thess. v, 3. They are doing so now. All the other marks laid down in the Bible, any careful observer will acknowledge, are also clearly fulfilled. Some may say, these things have existed before. No doubt some of them have at different times, but never have they been all united together—all at one time, as at the present. And if the state of things now existing is exactly what the Scripture teaches shall be in the last days and just at the period of Christ's coming again, then we know that the kingdom of God is now nigh, and the glorious appearing of the Lord may now be expected.

It is a grievous error to suppose that Christ cannot come till the world is converted to Christianity; for the object of his coming will be to take vengeance on them that *know not* God and *obey not* the gospel, [2 Thess. i, 8, 9.]—to destroy the power of iniquity. 2 Thess. ii, 8. The Saviour himself says, the tares and the wheat are to grow together until the harvest, and the harvest is the end of the world. Matt. xiii, 30, 39, 40.

Paul did not believe in the conversion of the world, nor yet in the universal triumph of the gospel, in the last days. Read his own words, 2 Tim. iii, 1-5, 12, 13. Read Peter's words, 2 Pet. iii. Read James v, 1, 9. Read Jude, 14-18. The Saviour expressed quite the contrary. Read his own words, Luke xviii, 8: "Nevertheless, when the Son of man cometh, shall he find faith on the earth?"

How can any lover of truth believe or teach the doctrine of the world's conversion, in the face of such positive declarations of Scripture? Others believe that the Jews as a nation must be restored to Palestine before the coming of Christ. Who are Jews, under this dispensation? Let Paul answer. Rom. ii, 28, 29. "He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God." And none but those who are Jews inwardly, by faith in Jesus Christ, are recognized by Christ and the apostles, as the true seed of Abraham, and heirs to the inheritance, according to the promise. Rom. ix, 6-8; Gal. iii, 16, 18, 28, 29.

Under the old dispensation, the Jews were a peculiar people, with peculiar privileges; but under this dispensation those who believe in Christ, whether Jew or Gentile, are all one: Christ having broken down the middle wall of partition by his death on the cross. Eph. ii, 14, 16. The kingdom of Israel was destroyed by the Gentile nations, and it is to be no more till Christ come, who is the rightful heir to the kingdom. See Eze. xxi, 25, 27.

It is said, by many, that the coming of Christ is to take us all by surprise, and that we are to know nothing about it till Christ comes; for we read, "The day of the Lord shall come as a thief in the night." So it will; but to whom? On those who cry *peace and safety*, most assuredly; for while they are saying *peace and safety*, sudden destruction cometh upon them and they shall not escape. But St. Paul saith, "It shall not overtake the righteous as a thief: they are all the children of light;" they are not asleep on this subject, like others. See 1 Thess. v, 2-6. The Lord Jesus said that signs were to precede his coming, and admonished his people that when they shall see these signs, then to know of a certainty that his coming is nigh—even at the door. Matt. xxiv, 32, 33. But careless sinners and lukewarm professors do not regard the signs of the times, and consequently are ignorant of the nearness of this event. Such would do well to read the language of Christ to the Jews, who knew not the time of their visitation. Luke xix, 41-44. God has seen fit always to give notice of events before they have taken place. He revealed the time of the flood to Noah, and through his servant warned the world 120 years. Noah knew the very day that the flood was coming. Gen. vii, 4. Lot also knew before Sodom and Gomorrah were destroyed. Gen. xix. God revealed to Joseph the seven years' plenty and famine; [Gen. xli;] the forty years that the children of Israel wandered in the wilderness; [Num. xvi, 33;] and of the seventy

years' captivity of Judah in Babylon. Jer. xxv, 12. Reader, do not reject this warning because your minister is silent on the subject, or is opposed to it. It is not whether he believes it or not, but is it according to the word of God? for the Bible is the only safe rule to be governed by. Should we not obey God rather than man? On which depends our salvation—the word of God, or the opinions of man? "O Earth, Earth, Earth, hear the word of the Lord!" Jer. xxii, 29. Remember, Christ has said it is the evil servant that says, My Lord delayeth his coming. Read the lamentable doom of such in Matt. xxiv, 50, 51.

