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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.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.

All communications, orders and remittances for the REVIEW AND HERALD should be addressed to URIAH SMITH, Battle Creek, Mich.

HOPE.

Like the summer's sunset ray;
Like the parting beams of day;
Like the mist that's floating now,
Round yon mountain's lofty brow;
Like the bubble on the stream,
Glist'ning in the sun's bright beam;
Like the sparrow's tuneful lay,
Earthly hopes must pass away.

As the spring and summer flowers,
Blooming in the garden bowers,
Fade and wither by the blight,
Of a chill autumnal night;
As the gilded treads of dreams,
Breaks ere yet the morning beams;
So the cherished hopes to-day,
May to-morrow pass away.

As the lightning's vivid glare,
Bursting on the midnight air,
Leaves us, by its dazzling power,
More in darkness than before;
Like the dread tornado's stroke,
Laying low the stately oak;
Dearest hopes, if fixed below,
May in gloom be brought to bow.

As the stars at early dawn,
Fade and vanish one by one;
As Aurora's brilliant gleams,
Shooting light like liquid streams;
As the rainbow's varied hue
Sinks and melts while yet we view;
So our hopes, if centered here,
In a moment disappear.

But there is a hope that's sure,
One that ever will endure;
And though storms and dangers lower,
Lightnings flash, and thunders roar,—
As the needle seeks the pole,
So this hope points as the goal,
That bright, glorious abode,
The home of the eternal God.

WHEN WILL THE NATIONS BE DASHED IN PIECES?

(Continued)

Our no-law opponents formerly supposed that they had a strong hold in the letter to the Romans; and so long as they could confine the argument to separate verses or detached sentences, so long they could give an air of plausibility to their views. But when the whole is taken in connection, and every part allowed to have its proper bearing, and a harmony of the whole obtained, we find in it an unanswerable argument for the perpetuity of the law. And so it is in regard to the question of the restoration of the Jews; while a few expressions only from a single chapter are considered, a construction may be placed upon them altogether at variance with the tenor of the whole epistle. The eleventh chapter of Romans is much relied upon to prove that the Jews will be restored, nationally, to

a pre-eminence in the purpose of God's grace; but the previous chapters positively forbid that such a construction be placed upon it.

In the first chapter, after expressing his confidence in the saving power of the gospel, and laying the sure foundation of justification by faith, the apostle described the world in its sinful condition. This description has been, by some, applied to parts of the world, or to the heathen. But the Apostle makes his own application. He says! Therefore, "thou art inexcusable, O man! whosoever thou art that judgest; for wherein thou judgest another thou condemnest thyself; for thou that judgest doest the same things." Chap. ii, 1. From this application it is vain to appeal; and that this change is just, and sustained by the Word, I purpose to notice at another time. The Apostle then goes on to show that Jews and Gentiles are alike subject to the wrath of God for disobedience, and are alike the recipients of his grace through patient continuance in well-doing, "for there is no respect of persons with God." That obedience, and not merely profession, name, or birth, is pleasing to God, is clearly shown in the latter part of chap. ii, where the Jew is told that if he is a transgressor of the law his circumcision is made uncircumcision; but if the Gentile keep the law his uncircumcision is counted for circumcision. As circumcision was the token of the covenant made with Abraham, it was of course considered a mark to designate his children. Then the Apostle's meaning is evident.—If the Jew transgresses the law his circumcision is made uncircumcision, and his title to the name of Abraham's seed is destroyed; but if the Gentile keeps the righteousness of the law his uncircumcision is counted for circumcision, and he can rightly claim the blessing of Abraham's circumcised children. The conclusion is obvious, that outward distinctions are destroyed, and now "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." Chap. ii, 28, 29.

The real advantage which the Jew possessed is stated in chap. iii, 1, 2, but in verses 9, 10, he says: "What then? are we better than they? No, in no wise: for we have before proved, both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one." After thus proving the whole world guilty, justification by faith (the only hope of the guilty) is again introduced, and again it is declared that "there is no difference; for all have sinned and come short of the glory of God;" [verses 22, 23:] of course, boasting is excluded; [verse 27:] and well may the Apostle exclaim: "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God which shall justify the circumcision by faith, and the uncircumcision through faith." Verses 29, 30.

Let those who claim a special blessing for Abraham's natural descendants carefully examine the statements in chap. iv. It begins with an inquiry as to what "Abraham, our father, as pertaining to the flesh, hath found." This is an important query; for surely none of his children according to the flesh, can claim more than he, their father, obtained "as it respects the flesh." (Whiting.) But the argument of the Apostle makes it evident that he received nothing at all for such a consideration.

If he received any thing as it respects the flesh, it was, of course, received as his own right, and then he would have cause to glory, (though not before God,) [verse 2,] but Paul says boasting is excluded by the law of faith, and Abraham's blessing or justification was of faith, by believing on him that justifieth, therefore, the children of Abraham can claim nothing by reason of their birth; but must seek it, like Abraham, by faith; and the blessing of Abraham, (justification by faith,) comes upon all believers, whether Jews or Gentiles; and Abraham himself received the blessing in uncircumcision, "and he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe though they be not circumcised; that righteousness might be imputed to them also." Verse 2. As all are sinners, all are under the condemnation of the law, and there can be no justification by the law. The children of Israel promised to keep it, but they did not; and the covenant under which they received the law could not, therefore, confer the blessing. If that covenant could have secured the blessing they would have stood independent of Abraham, and thus have set aside justification by faith, and destroyed the claim of all believers; as it is said in verse 14, "For if they which are of the law be heirs, faith is made void, and the promise made of none effect," and in Gal. iii, 18: For if the inheritance be of the law it is not of promise; but God gave it to Abraham by promise." I hope all who are affected with Judaizing notions will carefully consider these points.

In the succeeding chapters are enforced the declarations respecting the law and justification by faith, and the subject of Abraham's children is again brought up in chap. ix. Some of the expressions in this chapter have been considered; and although Paul was by birth a Jew, and had a feeling for his "kinsmen according to the flesh," he could not deny himself and destroy the facts set forth in the previous chapters, but cuts off the claim of the unfaithful to the name of Israel or Abraham's children. And it is of those—the unbelieving descendants of Jacob—that he speaks in his comparison of the vessels of the potter; God had endured with much long suffering the vessels of wrath fitted to destruction. Verse 22. He has certainly endured much of that rebellious people, considering the privileges conferred upon them; and the application is evident from this connection, and from chap. x, 21. "But to Israel he saith, all day long have I stretched forth my hands unto a disobedient and gainsaying people." The believers in Christ, "not of the Jews only, but also of the Gentiles," are "vessels of mercy" prepared unto glory; and the prophecies as well as the promise to Abraham are brought in to attest this truth. Hosea says; "I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, ye are not my people; there shall they be called the children of the living God." Isaiah says, "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved. For he will finish the work and cut it short in righteousness; because a short work will the Lord make upon the earth." Rom. ix, 25-28. God's people are now composed of believing GENTILES and the believing remnant of Israel. And

these are one, "for there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." Chap. x, 12, 13. In the latter part of this chapter the plea of ignorance, which some have made in favor of the Jews, is effectually answered. They have not all obeyed the gospel; [verse 16;] but it is not because they have not heard; [verse 18;] nor because they did not know; [verse 19;] but because they were "a disobedient and gainsaying people." Verse 21.

I come now to an examination of chap. xi, which has been termed (incorrectly, I think) the stronghold of Judaism. The expressions in previous chapters, also in the letter to the Ephesians, are plain and positive, and clearly prove that God has no special regard for the literal descendants of Jacob; and that his purpose and promises will all be fulfilled without again building up the middle wall that Christ in his gospel has broken down. And if Paul has shown in chap. xi, that in God's purpose of grace there is a difference, he has certainly contradicted what he said in other scriptures, especially in chapters ii and ix, and in his letter to the Ephesians. I am well aware that it is supposed or inferred that there are two points established in Rom. xi, which conflict with the position of the Apostle in the scriptures I have quoted: 1. That there is a difference admitted between Israel and the believing Gentiles; and 2d, All Israel will be saved after the fullness of the Gentiles be come in.

First, I am free to admit all the difference that can be claimed in harmony with the Word. All will perceive and allow that there are two senses in which the term Israel is used; and there are also other words used in the same manner, that is, in two different senses, namely, the seed of Abraham, the inheritance, the sanctuary, Jerusalem, Jews, and circumcision. These are used in both senses in the New Testament, yet there is seldom any difficulty experienced in ascertaining the proper sense in which each is used, by the connection, if we may except Israel. They may all be classed together as follows: Israel according to the flesh, the land of Palestine under the curse, the sanctuary or pattern of heavenly things, Jerusalem which now is, Jews outwardly, and circumcision outward in the flesh. These all belong in one class. On the other hand we find Israel the faithful children of promise, an incorruptible, undefiled, and eternal inheritance, the heavenly Sanctuary, Jerusalem which is above, Jews inwardly, and circumcision of the heart—in the spirit. These two classes belong to two different systems; one of enmity—the other of peace; [Eph. ii, 14, 15;] and each has its own place in its own system, and cannot be transferred to the other by any means; so that he who is outwardly a Jew, an Israelite according to the flesh, of the first class, can no more take his place in the other class, or gospel system, without becoming Abraham's seed by faith in Christ, than the Greek or the Hottentot.

That there is a natural difference must be admitted by all, and there is also a difference between Englishmen and Frenchmen, and between males and females, but does the difference make one more acceptable to God than the other? By no means. Of what avail then is a natural or rational difference while in the purpose of God as set forth in the gospel of his Son, there is no difference? There is a natural and very plain difference between English, French, and German emigrants to this country, but when they become naturalized the government grants the same protection and immunities to all, because in naturalization they all become citizens of this commonwealth. So of the Gentiles: they were "aliens from the commonwealth of Israel;" but the gospel of Christ is the great naturalization rule by which they who were afar off are made nigh, and are "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles," of whom there were twelve—one to each tribe in "the commonwealth of Israel."

The second point I have stated as the inference is generally claimed: that all Israel will be saved after the fullness of the Gentiles be come in; and if this is not as this scripture is understood by our opponents then I fail to see what special claim they can

institute for the Jew. Says the objector, God has not cast them away, for blindness has happened to them in part. Verses 1; 25. True, God did not cast them away in the sense of utterly rejecting them, but still calls them to be reconciled to him, and receive the blessing of Abraham through faith in Christ; and blindness has happened to them only in part, for if it had happened wholly not even a remnant could be saved; and all Israel in verse 26 must refer to this remnant. There are others that are "of Israel," but the remnant alone are Israel. Will any claim salvation for more of them than the remnant? if so, where is the promise? Paul makes the promise of God fulfilled in the remnant, [chap. ix, 27, 28;] and adds: "And as Esaias said before. Except the Lord of Sabaoth had left us a seed, (a very small remnant—Isa. i, 9,) we had been as Sodom, and been made like unto Gomorrah." Verse 29. He claims no more than this in Rom. xi, and certainly no other scripture presents a more favorable appearance for Judaism; and as the promise only refers to the remnant, is there any need of a change of dispensation, or that they receive special privilege, in order to its fulfillment? I think not. But the fullness of the Gentiles must come in first, says the objector. There is the great mistake. The text does not say, and then shall all Israel be saved; nor after that time shall all Israel be saved; but it says: "And SO shall all Israel be saved;" verse 26. The definition of so, is thus, or in like manner; and by examining the whole context we find that it refers to the act of grafting into the good olive tree through faith. Of the word so, Webster says it is followed by as. Walker says: it answers to as, either preceding or following; and there is no antecedent to which it can refer agreeably to the definition given by Webster, Walker, and others, but this: that as the fullness of the Gentiles shall be brought in through their faith, and being ingrafted into the good olive tree, (which is Christ,) so (in like manner) shall all Israel be saved; for "they also, if they continue not still in unbelief, will be ingrafted;" (Whiting, verse 23.) The 25th verse refers to manner, and not to time; but the question of time is clearly settled in the first part of the chapter. Having previously settled the point that the remnant will be saved, he says: "Even so then AT THIS PRESENT TIME also there is a remnant according to the election of grace;" verse 5. The following paragraph is from J. Litch:

"Verses 26, 27. 'And so all Israel,' the holy seed, as above, who shall return, as the substance of the seared oak, 'shall be saved,' in the kingdom of God, and unto eternal life. 'As it is written' in Isa. lix, 20, 'There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.' This is nearly a literal rendering of the Septuagint version, while the reading of our translation of the passage is a literal rendering of the Hebrew, as follows: 'And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob.'

Both Whiting and Macknight render verse 28—"they are enemies on your account;" that is, because the grace of the gospel had overstepped the bounds of their peculiarities, they were enemies to it: as instance of the manifestation of this enmity is recorded in Acts xiii, 45: "But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming." And so the scripture is fulfilled: "Let their table (the law of commandments contained in ordinances) be made a snare, and a trap, and a stumbling-block." Rom. xi, 9. That law recognized a difference between Jews and Gentiles, and when the middle wall was broken down, and the difference destroyed, it became a stumbling-block, or snare through their prejudice, and they were enemies on account of the Gentiles. On a close examination I fail to see anything in Rom. xi, which at all favors the idea of the national restoration of the Jews, or of probation, after the coming of Christ, to fulfill the promises of God, in respect to them.

But, it is said, God's name was specially called upon them. True; but at the end of the seventy weeks, "God did visit the Gentiles to take out of them a people for his name," and now his name is called upon them. Acts xv, 14, 17. Hosea says, as quoted in Rom. xi, 26: "And it shall come to pass,

that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God." The name of God is called upon his children. Those who now unjustly claim the name of Jews, (being only Jews outwardly,) the Lord speaks of as being "of the synagogue of Satan, who say they are Jews, and are not, but do lie;" [Rev. iii, 9;] therefore, instead of God's name being called upon them, the name of Satan properly belongs to them, and the Saviour himself places it upon them. To believers, of every nation, it is said, Ye are the children of the living God; but to the impenitent descendants of Israel it is said, "Ye are of your father the Devil." John viii, 44. Surely, it is no small mistake to say that the name of God is now called upon them, as some do say, when the Saviour has placed upon them the name of the Devil; for they are his children.

The scriptures here noticed might with profit be dwelt upon at much greater length, and many others might be noticed of the same import; but I think we may safely leave it with every candid Bible student that the objection which supposes the literal descendants of Jacob must be restored to the land of Palestine, or have peculiar privileges granted to them in this or any other age, is without force, and is founded upon a misapprehension of the scriptures which reveal God's gracious purposes.

J. H. W.

(To be Continued.)

"YE MUST BE BORN AGAIN."

JOHN III, 7.

[SEVERAL have of late expressed a desire for an exposition of the new birth. John iii, 7. Perhaps therefore we can do no better at the present time, than to give the following article which was written by E. R. Pinney, and T. F. Barry, Sep. 20th, 1845. Concerning the birth by water, we would be glad to learn the opinions of different brethren who have examined the subject. We are hardly able to see the force of the information which says that a man must be born, or have existence, before he can enter the kingdom of God.]

THERE was a man of the Pharisees, named Nicodemus, who came to Jesus by night, to inquire concerning the nature of his kingdom. He expressed the utmost confidence in him as a teacher sent from God; because of the miracles he wrought. Verse 2. The first thing our Saviour presented for his consideration, was the necessity of being born again. Verse 3: "Verily, verily, I say unto thee, except a man be born again, (margin, from above,) he cannot see the kingdom of God." It is evident Nicodemus did not understand, from his reply in the next verse. Verse 4: "How can a man be born when he is old?" "Can he enter a second time into his mother's womb and be born?" Jesus seeing his error, endeavors to correct it. Oh no, says Jesus, the second birth is not a natural birth, or birth of water, but of the Spirit. "For (verse 5) verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Now the question arises, What are we to understand by being born again, or from above by the Spirit; which birth is absolutely necessary to see, or enter the kingdom of God? I am aware that many hold that the kingdom of God was set up in the days of Christ's First Advent, (but Paul places it at his appearing to judge the quick and the dead; see 2 Tim. iv, 1,) and that faith in Christ or conversion, is the birth of the Spirit into that kingdom. From which position I dissent, and ask your candid attention, while from the Scriptures we endeavor to show

WHAT IS THE NEW BIRTH? AND, WHEN DOES IT TAKE PLACE?

I. What is the new birth? I answer, the resurrection. Proof: Isa. xvi, 7. "Before she travailed, she brought forth; before her pain came, she was delivered of a man child." That was Christ. See Rev. xii, 5. "She brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne." David predicted this birth; Ps. ii, 7. "Thou art my Son: this day have I begotten thee."

But, says the objector, this is his natural birth of the virgin. Let Paul decide that point. See Acts xiii, 29-33. "And when they had fulfilled all that

was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead, and he was seen many days," &c. "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, 'Thou art my Son; this day have I begotten thee.'" Here Paul, the divine commentator, calls the resurrection of Christ that birth. But read further, [Col. i, 18], "And he (Christ) is the head of the body, the church; who is the beginning, the first born from the dead." Why? "That (margin) among all he might have the pre-eminence." All of whom? Rom. viii, 29, answers. "That he might be the first born among many brethren." Rev. i, 5. "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead." Thus we have proved by four good witnesses, that Christ, the great head of the Church was born again, which birth was his resurrection. If the head, so also the members (his body) which is the Church. Because he lives, we shall live also; he is the first born among many brethren.