By examining Scripture testimony, we find this class of men were, in the days of Christ, his most bitter opposers. Mark. xiv, 62, 64; Matt. xxvi, 3, 4, 14, 15, 57, 69, 66; Mark xi, 18; xv, 10; John vii, 45-48; Luke xii, 2-6.

Take all the gospels, and by reading them attentively you will see who opposed Christ. See, also, who most strongly opposed the Apostles. Acts iv; v, 17-42; vi, 8, 14. There is little now said about the Word of the Lord. "Thus saith the Lord" is laid aside; but a great deal is said about ministers, and the beautiful sermons they preach.

Consider, before it be too late, which is of most consequence, the word of God, or the word of man. How little do the deluded multitude consider that those on whom they are bestowing their vain adulations, for their successful efforts in quieting their consciences, by saying the Judgment is a great way off, are those very evil servants so vividly portrayed by our Lord in his parable. Reader, perceive ye not that "My Lord delayeth his coming" is nowhere found in the faithful servant's commission? Read Matt. xxiv, 42-48.

To be found scoffing is sudden destruction. To neglect the signs of the times, in the Saviour's estimation, is no proof of superior wisdom, but is branded with his strongly-marked displeasure. "Ye hypocrites, do ye not discern the signs of the times?" "Watch and pray always, that ye may be counted worthy to escape all those things that are coming on the earth, and to stand before the Son of man." See Luke xxi, 34, 36.

Now, reader, look well to this matter, lest that day overtake you as a thief. Rev. iii, 3; 2 Pet. iii, 10. Prayerfully study the Word of God in reference to this important subject.

But, reader, let me ask, Are you an impenitent man or woman? Do you scoff at the doctrine of Christ's Second Coming? What will be your fate and destiny, if you are found among the unbelieving and unwatchful and impenitent multitude, who will be overtaken as a thief? for while they are saying, "Peace and safety," sudden destruction cometh upon them, and they shall not escape. 1 Thess. v, 3. Now consider your latter end, and be wise. Where will you appear, when the voice of the archangel and the trump of God shall rend the heavens, and the distant realms shall echo back the sound—the great day of his wrath is come and who shall be able to stand—when the atmosphere shall be ignited into a universal flame, and the elements shall melt with fervent heat, and the earth also, and the works that are therein, shall be burned up? Unless you repent, believe, and obey the gospel, your doom will be dreadful and awful in the extreme. Remember, God has given you warning of his approaching judgments, and now warns you again in this little paper.

This may possible fall into the hands of some who may love to read, hear, and contemplate the glorious realities of this event. I would say a word to such. Cast not away your confidence, which has great recompense of reward. Faithful is he that promiseth, who also will perform that he hath spoken. Yet a little while, and he that shall come, will come, and will not tarry. Now, the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. "Therefore, be ye also ready, for in such an hour as ye think not, the Son of man cometh." Matt. xxiv, 44.

Awake! arise! ye sleepers all,
'Tis mercy's latest gracious call,
Sinners, why will ye die?
And ye who have a name to live,
But daily do the Spirit grieve,
For pardon quickly fly.

Ad. Tracts, Vol. I.

THE TRUE CHRISTIAN.—No man ought to think he hath found peace, when nothing troubles him; nor that all is well, because everything is according to his mind; nor that he is a holy person because he prays with great sweetness and comfort. But he is at peace who is reconciled to God; and God loves him when he hath overcome himself; and all is well when nothing pleases him but God, being thankful in the midst of his afflictions; and he is holy who, when he hath lost his comfort, loses nothing of his duty, but is still

the same when God changes his face towards him.

Communication from Bro. Hebert.