We will now return to Isa. lxxvi, 8. "Who hath heard such a thing?" What thing? Why this child brought forth before her final and great travail came. "Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? The implied answer is—Yes. For the earth shall cast out her dead. Shall a nation be born at once? Yes—says Paul, "in a moment, in the twinkling of an eye." When? At the last trump—"For as soon as Zion travailed, she brought forth her children." What nation is this to be born at once, but the righteous nation, to whom the gates will be opened? See Isa. xxvi, 2. Who are the children of Zion but the children of God, and what can its birth at once be, but their resurrection from the dead. That the resurrection is here brought to view, is clear from what follows. Verse 9. "Shall I bring to the birth, and not cause (margin, beget) to bring forth? saith the Lord: shall I cause (beget) to bring forth and shut the womb? saith thy God. Rejoice ye with Jerusalem, and be glad with her all ye that love her; rejoice for joy with her, all ye that mourn for her; that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance (margin, brightness) of her glory."

Read to the 16th verse and you are carried down to the time that the indignation of the Lord is made known towards his enemies, by his revelation from heaven in flaming fire. 2 Thess. i, 7, 8. Thus every thing in its order; first, the head, then the members, or as Paul says, 1 Cor. xv, 23: "Every man in his own order, Christ the first fruits; afterwards they that are Christ's at his coming." For he is the first born from the dead, that among all his brethren be might, as our elder brother, have the pre-eminence. And those who are worthy to obtain the world to come, "are the children of God, being the children of the resurrection." Luke xx, 35, 36. Thus we see the resurrection from the dead is a birth. We pass to show in the second place

THAT IT IS A BIRTH OF THE SPIRIT.

1 Pet. iii, 18. "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened (or made alive) by the Spirit." And in Rom. viii, 11, we read, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken (make alive) your mortal bodies by his Spirit that dwelleth in you." 1 Cor. xv, 44-46. "It is sown a natural body: it is raised a spiritual body. There is a natural body and there is a spiritual body. And so it is written, The first man, Adam, was made a living soul, the last Adam, was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which was spiritual."

How clear Paul is in his reasoning: first, in order, is the natural birth which is necessary to an existence in the present state; afterward, a birth by the Spirit, which is necessary to render us immortal and give us an existence in the world of glory to come. And in verse 49 he adds, "As we have borne the

image of the earthly, we shall also bear the image of the heavenly." And a reason is given showing the necessity in the next verse. Verse 50: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Therefore as we have an inheritance pure and incorruptible, [1 Pet. i, 4], we must have pure and incorruptible bodies to inherit it. Hence "ye must be born again;" or, as in the margin, from above, i. e., heaven. For, says Paul, [2 Cor. v, 1-5], when the same truth is presented. "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." Verse 4: "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit." What for? Why that when Jesus comes, he that hath raised up Christ from the dead, may quicken us by his Spirit that dwelleth in us.

Again, Eze. xxxvii, 12-14, "Therefore prophesy and say unto them, thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live." Here is the whole house of Israel raised up from their graves and made alive by the Spirit of God. Thus we have shown that the resurrection is a birth, and a birth of the Spirit.

Let us now examine our Saviour's instructions to Nicodemus, [John iii, 4], and see if it will harmonize with this view. When Jesus said to Nicodemus, "Except a man be born again, he cannot enter the kingdom of God," he exclaimed, "How can a man be born when he is old? can he enter the second time into his mother's womb and be born?" Jesus answered by saying, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." In this declaration we are taught that two births are absolutely necessary to enter the kingdom of God, and only two. 1st, a birth of water—2d, a birth of the Spirit. Let us consider

WHAT IS BEING BORN OF WATER?

Some tell us baptism is meant, and that that baptism is the new birth. So when Christ says, "Except a man be born of water and of the Spirit" he means, be baptized, &c. Such hold that conversion is the birth of the Spirit, and that the two are so intimately connected that the change by the Spirit is not effected except in the act of baptism, making baptism a saving ordinance. And indeed, if the birth of water is baptism, I see no way to avoid the conclusion. Others tell us that baptism is meant, but simply as emblematical of the birth of the Spirit at conversion. If this be so, all who make conversion a prerequisite of baptism, are wrong; for they make that which is emblematical follow that of which it is the emblem. And in the case of adults, no one would baptize except the individual professed faith in God and a willingness to obey him. Christ says, first born of the water, and then of the Spirit, but this view reverses God's order.

But this birth of water I understand to be the natural birth, which is in fact a water birth. And thus our Saviour explains himself in the next verse, "That which is born of the flesh is flesh." To what I ask, can this apply but to the natural birth? And how this accords with Paul's teaching in 1 Cor. xv, 44-49. Read it carefully. "The first man, Adam, was made a living soul, the last Adam, was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; afterward that which is spiritual. And as we have borne the image of the earthly, we shall also bear the image of the heavenly."

The view usually taken, is, that flesh, the body, is born of the flesh, and the spirit or soul is born of the Spirit. But Jesus says, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." And this accords with other scriptures. Gen.

vi, 3: "My Spirit shall not always strive with man, for that he (the man) also is flesh." Again Ps. lxxviii, 39: "God did not stir up all his wrath, for he remembered that they were but flesh." Therefore, that which is born of the flesh is flesh—natural—animal—of the earth—earthly; but that which is born of the Spirit is spirit—spiritual—heavenly—i. e., born from above—our house from heaven—after the image of the Heavenly Adam, who is a quickening spirit.

In John ii, 8, he explains the nature of those born of the Spirit: "The wind bloweth where it listeth, (i. e., willeth or pleaseth,) and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." So is every one; so is the individual. Mark! it does not say so is the spirit, nor so is his birth, nor the operations of the Spirit in his birth. But so is the person. How? Why, unseen and unknown in his movements to mortal eyes. For things unseen are eternal. They move at pleasure and with speed inconceivable.

Now to act is the end of all rational existence. To act at pleasure, is a necessary concomitant of a happy state of existence. God will make his people happy. Yea, says John, [1 John iii, 2], "We shall be like him, for we shall see him as he is." Then, says David, "I shall be satisfied." Now when our bodies are quickened by that Spirit that raised Jesus from the dead, (and all his saints will be, when he comes,) we shall in our movements resemble him—be as the wind. Christ after his resurrection appeared to, and vanished from his disciples, and they could neither see him in his approach or departure.

Thus after breaking bread to the two disciples at Emmaus, he vanished out of their sight. Upon another occasion he appeared in their midst while the doors were all shut. Again, Jesus says, [Luke xx, 35], "They which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more; for they are equal unto angels, and are the children of God, being the children of the resurrection." Equal to angels! Think what must have been the speed of that angel that visited Daniel. Such will be the speed of the saints. In Heb. i, 14, we are told that the angels are ministering spirits, sent forth to minister for the heirs of salvation, and doubtless they do so; yet we see them not. We have no powers of vision to behold them. We see through a glass darkly, and only by faith. But we shall see as we are seen, and know as we are known. Our powers of vision are so gross and limited, that the movements of such beings are imperceptible, and would require a miracle to render them visible.

We have an instance recorded where God removed the veil and permitted mortals to see the movements of God's angels. 2 Kings vi, 15-17. The king of Syria sent out an army to take Elisha at Dothan. His servant rising early and looking abroad, saw the city surrounded. And he said to Elisha, "Alas, my master! how shall we do? And he answered, fear not; for they that be with us are more than they that be with them." And Elisha prayed and said, Lord I pray thee open the eyes of the young man; and he saw and behold, the mountain was full of horses and chariots of fire round about Elisha. Thus "the angels of the Lord encampeth round about them that fear him," and we see them not. But thanks be to God, the time is at hand, when as the prophet says, [Isa. xxv, 7], "The Lord shall destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." Then shall we discern the things now unseen, being eternal in their nature. As Stephen, the veil being removed, he looked up and saw Jesus standing on the right hand of God. Acts vii, 55. So shall we see the "King of kings, and Lord of lords," "who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see." 1 Tim. vi, 16.

The glory of God cannot be seen nor approached unto in mortality. Why, we cannot even look one of God's creatures, the sun, in the face when he shineth in his strength, much less behold the glory of its Creator, God, in his fullness. John turned to see Jesus on the isle of Patmos, and such was the effect

upon him that he "fell at his feet as dead." So Paul on his way to Damascus, a little ray of Christ's glorified body fell upon him, and he fell to the earth and was instantly made blind, and remained so, until God miraculously healed him. If such was the effect of the glory in which he appeared then upon them, what will it be when he comes in all the fullness of the glory of the eternal Godhead. Do we not see that we *must be born again* of that Spirit which raised Jesus from the dead, to even see the kingdom of God. Glory to God, we have the promise, [Phil. iii, 21,] that when Jesus comes, "he will change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." Then shall we possess powers to behold and gaze upon the glories of the Eternal, even as angels who always behold their Father's face. Then shall we know them even as we are known by them, being born again, as children of the resurrection, we shall be equal to them; and having the privilege of the kingdom and the city we shall see God in all his glory. Matt. v, 8: "Blessed are the pure in heart, for they shall see God." For this Jesus prayed, [John xvii, 24,] "Father, I will that they also, whom thou hast given me, be with me where I am; that they may see my glory which thou hast given me."

In Rev. xxii, 3, John saw in vision its fulfillment. "There shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him, and they shall see his face."

From this view we perceive the necessity of the new birth, and a birth of that Spirit that shall change our natures from mortality to immortality, which change is never produced at conversion. Hence conversion cannot be the birth of the Spirit referred to by our Saviour in his conversation with Nicodemus. But, as we have shown from the Saviour's own teachings at that time, and by other scriptures, the birth of water is the natural birth, which is necessary to our present state of existence in mortal bodies. And the birth of the Spirit is the resurrection, which birth is equally necessary to our existence in the world to come in immortal bodies, that we may see, and enter, and enjoy the privileges of the kingdom of God. Those who hold this birth of the Spirit to be conversion, make two births of the Spirit necessary to enter the kingdom of God. Who are prepared to take that position? Where is it taught in the Word? and where at all? that conversion is the birth of the Spirit?

Again, in taking that position three births are made necessary to enter into the kingdom of God: one, a natural birth, and two spiritual. But the teachings of Christ to Nicodemus are conclusive, and settle all these points, for he teaches that two, and only two are necessary to enter the kingdom of God. And that he that is born of the Spirit, is like the wind unseen and unknown in his movements. Does conversion impart to us this power? Certainly not. Then conversion is not the new birth.

(Concluded next week)

LEADERSHIP.—We clip the following paragraph on this subject from the *Morning Star*, denominational paper of the Freewill Baptists. Its suggestions will be useful to the members of other denominations:—

"There is a strong disposition, in a large class of individuals, to be first, to take the lead; and it not unfrequently happens that religion does not bring men to those humbling views of themselves and of their importance, that would seem becoming in professed Christians. It not unfrequently happens that even ministers are dissatisfied with that measure of influence assigned them by the generality of Christians; and because they cannot succeed in the projects they have originated, or be acknowledged 'lords over God's heritage,' cease to do anything, or, what is worse, stir up strife and dissensions among brethren and churches. We, as a denomination, have suffered amazingly from this source. Aspiring and ambitious men, failing in their designs of rising to popular eminence, withdraw, and join other denominations, or, what is more frequent, entice away a faction,

and stand alone. They prefer to be at the head of a score of individuals, to unity on a level with hundreds in promoting the welfare of a whole denomination. Turn it and excuse it as you will, these dissensions, in nine cases out of ten, grow out of disappointed ambition, or the issue of the question 'who shall be the greatest.' But the very fact that they aim at such superiority and distinction, proves them unworthy of it. True worth is modest and unassuming."

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH-DAY, MAR. 13, 1856.

THE LORD'S REQUIREMENTS NOT GRIEVOUS.

ARE you tempted to believe that it is a hard thing to serve God and keep his Commandments? We can prove to you that such suggestions come from the carnal mind; for that is enmity against God; for it is not subject to the law of God, neither indeed can be. Rom. viii, 7. Perhaps there is no commandment, the violation of which strikes more directly against the honor and supremacy of God than that of the fourth; for by that alone is the true God pointed out to us, and declared to be the maker of heaven and earth; and there is no commandment, the observance of which will quicker stir up the carnal mind. Most Sabbath-keepers have had abundant proof of this. The carnal mind is enmity against God. It has even gone so far in some cases as to utter the blasphemous assertion that it is impossible to keep the Sabbath: in other words, that the just God had imposed upon his creatures a law which they cannot observe.

Says the Saviour, "My yoke is easy, and my burden is light." Matt. xi, 30. And says a disciple of the Saviour, "By this we know that we love the children of God, when we love God and keep his Commandments; for this is the love of God, that we keep his Commandments; and his Commandments ARE NOT GRIEVOUS." 1 John v, 23. God has not promised man eternal life on certain conditions, and then made those conditions such that man cannot fulfill them, and therefore cannot obtain it! He has not set before us a glorious and eternal kingdom, and made certain duties essential to an entrance therein which we cannot perform! But the condition of eternal life in the kingdom of God is the keeping of the Commandments. "If ye will enter into life, keep the Commandments." Matt. xix, 17. Sin is the transgression of the law, [1 John iii, 4,] and the soul that sinneth it shall die; [Eze. xviii, 4,] but "the Lord is not willing that any should perish, but that all should come to repentance." 2 Pet. iii, 6. Therefore God has given no Commandment, which man, by seeking the aid that comes from above cannot keep in its fullest extent in a manner acceptable to him. Says Dr. Clarke, "The energy of the Holy Spirit is equal to every requisition of God's holy law as far as it regards the moral conduct of a believer in Christ."

The whole question then presents itself as follows: 1. Man had transgressed God's law and fallen. 2. God sent his Son to die for man's transgression, the just for the unjust, that a way might be opened before him to life again, by imputing Christ's righteousness to man, when man should exercise faith in him. 3. The conditions on which he is to be re-instated to his former condition before transgression are just, and easy of fulfillment.

When therefore we think of the wondrous love of God to us, shall not our love be drawn out to him? "We love him because he first loved us," says an Apostle. And when we love him, we shall keep his Commandments; for this is the love of God; and his Commandments will not be grievous. And when we love him and keep his Commandments then we are fulfilling the conditions of eternal life. And if we sin we have an Advocate with the Father through whom he is faithful and just to forgive us our sins when confessed to him.

Eternal life is yet before us, is yet within our reach. A few more days, and but a few are left us to obtain it. Shall we now prove faithless and lose sight of the prize before us? Each one must work out his answer to this question for himself in his own daily life. Eternal life! Comprehend it ye who can! No wonder the Apostle exclaimed, "O the depth of the riches both of

the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

A LIVING TESTIMONY.

It is only a faith lived out that distinguishes the followers of truth from the world around them. God is purifying to himself a peculiar people zealous of good works. But of what use is a theory confined to the head unless its influence is seen on the life of its possessor. Faith without works is dead. There is no particular cross in the mere possession of a theory. It is only when that theory leads us to act, and separate ourselves from the multitude, that we incur the displeasure of the world, and the scoffs of the wicked.

For instance, a man may profess to believe the truth of the soon coming of the Saviour, that the end of all things is at hand; but who will care for that, so long as he acts as though he was expecting a great while to come; so long as he continues absorbed in his worldly interests, and is heaping up treasures to himself, adding house to house, and land to land? A person's life never lies; and whatever he preaches by this, no amount of profession or precept will counteract; for "actions speak louder than words." But when he begins to live out this belief, when he is willing to let himself and his possessions be a consuming sacrifice upon the altar of the Lord, when he is active and energetic in warning his fellow-men of the wrath to come, and presents in all his actions an example consistent with his profession, there is a sensation at once in the ranks of the enemy.

The observance of the Sabbath furnishes another illustration. If we could, notwithstanding the seventh day is the Sabbath, reconcile with truth the observance of that day which the multitude regard, who would not be willing to adopt the theory? But when we see that truth requires us to come out from the multitude, and be separate, and devote that day to sacred rest which the world make the busiest one of all the seven, then comes the conflict; and whoever then acknowledges the seventh day to be the Sabbath, and acts according to his profession, at once becomes a living witness to the truth.

We see then the importance of living out the truths we profess. If we would make any impression on those around us, our precepts and practice must agree. Are we now having the last message of mercy? Is the end of all things just upon us? and are we the peculiar people God is purifying to himself? Whoever professes to believe this, let him not give it the lie by living as though he believed it not. The world should not have it to say of us, They preach one thing and practice another.

LETTER TO H. V. REED. NO. 2.

DEAR BROTHER:—With pleasure we address you again upon the subject of your letter of Feb. 16th. It is a pleasing task, because we are confident we have the truth on the subject to set before you, and others also; and because of our confidence that the truth will be received joyfully by those who are honestly and humbly seeking for truth.

You say—"But this is not all the testimony we have on this point. We think that the parable of the tares of the field proves the point. Now mark: The harvest is the end of the world, the reapers are the angels, &c. The angels are sent forth to gather out of his kingdom all things that offend, and them that do iniquity, &c. THEN the righteous shall shine forth as the sun in the kingdom of their Father. All this takes place at the time of the harvest which is at the end of the world, or age."