DEAR BRO. WHITE:—Since I met with the dear brethren and sisters at the Rochester conference, I have been striving for a thorough breaking up of my heart and getting low in dust and ashes at my Master's feet, where God can work for me. That conference was one of great interest and profit to me; and I believe it will tell in eternity. I thank God for the suffering part of religion. The apostle Paul said to his Corinthian brethren, "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." 1 Cor. xii, 26 "And if children, then heirs: heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. viii, 17. It is a faithful saying, For if we be dead with him we shall also live with him; if we suffer we shall also reign with him; if we deny him, he also will deny us. 2 Tim. ii, 11, 12.

I feel united with God's dear saints, in partaking with them of their sufferings that we may reign together in God's everlasting kingdom. I thank God for that oneness of spirit that pervaded the meeting at Rochester. It seemed to me that the dear saints gathered there from different parts of the land were perfectly united in the present truth—the third angel's message: the last message of mercy that ever will be proclaimed to this world. My prayer is, that we may be more and more united in that one faith, till we all become like a perfect machinery; that the pure religion of Jesus Christ may prosper among us, and we become a peculiar people, zealous of good works; that God may add to the church daily such as shall be saved at his coming.

We have had good meetings since we returned home. The Lord met with us, and poured out his spirit upon us, and we were blest. Thank the Lord that his mercy extends to us. There are some here who are inquiring after the truth. We believe that God is about opening a field of labor here. We pray the Lord of the harvest to send laborers into his vineyard; for the harvest is great, and the laborers are few.

Yours hoping to be a perfect overcomer through the blood of Christ and the word of my testimony.
JOSIAH HEBNER.

Pickering, Brown's Corners, C. W., July 16th, 1854.

BRO. M. E. CORNELL writes from Shelby, Mich., July 17th, 1854:—"Yesterday there were more than 1200 persons out and heard two discourses. At 5 o'clock there were about 800. I should think that there were more than two thirds of the assembly deeply interested. The interest was manifested by their purchasing \$14.00 worth of books. Some loads came 12 miles. Whole communities hearing of our meetings sent an agent to invite us to visit them with the tent. We have had many calls to go in different directions. Notwithstanding it is in harvest time, the most busy time in the year, there were about one hundred persons out upon the Sabbath. Next Sabbath there probably will be many more; and next First-day there will be more than can get into the tent. Some think the number will be doubled."

SELECTIONS.

Voice of Warning.

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke xxi, 34-36.

On the meaning of the terms employed in this text we submit the following remarks. The term translated "take heed" signifies "to beware of—guard against." "Overcharged," signifies "overload—weigh down—oppress." "Heart," the "mind—affections," &c. "Surfeiting," includes "excessive eating; excess generally." "Drunkenness," includes "intemperance" in general. "Cares," means "anxieties; solicitude." "Unawares" signifies "unforeseen; unexpected; sudden." "Come upon"—to assault; to be impending. "That"—*ekensō*—"that there; that one." The original words, in the text, warrant these different expressions. We offer the following general remarks upon the text:

1. A particular day is spoken of.
2. It involves vast and important interests.
3. It will come generally when man are not looking for it.
4. It seems likely to arrive in a time of plenty.
5. Also, when temptations are many to worldly pursuits and gratifications.
6. It will be a fatal day to many.

7. To escape its calamities we must "take heed" to "ourselves"—beware—be on our guard—"lest our hearts," minds, affections, be overloaded—have a weight upon them that unfits or disables them for that labor and preparation which are necessary to fit us to "stand"—be approved—"before," or in the presence of "the Son of Man."

This unfitness, or disability, may be produced—

1. By *excess in eating*—*"surfeiting"*—made dull, or heavy, so as not to desire, look for, or see that day in its approach.

2. By *drunkenness*. This includes the idea of revelling, and intemperance in any matter.

3. By *"cares of this life"*—anxieties, solicitude. These are the more dangerous because some care is unavoidable and necessary. It is not against all care that our Saviour warns us; but against being *"overcharged,"* or overloaded, so as to be weighed down, and thus not looking for *"that day."* He warns us that it will come *"unawares"* to some; that is, *unforeseen, unexpected,* and hence *"sudden,"* "as a snare."

That it prove not a fatal day to us, he warns us not only to "take heed," but also to "watch and pray;" and to do this "always"—at all times.

It is only in obedience to our Lord's command and injunction that we have any ground to hope that we shall *"escape"* the coming calamities of that day; or be accepted of him when he appears.

Let us then take heed *"lest at any time"* our hearts be overcharged with any of the affairs of this life. Let us *beware*—be on our guard. "To them that look for him"—in the way he has thus marked out for us—"shall he appear the second time . . . unto Life;" or, to give us life, even eternal life.—*Bible Examiner.*

Refuge for the Sorely Tried.

DEEP as your present humiliation may be, you cannot sink so low but you will find that Christ sunk yet lower, and is therefore able to bear you up. Never can Christians sink beneath the everlasting arms; they will always be under you! You may be sorely tried, deeply bereaved, fearfully tempted, painfully wounded. Saints and sinners, the Church and the world, may each contribute some bitter ingredient to your cup. Nevertheless, the heart of Jesus is a pavilion within whose sacred enclosure you may repose until these calamities be overpast.

Your greatest extremity can never exceed his power or sympathy, because he has gone before his people, and has endured what they never can endure. Be not tempted then to believe that your case, extreme as it may be, can exceed the limit of his compassion, power, and sympathy. Behold, what glory then springs from the humiliation and sufferings of our adorable Redeemer! . . . "Come unto me," he says, "all ye that labor and are heavy laden; and I will give you rest." Yes, if rest is to be found at all, it must be given. It is upon the footing of a gift that it is offered to you. Not that you are worthy to receive the present, but that it is a present worthy of Christ's generosity to bestow. Take it; there is not a single sentence in the Bible to exclude you from this act of confidence. Be not afraid; only believe; and according to your faith will it be done unto you. You know not how ready, you know not how able, you know not how free, you know not how perfectly willing, nay, how eager and how delighted the Saviour is to receive all who "come" unto him, to listen to their complaints, to heal their disease, to supply their every want, and administer to every necessity. This is the true and faithful representation of Christ.

Working with God.

"Work, for it is God that worketh in you." This beautiful union of holy fear, and yet holy courage, of entire dependence upon God, and yet unabated and jealous "diligence, to make our calling and election sure," is attainable only, nay, I might say, intelligible only, to a spiritual mind. Not that there is any inexplicable mystery in their connection: men are continually acting in the affairs of life in the same way. They clear their ground, sow their crops, and go through all the toils of husbandry with unremitting diligence, and show that they can do more; they watch for the increase, they think of it, they talk of it with the deepest interest, while yet it is undeniable that they cannot make a single blade of wheat to spring up, or spear produce. The sun must shine upon it, the rain must water it, the earth must nourish it—they command none of these. God must work with them from first to last; and it is all of his good pleasure, when he will and how he will; and for aught they know, frost or flood, blight or drought may spoil all their labors in a moment. But do they therefore desist from their toil and say, It is all God, what can I do? far from it. God has connected their

labor and his blessing, and men know this; and therefore, though utterly unable to ensure the least profitable result from their toil, they rise up early, and late take rest, and work as if success depended absolutely and only upon their unassisted efforts. Alas! that men should be so wise for time, so foolish for eternity. [F. Goode.]

The Good Shepherd's Appeal.

"I WILL seek that which was lost, and bring again that which was driven away." Eze. xxxiv, 16.

"Come unto me all ye that labor and are heavy laden, and I will give you rest." Matt. xi, 28.

Why, O man, hast thou left me?
Why hast thou turned from Him that loved thee?
Why hast thou again joined thyself to thy enemy?
Remember that for thy sake I became flesh.
Remember that for thy sake I became poor.
Remember that for thy sake I was persecuted.
Remember that for thy sake I bore evil-speaking, reproaches, angry words, dishonor, wounds, spitting, blows, mockings, and bitter sufferings.

Remember that for thy sake I suffered a cruel death.

I was made low to exalt thee.
I was made poor to enrich thee.
I was dishonored to bring glory upon thee.
I was wounded to heal thee. I died that thou mightest have life.