We reply—The parable of the tares of the field evidently applies to the close of this age. "The harvest is the end of the world," and not the beginning of another age. "And the reapers are the angels. As therefore the tares are gathered and burned in the fire; SO SHALL IT BE IN THE END OF THIS WORLD." What will be in the end of THIS WORLD, or age? Our Lord's answer is as follows:—"The Son of man shall send forth his angels, [the reapers,] and they shall gather out of his kingdom ALL THINGS that offend, and THEM WHICH DO INIQUITY." When will the reapers, or angels, do this? Answer. "In the end of this world," or age. It will be seen at once that this parable proves beyond all doubt that at the end of this age, "ALL them which do iniquity" will be destroyed.

The phrase, "they shall gather out of his kingdom," &c., may have led you to conclude that the kingdom will be located in Palestine before the reapers do their work. To this we reply—

1. That this view carries the work of the reapers over

into another age, which Christ places in the end of this age. Does Bro. Reed say, *So shall it be at the commencement of the next age?* Jesus says, "So shall it be in the END OF THIS WORLD." Amen!

2. "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." 1 Cor. xv, 50. If the reapers do not do their work till the kingdom be set up in Palestine, who are those in that kingdom which "offend," and "do iniquity," and are gathered out of that kingdom? Do you say they are mortal sinners? "Flesh and blood cannot inherit the kingdom of God?" "Corruption cannot inherit incorruption." And you will not say that they are apostates from the immortal state!

3. If it be clearly understood that Christ prior to his second coming, receives the kingdoms of this world as the territory of the everlasting kingdom, [Ps. ii, 7-9; Dan. vii, 13, 14; Rev. xi, 15.] there will be no difficulty in applying the phrase, "gather out of his kingdom," &c., to the territory of the kingdom, to be fulfilled at the second coming of Christ.

You say—"Again, Matt. xxv, 31-32. When the Son of man shall come in his glory, and all his holy angels with him, *then* shall he sit upon the throne of his glory, and before him shall be gathered all nations, &c." We find that no other throne is promised to Christ but the throne of David. Hence when Christ comes, he will commence his reign on David's throne. The coming of Christ here referred to is his second coming. For he comes with great glory at that time. See Matt. xxiv, 30. If it could be shown that the foregoing testimony had no bearing upon the subject, and that God had promised the saints any reward away from the earth, then there might be some plausibility in the position. Only two thrones are recognizable in the Scriptures. The throne of God and the throne of Christ, or David's throne. God has nowhere promised Christ any throne, but David's, and note, the kingdom of Israel was to be overturned *until he come*, whose right it is, and God says that he will give it him. Eze. xxi, 27. Now Christ says to his apostles that in the regeneration, (or reproduction at the resurrection,) when the Son of man sits in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes, &c. Matt. xix, 28. Now it must be evident to every unbiased mind that this is on the earth. This position looks plain to me, and I do not see how it can be got round."

We reply—The following plainly revealed facts are indispensably necessary to a correct understanding of Matt. xxv, 31, and onward—

1. The Jerusalem above is to be the Capital of the immortal kingdom.

2. Christ will reign on a throne in the Metropolis of his kingdom, in fulfillment of all those promises of his reigning on the Throne of David.

3. Christ receives the Throne and Capital, which is the marriage of the Lamb, before his second appearing.

We will now take up the events mentioned in Matt. xxv, 31-41, in their order.

1. "When the Son of man shall come in his glory, and all the holy angels with him." This, all agree, is his second appearing.

2. "Then shall he sit upon the throne of his glory." This is the next great event following the second advent, and has especial reference to the 1000 years reign of Rev. xx.

That Christ's reign is eternal, will not be denied; yet 1000 years of his reign are measured off, because of the especial work of that period. Christ reigns with the saints in judgment 1000 years.

Read Campbell's translation of Matt. xix, 28. "Jesus answered, Verily I say unto you, that at the renovation, when the Son of man shall be SEATED ON HIS GLORIOUS THRONE, ye my followers, sitting also upon twelve thrones, shall judge the twelve tribes of Israel." This shows when Christ will sit upon the throne of his glory. It will be after his followers are raised from the dead. How long will they sit in judgment? Rev. xx, gives the length of time.

Rev. xx, 4. "And I saw thrones, and they sat upon them, [What thrones?] and judgment was given unto them."—Thrones of judgment—"And they lived and reigned [in judgment] with Christ 1000 years."

As we have before said, No text in so many words declares *where* the 1000 years reign of Christ with his saints will be; but from the facts, that at the resurrection, the saints follow their Lord up to the "Father's house," [John vii, 33; xiii, 33; xiv, 1-3.] and that the earth remains desolate during the 1000 years, we are driven to the conclusion that the judgment reign of Christ with the saints is in the New Jerusalem before it descends to this earth.

Says Paul, "Do ye not know that the saints shall judge the world?" "Know ye not that we shall judge

angels?" 1 Cor. vi, 2, 3. When? and what angels? "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6. "All wicked men and fallen angels, not excepting the Devil, will be judged by the saints, in connection with Christ. This is the work of the 1000 years."

3. The third great event in order is expressed thus—"And before him shall be gathered all nations," &c. This must be at the close of the 1000 years, as all nations cannot be gathered before him till all are raised from the dead. Then they will be separated "as a shepherd divideth his sheep from the goats." The saints, represented by the sheep, will be in the Holy City, while those who come up at the second resurrection, who are represented by the goats, will be outside of the City.

4. "Then shall the King say unto them on his right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'" Then, at the close of the 1000 years, will the earth be restored. And then will the saints inherit it in its Eden glory, as it was when first given to Adam.

"Then shall he say also unto them on the left hand, 'Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels.'" This text evidently applies to the second death. Then, all the "cursed," with the "Devil and his angels," will be cast into "the lake of fire, which is the second death." And, mark: It is in close connection with this event, that the King says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Dear Brother, for want of room we must close this letter by calling your attention to the sad fruits of the Future Age heresy. It has led many from the truth of God, and present duty. Where is Eld. D. P. Hall, who but a few years since received with joy the Third Angel's Message? Bro Bates' letter on another page will tell you. O, beware! beware! of the deceptive snares which Satan has set for the remnant.

Yours for the Whole Truth.

J. W.

THE SABBATH. TESTIMONY OF UNINSPIRED MEN.

A late writer has truthfully remarked, "When man sets at naught a divine arrangement made expressly for his benefit, he always has, and always will make full proof of his folly." This is shown to be true in regard to the Sabbath institution, though the writer had no reference to this question. "The Sabbath was made for man," and the wisdom of the world proves to be folly when endeavoring to evade the force of this plain truth. But *universal practice, or common consent* has so strong a hold on the minds of some, that argument loses half its force when arrayed against the popular will. Whatever exists amongst apparently well-meaning people is sacred in their esteem, without an inquiry being raised in regard to its origin. And though it be shown that the keeping of the first day of the week is not enjoined in the Bible it seems to answer so good a purpose in the Christian world, being devoted to such a pious use, that it cannot be dispensed with. To such I would recommend the following remarks of Dr. Scott:

"The use of things indifferent in religion, without command from God, leads men's minds to gross conceptions of him, as if he delighted in that outward splendor, or those external forms which excite in them lively but false affections that are often mistaken for devotion; and it is commonly connected with a false dependence; it substitutes something else in the place of the appointment of God, and tends to the usurpation of authority over men's consciences."

These remarks are just, even of "things indifferent," but the substitution of "something else in the place of the appointment of God," cannot be called an indifferent thing. But others will point with confidence to past centuries during which Sunday has been observed, as if a sin were sanctified by age. The following remarks by Dr. Carson are to the point:

"With respect to existing religious institutions, there is no presumption in their favor, in any sense of the term. Their present existence is a presumption that they were agreeable to the wisdom of the institutor, but not that they are of divine origin. He who holds them must prove them. He who assails them has only to refute what is alleged from scripture in their support. The question is not whether the institution is useful or injurious, but whether it is founded in scripture. Had an institution existed from the time of Noah, it has not the

smallest authority from its age. It must prove its origin to be from God.

"With respect to religious doctrines, there is no antecedent probability that those in existence at any time are actually in scripture. The vast majority of religious rites used under the Christian name are the mere inventions of men: and not a single institution of the Lord Jesus, as it is recorded in the New Testament, has been left unchanged; and it is no injustice to put each of them to the proof, because if they are in scripture, proof is at all times accessible."