Thou didst sin, and I took thy sin upon Myself.
Thou wast condemned to death, and I died for thee.
Dost thou despise my love. Instead of love, thou givest me hatred. Thou lovest sin, and not Me.
Thou laborest for thy passions, and not for Me.
Now what dost thou find in Me deserving of thy dislike?

Dost thou desire good for thyself? Every good is with Me.

Dost thou desire happiness? Every blessing is with Me.

Dost thou desire dignity? Who is more noble than the Son of God?

Dost thou seek exaltation? Who is higher than the King of heaven?

Dost thou desire wealth? I have all riches.
Dost thou desire wisdom? I am wisdom.

Dost thou desire friendship? Who is more worthy of love, and more loving than I? for I laid down My life for all.

Dost thou seek help? Who can help except Me?

Dost thou seek consolation in grief? Who can console except Me?

Dost thou seek rest? Come unto Me and I will give thee rest.

Dost thou seek peace? I am the peace of the soul.
Dost thou seek light? I am the light of the world.

Dost thou seek truth? I am the truth.
Dost thou seek the way? I am the way.

Dost thou seek a guide to heaven? I am the guide.

Why dost thou not wish to come unto Me?
Dost thou not dare to come? To whom is there an easier access?

Art thou fearful of asking? Whom coming unto Me with faith have I refused? Do thy sins hinder thee? I died for sinners. Does the multitude of thy sins distress thee? In Me is abundant mercy. [Bishop Tehon.]

The Lingerer.

"He lingered." Gen. xix, 16.

READER, there are many of the Lord Jesus Christ's people, very like Lot.

There are many real children of God who appear to know far more than they live up to, and see far more than they practice, and yet continue in this state for many years. Wonderful that they go as far as they do, and yet go no further.

They hold the head even Christ, and love the truth. They like sound preaching, and assent to every article of gospel doctrine when they hear it, but still there is an indescribable something which is not satisfactory about them. They are constantly doing things which disappoint the expectations of their ministers, and of more advanced Christian friends. Marvellous that they should think as they do, and yet stand still.

They believe in heaven, and yet seem faintly to long for it; and in hell, and yet seem little to fear it. They love the Lord Jesus, but the work they do for him is small. They hate the devil, but they often appear to tempt him to come to them. They know the time is short, but they live as if it were long. They know they have a battle to fight, yet a man might think they were at peace. They know they have a race to run, yet they often look like people sitting still. They know the Judge is at the door, and there is wrath to come, and yet they appear half

asleep. Astonishing they should be what they are, and yet be nothing more!

These are they who get the notion into their minds that it is impossible for all believers to be very holy and very spiritual. They allow that eminent holiness is a beautiful thing. They like to read about it in books, and even to see it occasionally in others. But they do not think that all are meant to aim at so high a standard. At any rate they seem to make up their minds it is beyond their reach. These are they who get into their heads false ideas of *charity*, as they call it. They would fain please everybody, and suit everybody. But they forgot they ought first to be sure that they please God.

These are they who cannot find it in their heart to quarrel with their besetting sin, whether it be sloth, indolence, ill temper, pride, selfishness, or what it may. They allow it to remain a tolerably quiet and undisturbed tenant of their hearts. They say it is their health, and their constitutions, and their temperaments, and their way. Their father or mother, or grand-mother, was so before themselves and they are sure they cannot help it. And when you meet after the absence of a year or so, you hear the same thing.

But all, all may be summed up in one single sentence. They are brethren and sisters of Lot. *They linger.*

EMINENT PIETY.—The attainments of eminent saints are too generally looked upon as out of the reach of common Christians. The impression seems to prevail that God is not willing to give all his children the same measure of grace. But he could not have said more than he has said to convince us to the contrary. "Open thy mouth wide and I will fill it." Our Lord repeatedly assures us that God is more willing to give good things to them that ask him, than earthly parents are to give good gifts to their children. And whoever will read the memoirs of those who have made great progress in the divine life, and observe the means they used, will not be surprised at their attainments. The Bible represents the Christian as in the constant exercise of holy affections; and you should never rest with anything short of this.