Of the law of which the Sabbath commandment is a part, Dr. Scott speaks as follows:

"Though we neither hear the thunders nor see the lightnings, nor witness the awful circumstances with which the holy law was given, and though we are not appalled by the voice of God himself, speaking to us from the top of blazing Sinai, yet if we attend to the things spoken, we shall perceive that we have as much occasion to tremble as the Israelites had, when they stood at the foot of the mountain. This law, which is so extensive that we cannot measure it, so spiritual that we cannot evade it, and so reasonable that we cannot find fault with it, will be the rule of the future judgment of God, as it is of the present conduct of man. Nor would it consist with the glory of the Lord's perfections, the honor of his government, the interests of his universal and everlasting kingdom, or even with the felicity of his rational creatures, to reverse, repeal, or relax one precept of it, for it is all perfectly 'holy, just and good.' . . . But can it be imagined, if the law is so holy and excellent, and such honor has been put upon it by the obedience and sufferings of the incarnate Son of God, that any redeemed sinner should be allowed to disobey it? It is absurdity, impossibility, blasphemy! The knowledge of the Law shows our need of repentance; the knowledge of Christ crucified is inseparably connected with repentance."

All who have endeavored to prove the change of the Sabbath have but multiplied "words without knowledge," and shown the weakness of their cause by the fallacies of their arguments. In contrast with their vain reasonings I present the following extract from Eld. H. Grew's review of Phelps:

"To affirm the 'perpetuity' of the original Sabbath and also a 'change of the day,' is a contradiction. . . .

"The particular day enters into the very essence of the original Sabbath. Any change of the day annihilates it. Another day is another institution. Now for the proof. 'God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made.' Gen. ii, 3. The reason, and the only reason assigned for the original institution of the Sabbath-day is, that God rested on the seventh day, and no other, from all his work. Now as God's resting on that particular day constitutes the entire ground of its sanctification as the Sabbath-day, it necessarily follows that a change of the day involves a nullification of the original institution. Bro. P.'s own reasoning confirms this; (p. 87,) he remarks, '*manente ratione, manet ipsa lex*—the reason of the law remaining, the law itself remains.' But the reason of the law was God's resting on the seventh day, a fact which certainly remains; consequently the law requiring the observance of that particular day must remain so long as the institution itself remains. The fourth of July is observed as a memorial of American Independence, because that on that day it was declared. Can you change the day, and then talk of the 'perpetuity' of your original memorial? Moreover, the day is not only changed, but the reason for observing your new Sabbath-day is changed. The first day of the week is not kept because IN IT God rested from the works of creation, but because our blessed Lord rose from the dead. Suppose we were to abandon the observance of the fourth of July, and say we will keep the eighth of January instead, because of Jackson's victory, could we in truth declare that we are maintaining the perpetuity of the original instituted memorial of independence?"

J. H. W.

A HYPOCRITE is one that neither is what he seems nor seems what he is. He is hated by the world for seeming a Christian, and by God for not being one. On earth he is the picture of a saint; but his paint shall at last be washed off, and he shall appear at the Judgment in his own colors and his own deformity.

The Devil is a cruel master, for the service upon which he puts his slaves is to undo themselves.

THE MAN OF SIN.

(Bro. Smith:—I select the following verses from a letter, composed by an old correspondent. If you think them worthy, you may make them public. H. S. GURNEY.)

The Man of Sin may think in vain
To change God's times and laws, made plain,
Which his own hand did write:
The Law of God will surely stand,
Though men and devils, hand in hand,
Against it vent their spite.

The Man of Sin destroyed shall be
When Jesus comes his saints to free,
And vindicate his Word,
And those who by the Word abide,
And in the promises confide,
Shall reign with Christ the Lord.

Then never let his children fear,
The Comforter is ever near,
And will their need supply;
The Word and Spirit both agree
To mark the path of purity,
And our obedience try.

Let us from our own ways refrain,
From empty pleasures false and vain,
And in the day delight,
Remembering by faith to live,
And trust in him who died to save,
Till faith is lost in sight.

COMMUNICATIONS.

From Bro. Bates.

BRO. SMITH:—I wrote you last from Wawpuna, 13th inst. From that to the 18th, I spent in Ripon and Ceresco; much of the time in Bro. W. Hargrave's family. Our Sabbath meeting was with them and two other families in the vicinity who also profess to keep the Sabbath. We had an appointment to preach on First-day in the school-house, where a controversy had been going on between a Methodist and a Universalist minister, whether the Bible taught a general judgment to come. The Methodist occupied the forenoon with the affirmative. In the afternoon the house was free for me, and I gave them the Third Angel's Message. I was there in the evening and heard the Universalist review his opponent, and declaim against what was called a general judgment, or any judgment except what men received during their natural lives. He then opened the way for remarks. We endeavored to show from John v. 11; 2 Pet. iii; Matt. xxv; Rev. xv; Acts xvii, that there was not only a judgment right before us to come, but also afterwards an execution of the judgment, and exhorted him and his hearers to the subject matter of the Third Angel's Message to prepare us for that great and solemn event. He closed up the meeting by daubing my testimony with Millerism. In conversation with him after meeting he manifested a willingness to examine some of our publications for further light on his theory respecting the judgment, &c.

February 19th, came to El Dorado. Here we were pressed to hold meetings in the school-house, especially by Eld. D. P. Hall, who steadily opposed us whenever liberty was given, especially if our subject interfered in any way with the *Age to Come*. When liberty was withheld to save confusion and distraction, then the cry of sectarianism would come up. After closing the ninth lecture on First-day evening, Eld. Hall called upon the congregation to notice that the time had not come yet to give the Third Angel's Message which I had been giving them, neither would the seven last plagues destroy all the living wicked when they came. He then appointed a meeting for the Wednesday evening following, to show that the First Angel's Message had not yet been given, but it belonged to the gospel of the kingdom, yet to come.

When the above named meeting convened, the doctrine of the *Age to Come* was presented to the congregation. After a very lengthy discourse of more than three hours, he spoke of the Angels' messages and said he would preach on them at another time. He here remarked that the First Angel's Message was the introduction to the everlasting age.

The main, or chief point which he propounded was, that at the second appearing of the Saviour he would set up his kingdom on the earth in connection with the immortal saints, and reign on the earth during the 1000 years. He further stated that this reign would be in the midst of many kingdoms. That is, many of the heathen, and the twelve tribes.

When liberty was granted, we asked if there was any person in the congregation that could remember one passage of Scripture which had been adduced in this discourse, to prove the reign of Christ on the earth during the above-named 1000 years? One man replied, "we shall reign on the earth." Rev. v. 10. All can see that the passage here named has no reference to beginning, or duration of time. Eld. H. attempted to explain, but gave none. If this question

which is stated to be of such vast importance, and is to continue one thousand years in the future, why cannot its advocates produce one thus saith the Lord for its foundation? Eld. H. appointed Sabbath, 2d. inst., to give his reasons why the First Angel's Message had not been given.

There are some here that are not fed with this doctrine, and have been in deep trial with regard to their duty, and are now preparing to move away where they can enjoy themselves without such distraction of feeling. Eld. H. has also stated publicly in our meetings that the two-horned beast of Rev. xiii. is not a symbol of the United States. Neither is the Sanctuary being cleansed. The New Jerusalem is to be built upon the earth; and there is no personal Devil.

We do not pen these statements because of any personal enmity we have against Eld. H.; we wish it were different. But we think the church should understand these public statements of one of their professed teachers.

We have spent two Sabbaths here. We now think of going to Baraboo in the morning.

JOSEPH BATES.

El Dorado, Fond du Lac Co., Wis.

From Bro Kellogg.

BRO. SMITH:—Often while reading the letters in the *Review*, my heart gets warmed up with love to God and his precious cause. I love the present truth. It is a light which shineth in a dark place. When I first embraced it I thought that all that embraced it were the children of God. I little thought that we were going to have trials among us, but I soon found that I was mistaken, for we have got to be a tried people; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Heb. xii. 6. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. 1 Pet. iv. 12. I did not realize those passages and others as I do now. Truly we need to have the purifying process go on with us until we shall reflect the image of our Saviour.

Dear brethren, do we realize our position as we should? Are we making that advancement that we ought to make? Are our affections weaned from this poor sin-cursed earth? Have we laid all upon the altar? And if so, are we willing that the sacrifice should be consumed? Are we doing all that God requires of us to help forward that cause which we profess to love?

I feel to consecrate myself and all that I have and am anew to God and his cause. My sympathy is still with the *Review*. I feel glad that brother White is relieved of some of the burdens which he has had; and I hope he will soon be relieved of the books which he has on his hands. I have confidence in, and my sympathy is with, those that have borne the burden and heat of the day.

J. P. KELLOGG.

Jackson, Mich. March 2nd, 1856.

From Sr. Skinner.