MIRACLES.—A writer in the "New Era, or Heaven opened to man," of May 17th, an organ of the "communicators with familiar spirits," in Boston, attempts an explanation of the "modus operandi of miracles." That of the manna in the wilderness, the widow's flour, and the cruise of oil, he explains on the ground that the materials "were obtained and brought by spirits from where they were to be had." And that of the raising of Lazarus, he resolves into a restoration from a trance—gravely affirming that, "God never did, and never will raise up from the grave, a literal, decomposing body, and re-animate it with life!" 'Tis infidelity, heathenism, and gross, undeveloped nonsense to believe it!

Another writer in the same paper, attributes to spirits the ability to *manufacture* by which he would explain the first-mentioned miracles; but how he would explain the latter, does not appear.

LUTHER'S DESCRIPTION OF A CHRISTIAN.—A Christian is a child of God, a brother of Christ, a temple of the Holy Ghost, an heir of the kingdom, a companion of angels, a lord of the world, a partaker of the Divine Nature. The Christian's glory is Christ in heaven, and Christ's glory is the Christian on earth. He is a worthy child of God endued with Christ's righteousness, walking in holy fear and cheerful obedience before his Father, shining as a light in the world—a rose among thorns. He is a wonderfully beautiful creature of the grace of God, over which the holy angels rejoice, and is attended and ministered unto by them wherever he goes. He is a wonder to the world, a terror to the devils, an ornament to the church, a delight of heaven. His heart is full of pain, his eyes full of tears for a perishing world, his mouth full of sighs, and his hands full of good works.

TRUE repentance is a very severe magistrate, and will strip off all that shelter and covering which would make the stripes to be less sensibly felt, and reckons shame an essential part of the punishment. It is a rough physician, that draws out the blood that inflames, and purges out the humors which corrupt or annoy the vitals; leaves no phlegm to cherish envy, and no choler and melancholy to engender pride; and will rather reduce the body to a skeleton, than suffer those humors to have a source, from whence they may abound again to infest the body or the mind. [Clarendon.]

SECRET PRAYER.—Thou shouldst pray alone; for thou hast sinned alone. In the great transaction between thee and God, thou canst have no human help-

er. You can be free before God. You are not going to tell him any secret. You may be sure he will not betray your confidence. Whatever reasons there may be for any species of devotion, there are more and stronger reasons for secret devotion.

Where did he get that Law?

In a neat and beautiful city, in one of the Northern States, lived a lawyer of eminence and talents. I do not know many particulars of his moral character, but he was notoriously profane. He had a negro boy, at whom his neighbors used to hear him swear with awful violence. One day this gentleman met an elder of the Presbyterian church, who was also a lawyer, and said to him: "I wish, sir, to examine into the truth of the Christian religion. What books would you advise me to read on the evidence of Christianity?" The elder, surprised at the inquiry, replied: "That is a question, sir, which you ought to have settled long ago. You ought not to have put off a subject so important to this late period of life."

"Is it too late?" said the inquirer. "I never knew much about it, but I always supposed that Christianity was rejected by the great majority of learned men. I intend, however, to examine the subject thoroughly, myself. I have upon me, as my physician says, a mortal disease, under which I may live a year and a half or two years, but not probably longer. What books, sir, would you advise me to read?" "The Bible," said the elder. "I believe you do not understand me," resumed the unbeliever, surprised in his turn; "I wish to investigate the truth of the Bible." "I would advise you, sir," repeated the elder, "to read the Bible. And," he continued, "I will give you my reasons: Most infidels are very ignorant of the Scriptures. Now to reason on any subject with correctness we must understand what it is about which we reason. In the next place, I consider the internal evidence of the truth of the Scriptures stronger than the external." "And where shall I begin?" inquired the unbeliever. "At the New Testament?" "No," said the elder; "at the beginning—at Genesis." The infidel purchased a commentary, went home, and sat down to the serious study of the Scriptures. He applied all his strong and well-disciplined powers of mind to the Bible, to try rigidly, but impartially its truth. As he went on in the perusal, he received occasional calls from the elder. The infidel freely remarked upon what he had read, and stated his objections. He liked this passage, he thought that touching and beautiful, but he could not credit a third.

One evening, the elder called and found the unbeliever at his house or office, walking the room, with a dejected look, his mind apparently absorbed in thought. He continued, not noticing that any one had come in, busily to trace and retrace his steps. The elder at length spoke: "You seem, sir," said he, "to be in a brown study. Of what are you thinking?" "I have been reading," replied the infidel, "the moral law." "Well, what do you think of it?" asked the elder. "I will tell you what I used to think," answered the infidel. "I supposed that Moses was the leader of a horde of banditti; that having a strong mind, he acquired great influence over a superstitious people; and that on Mount Sinai, he played off some sort of fire-works, to the amazement of his ignorant followers, who imagined, in their mingled fear and superstition, that the exhibition was supernatural." "But what do you think now?" interposed the elder. "I have been looking," said the infidel, "into the nature of that law. I have been trying to see whether I can add anything to it or take any thing from it, so as to make it better. Sir, I cannot. It is perfect."

"The first commandment," continued he, "directs us to make the Creator the object of our supreme love and reverence. That is right. If he be our Creator, Preserver and supreme Benefactor, we ought to treat him, and none other, as such. The second forbids idolatry. That certainly is right. The third forbids profaneness. The fourth fixes a time for religious worship. If there is a God, he ought surely to be worshipped. It is suitable that there should be an outward homage, significant of our inward regard. If God be worshipped, it is proper that some time be set apart for that purpose, when all may worship him harmoniously and without interruption. One day in seven is certainly not too much; and I do not know that it is too little. The fifth defines the peculiar duties arising from the family relations. Injuries to our neighbor are then classified by the moral law. They are divided into offences against life, chastity, property and character. And," said he, applying a legal idea with legal acuteness, "I notice that the greatest offense in each class is expressly forbidden. Thus the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now the greater offense must include the less of the same kind. Murder must include every injury to life; adultery every injury to purity, and so of the rest. And the moral code is closed and perfected, by a command forbidding every improper desire in regard to our neighbor."

"I have been thinking," he proceeded, "where did Moses get that law? I have read history: the Egyptians and the adjacent nations were idolaters; so were the Greeks and Romans; and the wisest and best Greeks or Romans never gave a code of morals like this. Where did Moses get this law, which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous, but he has given a law, in which the learning and sagacity of all subsequent time can detect no flaw. Where did he get it? He could not have soared so far above his age, as to have devised it himself. I am satisfied where he obtained it. It came down from heaven. I am convinced of the truth of the religion of the Bible."

Enforcing Sunday-Keeping.

"The Legislature of Texas, has passed a bill to establish 'the Christian Sabbath' which provides for the punishment, by fine, or imprisonment of such persons as may perform any labor or procure any to be done on Sunday.—*Watchman and Reflector.*

The *Am. Baptist* copies the above, with the following note:—

"An oppressive enactment corresponding in character with the legislation, or the edicts which in some Catholic countries demand conformity to the dominant Religion. Laws to enforce the observance of 'the Christian Sabbath' are no less repugnant to the principles of religious liberty, and violative of the rights of the people, upon whom they are imposed, than would be laws to enforce the observance of Easter or good-friday, or the practice of infant baptism."

A PICTURE OF THE TIMES.—The following has been before in print, but however well the picture might have answered to its time, none will pretend to deny, but it will suit the present state of society.—*Phil. Times.*

"Honesty has fled from the world, and Sincerity has fallen asleep. Piety has hidden herself, and Justice cannot find the way. The helper is not at home, and Charity lies sick. Benevolence is under arrest, and Faith is nearly extinguished. The Virtues go a begging, and Truth has long since been buried. Credit is turned lazy, and Conscience is pinned to the wall."