BRO. SMITH:—Herein I would cheerfully acknowledge the receipt of the *Review* which by the kindness of the dear brethren and sisters I have had the privilege of reading since three years last June when I embraced the truth of the seventh-day Sabbath. My heart has been cheered from time to time in reading the arguments in favor of the blessed truth, and still more in reading the soul-cheering communications from my dear brethren and sisters scattered abroad in this wilderness world. I kept the Sabbath eight months in this city alone; and yet not alone; for Jesus was with me and that to bless. I found it was good to obey God. I continued to pray and believe that the Lord would reward me openly and give me some souls that would come in and worship God with me; and glory be to God! he did. Bro. Bates was sent and his labors were blest, and five embraced the truth. Since that time others have been added to our number.

We have been striving to live; but the enemy of course has been around and even among us but we are told in the Word to resist the Devil and he will flee from us. We must resist him steadfast in the truth. We must have on the whole armor of God that we may fight manfully the good fight of faith and overcome. The Word says, Above all, taking the shield of faith wherewith we shall be able to quench all the fiery darts of the wicked.

I have none in my family now who keep the Sabbath of the Lord with me since the death of my companion, who died a year ago the 16th of this present month. He embraced the truth of the Sabbath about one year before he died.

I embraced the doctrine of the near coming of the Lord in 1842 in the month of May. I have never for

a moment doubted the truth of it. I praise the Lord for the way he has led me, and for all the light that has shone upon my path-way, and for the blessed promise that it shall shine more and more until the perfect day. Glory to God! I believe we have had the first Message in the past and the midnight cry and are now having the third; and I expect it will go with a loud voice when the church gets right.

Dear brethren and sisters let us come up to the help of the Lord against the mighty. Let us work while the day lasts; for the night will soon come wherein no man can work. Let us be in our closets more, holding sweet communion with our heavenly Father. We must come boldly in the all-prevailing name of Jesus. While we pray, let us believe that we have the very things for which we ask; then God is well pleased to give. He is more willing to give the Holy Spirit to them that ask Him than earthly parents are to give good gifts to their children. Do we believe this? O brethren and sisters exchange all your unbelief for true faith in God's blessed word.

I know from blest experience that it is good to trust in the Lord. He is a prayer hearing and prayer answering God. I have passed through the deep waters of affliction; but thank God they have never overflowed me. I have called upon him in the day of trouble, and I have always found him near at hand and not afar off. When I have had burdens I remembered he has told us to cast them upon him and we should be sustained. Think ye I would burden myself, when my Father could dispense of it so easy? I would not. Now sisters if you have companions who are not in the truth, bring their cases to your Father, and begin to pray and not faint; you will see the desires of your heart granted. Faith is the substance of things hoped for, the evidence of things not seen. Remember this. If ye abide in me and my words abide in you ask what ye will and it shall be done. Again, And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

Let us begin anew to live for God and let his blessed will be done in us and by us. I feel for the remnant scattered over this world, I remember them in my devotions, especially those I have visited in Hubbardston and Princeton. The Lord is with that people. I love them all. I pray the Lord to direct them and sustain them and give them perfect faith. I anticipate one day meeting them, with all the blood-washed company, and unite our voices in singing the song of Moses and the Lamb where parting will be no more.

Yours in patient waiting for Jesus.

E. C. SKINNER.

Springfield Mass.

From Sr. Burdick.

BRO. SMITH:—I have been cheered with the many encouraging letters in the *Review*. I feel interested in hearing from the brethren and sisters and think some may like to learn that I am still holding on to the truth and striving to overcome. I mean to press my way through the trials and disappointments of life and be prepared to enter in through the gates into the city. I rejoice that there seems to be an increasing interest among those who profess to keep the Commandments of God and have the Faith of Jesus.

I believe the Lord is reviving his work. I know he has in my soul and I thank and praise his dear name for it. But I still feel the need of a deeper work of grace in my heart and long to be more holy and like my Master. I feel that the time is near when we shall need all the strength that can be gained by entire consecration to God and following him wholly, I love the cause of God. It is my cause and my privilege to try and help sustain it.

May we be reconciled to God and be willing he should do his pleasure with us. May we feel that we must suffer with Jesus if we would reign with him. May we do our every duty, casting our cares and burdens upon the Lord and he will be a present help in every time of need and finally save us from the wrath to come and grant us an abundant entrance into his Kingdom.

Yours hoping for eternal life.

SOPHRONIA BURDICK.

Wilton N. H. Feb. 18th, 1856.

Extracts from Letters.

BRO. DANIEL BAKER writes from Tioga Co., Pa.: "After contending against the Trinitarian doctrine and all sectarian disciplines for about sixteen years, and against the doctrine of the soul's immortality eight years, and for the seventh-day Sabbath three years, it is truly refreshing to find in your paper the same views proved by Scripture. I therefore enclose," &c.

Sister D. E. Edmunds of Union District, Mich., writes:—"A Methodist Minister who preaches here

every other First-day, cries, 'Hallelujah, praise the Lord, the law is abolished.' I don't know what Lord he means; but am sure 'tis not the 'Lord of the Sabbath.'

Sister Bartlett writes from Norwich, Vt. Speaking of the truths advocated by the *Review*, she says: "There is no one that holdeth with me in these things."

"I have to stand out alone in regard to these great truths; but I bless the Lord for his goodness to me in showing me the path of life and strengthening me and making me steadfast and unmovable in the truth. I count not my life dear unto me that I may win Christ."

Sister Sarah J. Gardner writes from Vergennes, Mich.:—"If we are all one family of brethren we should not let the burden rest upon a few; we should aid with our means, as well as our prayers. (Whosoever is of a willing heart let him bring an offering to the Lord, Ex. xxxv. 5) to spread this glorious truth to the world that souls who are now starving for the truth may be awakened to their awful condition—without hope and without God in the world. O that they might secure to themselves eternal life which is offered to them without money and without price."

"I am glad there is a way open for the remnant to speak often to each other; for when the mind is cast down, discouraged or gloomy, we can find something there as well as in the word of God, to encourage us onward; and often our hearts are cheered by the exhortations and testimonies we have in the paper from those of like precious faith. Our hearts beat high in love and union with those, whom having never seen, we hope to meet in that happy throng, that shall never be severed. The moments we have at present are precious. I have an ardent desire to get the victory over every besetting sin and confess them while Jesus is in the Sanctuary that they may be blotted out; and my name be enrolled in the Lamb's book of life."

Sister M. M. Nelson writes from Marquette Co., Wis.:—"The *Review* is the only source of instruction and encouragement from the brethren and sisters of like precious faith, which I have, as I live far from any who regard the Sabbath of the Lord, or who are looking for the soon coming of the Saviour to judge the world. It was one year ago last July since I commenced to keep all the commandments. I am all alone, and need much of the grace of God to enable me to stand fast and endure to the end. I beg the prayers of the church that I may be kept in the hour of temptation and come off conqueror and more than conqueror through him who hath loved us, and finally be permitted to enter in through the gates into the city."

Sister J. A. Jessip writes from Calhoun Co., Mich.:—"We all have a work to do; and I sometimes fear I have neglected my duty too much because I was poor and all alone, there being none of like precious faith near me. I had almost given up in despair, but I have taken new courage. Yes, praise the Lord, I mean to be faithful to his suffering cause. I want to be one of that blessed number that will stand upon mount Zion, singing the song of Moses and the Lamb. By the friendly aid of Bro. Kelsey, I have received the *Review* again for which I am truly thankful."

"When I think of the great love which God had for us in sending his only begotten Son into this world to suffer and die for us, my whole soul is drawn out in love to God. O for words to express my gratitude to him for his loving-kindness unto me. I delight in his holy law: it is my meditation all the day. When I think how little I reflect the lovely image of Jesus, I sometimes fear I shall never get into the kingdom. I want to have my life squared by the Word. I want to be cleansed from all sin, that when the times of refreshing shall come from the presence of the Lord, I may share its glorious blessing and be prepared to stand in the time of trouble, that I may have right to the tree of life and enter in through the gates into the City."

Sister Caroline M. Langer writes from Ionia Co., Mich.:—"I praise the Lord that I ever heard the Third Angel's Message. It is meat in due season. I feel to praise him when I hear from the saints scattered abroad, to think in these last days there is a remnant who are keeping the Commandments of God and have the Faith of Jesus. The enemy seems to work on all sides. The Bible Sabbath they cannot stand. We may say what we will, if we don't mention the Sabbath: if we do they will say, O that is all done away, nailed to the cross. Darkness has covered the earth and gross darkness the people. They are asleep. They don't seem to take our Saviour's words that he is nigh, even at the doors. As

a person said to me the other day because I was looking for the Saviour, he said it would be a long time before we would see him come."