FAMINE IN THE HOLY LAND.—Recent letters from the venerable city of Hebron, calling upon Sir Moses Montefiore for relief, say that the land of Judea is "consuming its people," that "the dearth which prevails is unparalleled in the annals of the country. Failing harvests are superseded by drought, so that the face of the earth is literally scorched and the wail of the famished multitudes is heard by day and night, and our streets are thronged with starving children, who vainly implore for food."

FOREIGN NEWS.

Correspondence of the New York Tribune.

THE STATE OF EUROPE.

London, July 4, 1864.

The long expected military insurrection at Madrid has at length been accomplished under the leadership of Generals O'Donnell and Dulce. The French Government journals hasten to inform us that, according to their dispatches, the Spanish Government has already overcome the danger and the insurrection is suppressed. But the Madrid correspondent of *The Morning Chronicle*, who gives a detailed account of the rising and communicates the proclamation of the insurgents, says that they have only withdrawn from the capital in order to join the garrison of Alcala, and that in case of Madrid's remaining passive they would have no difficulty in reaching Saragossa. Should the movement be more successful than the last rebellion in that town, the consequences would be to cause a division in the military action of France, to afford a subject for dissent between France and England, and probably also to affect the pending complication between Spain and the United States Government.

It appears now that the new Russian loan has not been positively contracted for by the Messrs. Hope of Amsterdam, as I was led to believe from announcements made at the London and Manchester Exchanges; and that these bankers have not advanced any portion of the money to the Russian treasury. They merely undertook to bring it out at the different European Exchanges, but at no risk of their own. The success of the loan is reported to be very doubtful, and we have news that at Berlin and Frankfurt it has met with very little favor. The Hamburg Senate has prohibited its official quotation, and the English diplomatic agents and Consuls, according to *The Morning Chronicle*, have issued warnings to British subjects not to become subscribers to a loan "intended for carrying on war against the Queen."

The intelligence of the movements of the Russian troops since the abandonment of the siege of Silistria is contradictory. The *Monitor* having announced the retreat of the Russians behind the Pruth, the *Vienna Presse* states that there was not the slightest reason to believe in the fact of such a move. It appears, on the contrary, that not even Wallachia is intended to be evacuated, General Liprandi having taken up a position at Plojesti and Kimpolung, with his outposts stationed at the entrance of the *Rothenthurm Pass*, while the main army, retiring by Slobodzia and along the left bank of the Danube, is stated to have halted at Brailov. On the other hand, the corps of Luders occupying the Dobrodja, has not yet abandoned the line of Trejan's Wall, and it is not likely that even in the case of further retreat, they will surrender Matshin and Isaktsha. Fresh troops are said to be pouring into Moldavia, where it seems to be the plan of the Russians to concentrate a large force. The corps of General Parmitin has entered from Podolia, and additional resources are being drawn in from Bessarabia. The entire force of the Russians in Upper Moldavia, between Jaasy, Roman and Botushani, is said to amount to 60,000; and a division of 20,000 is encamped near Kameniez. "Pashkiewitch," says the *Ostdeutsche Post*, "has declared that in no case will he abandon the mouths of the Danube." The retreat is explained by the Russians to be only a consequence of the plague having broken out on the Higher Danube.

The movements of the Austrians are still quite undefined. The corps of Coronini is stated to have orders to embark on steamers at Orsova, and to go down the river to Giurgevo, thence to march upon-Bucharest. The *Corriere Italiano*, an

Austrian Government organ, announces that the object of this move is only to take up a neutral position in Wallachia, and yet at the same time we hear that the Austrian "ultimatum" has been declined by Russia. "The Russian Emperor," says the despatch published in *The Morning Chronicle*, "in his answer to the Austrian summons, expresses his readiness to negotiate with the four powers on all points, except on the privileges of the Christian subjects of the Sultan. On this subject he will only treat directly with the Porte, and he refuses to admit the interference of the four powers. He also refuses to give any guarantees for the evacuation of the Principalities."

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