"But thank the Lord, I take him at his word. He will come again. O this world is dark and dreary. O what are the charms of this world to us who are looking for the Lord! O when I look around me and see how unconcerned most of the people seem to be, it makes my heart ache. O that the Lord would send forth some of his servants this way, and open the eyes of the people that they may see with their eyes, and hear with their ears, and understand with their hearts, and be converted and exchange their error for truth."

Bro. L. M. Bodwell writes from Dodge Co., Wis.: "We appreciate the visits of the *Review* as it is the only preaching we have on the Third Angel's Message. There are three families of us here that meet regularly every Sabbath. We find it good to obey the injunction of the Apostle, not to forsake the assembling of ourselves together; the manner of some is, but to exhort one another daily and so much the more as we see the day approaching."

NOTE.—It is an important fact, as stated above, that the *Review* is the only paper which stands true to the Third Angel's Message. Let all therefore who believe that the great and glorious movement of the past on the Advent question was of God; who believe that prophecy has unfolded as laid down in the book of truth, and that we are now having the third and last message to be given in probation, remember that the *Review* is the only paper which advocates this great and solemn truth. We shall maintain our integrity on this question, and also on all others, in which we are fortified by the word of God.—Ed.

SELECTIONS.

Campbell's Criticism on Mat. xxiv., 36.

"No not the Son."—This sentence has been the subject of much criticism, and many commentators of different creeds have been perplexed with it. Though wanting in some ancient manuscripts, Griesbach has retained it. Macknight argues that the term *know* is here used as a causative, in the Hebrew sense of the conjugation *hiphel*, that is, to *make known*. Adam Clarke thinks this is rather cutting, than untying the knot. The controversies between Calvinists and Socinians have made the difficulty appear much greater than it really is. It seems to bear just as much against the Socinian as the Calvinistic hypothesis. On the supposition that Jesus of Nazareth was but a man of extraordinary endowments, eminently gifted by the Spirit of God, the difficulty is as great as upon any other hypothesis. He had just been speaking of the destruction of Jerusalem and of the temple, in the most exact and circumstantial manner. He had shown that he both knew the *season* (a term agreed to be equivalent to the *hour*.) and all the *adjuncts* and circumstances of that tremendous catastrophe. He had minutely detailed all the concomitants, and expressly declared that the generation *standing around him* should not pass away, till every thing he had stated relative to this event was accomplished. This is, in other words, declaring that he knew the day of this calamity. He circumscribes and limits it to a certain day. But the question proposed to him explains the difficulty. He was not asked whether he knew the day, but to *make it known*. In the same way he was afterwards interrogated about "the restoration of the kingdom to Israel." In this case, he says, "It was not for them to know the times and seasons which the Father had reserved to himself and did not authorize him to make known." And, taking into view the circumstances of the whole case respecting the destruction of Jerusalem and the temple, and the question asked him, his answer is just equivalent to saying: The Father will make it known when it pleases him; but he has not authorized man, angel, or the Son, to make it known. Just in this sense Paul uses the term *know*, 1 Cor. ii. 2. I came to you *making known* the testimony of God, for I determined to *make known* nothing among you but a crucified Christ." In the order of the words, man, angel, and Son, the Saviour declares his own superiority to any of them.—Appendix, Note xiii., p. 60.

The Panting Soul

As the hart panteth after the water brooks, so panteth my soul after thee, O God. To a mere speculative believer in Christianity, this language may appear extravagant, but it is a portion of the inspired Word. The Holy Spirit never exaggerates. There is such a

thing as panting after God. It is a state of mind which every Christian should experience.

The panting soul is one which longs with intense desire for communion with God. The Christian should be content with nothing short of this intense desire. It is not a fanatical, but a most reasonable state of mind. The husband and father, when separated from those dearer to him than life, is not content with making them the subject of occasional thought, and of transient desires. He would feel that he was an unworthy husband and father, if his heart did not burn with an intense desire to be restored to their society. Much more should the Christian cherish an intense desire to meet and commune with his heavenly Father. That Father is the all-perfect. That Father loves him with a love which no human calculus can estimate. The Holy Spirit does not attempt to describe the vastness of that love. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." He has called him with an effectual calling. He has borne with his ingratitude and perverseness. He has crowned his days with loving kindness and tender mercies. Infinite, intrinsic loveliness, and infinite loving kindness towards him should call forth his supreme affection, and awaken an intense desire for conformity to his image, and intimate communion with him.

Many Christians desire to walk more worthy of their vocation. They desire to set a better example, to have a stronger faith, and clearer evidence of their adoption. This is well, but it is not panting after God. God is the true portion of the soul. God is the fountain of holiness. Fellowship with him should be desired above every thing else.

Many wearied with the toils and cares of earth, and groaning beneath the body of sin and death, desire the rest of heaven. They can say, Oh that I had the wings of a dove that I might fly away and be at rest; but they cannot say, as the hart panteth after the water brooks, so panteth my soul after thee, O God.

Many desire the coming of Christ's kingdom; desire, and make efforts to promote the salvation of souls. This comes short of panting after God and his holiness. Christians ought to desire the salvation of souls with great intensity, but their desires towards God ought to have still greater intensity.

Reader, does your soul pant after God? Is he the object of your chief desire? Thank God for the pledge of eternal glory which you have in that desire. That desire shall be gratified in preference to all others. He whose soul pants after God, shall assuredly have Him for his portion, for time and for eternity.—N. Y. Obs.

Fragments for the Mind

MANY reverse the Scripture rule, 1 Cor. xiv, 20, and are in understanding children, in malice men.

The barren fig-tree was not cursed because it bore bitter fruit, but because it bore no fruit.

Reviling may be less common and less polite, but it is not more wicked than flattery.

To be cast down by undeserved censure or elevated by unmerited compliment, is alike proof of weakness.

A wronged creditor, a neglected wife, a slandered neighbor, and a guilty conscience, are four things whose presence give great pain.

The chief things proven by him who professes to be perfect, are ignorance of himself, 1 John i, 8, and ignorance of God, Job xl, 5, 6.

No folly can compare with spiritual folly, no blindness can equal spiritual blindness, no losses are like spiritual losses, no judgments are so terrible as spiritual judgments.

As he who prayeth that he may not be burned, and then runneth into the fire; so is he that saith, "Lead me not into temptation," and then, without necessity, subjects his principles to trial.

In contests among men, the party doing the most wrong is commonly harder to be reconciled than he who has suffered most wrong. The reason is, he hath a quarrel with himself, which makes him doubly irritable.

To be impatient of reproof, weary of deeds of piety once delighted in, fond of works of taste to the neglect of the scriptures, and severe in judging another man's conduct, are among the darkest signs in the lives of some who otherwise seem to be consistent Christians.

Some of the best men have left the world bitterly reproaching themselves for two things: lack of zeal and lack of industry in the improvement of time.

[Am Messenger.]

HUMAN GLORY.—There are two things which ought to teach us to think but meanly of human glory: the very best have had their calumniators the very worst their panegyrist.

THE REVIEW AND HERALD

BATTLE CREEK, MICH., MARCH 13, 1856.

To Correspondents.

USURY.

L. LATHROP:—You ask an explanation of Deut. xxiii, 19. "Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury."

In what sense shall we understand the term, usury; for it appears that it is not now used as formerly. It used to signify any legal interest; but in this sense the word is no longer in use; it being employed at the present time to denote illegal or unlawful interest on anything lent. With this latter sense however we have nothing to do; as no Christian will be at a loss to know his duty with this meaning of the term. But giving the word its former signification, is it right for a brother in the church to lend his money to a brother on usury? If we let the Scriptures have their bearing on this point, we think we are safe in answering most emphatically, No!

The Bible is very definite and speaks out very plain on this subject. It is every denounced as a heinous sin to be practiced among brethren. "Thou shalt not lend upon usury to thy brother." See Ex. xxii, 25; Lev. xxv, 36, 37; Neh. v, 7, 10.

In Ps. xv, 5, it is classed with the sin of taking reward against the innocent. The psalm opens with this important inquiry: "Lord who shall abide in thy tabernacle? who shall dwell in thy holy hill! A portion of the answer, as given in verse 5, is, "He that putteth not out his money to usury nor taketh reward against the innocent;" or accepteth a bribe to pervert justice and judgment.

In Prov. xxviii, 8, it is classed with unjust gain: "He that by usury and unjust gain increaseth his substance," &c.

In Jer. xv, 10, it is intimated to be a sin worthy of cursing: "I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me." The complaint here is, that though he had committed no sin worthy of cursing, yet they cursed him: as much as to say that if he had lent on usury, their cursing would have been just, and given no cause of complaint. See Eze. xviii, 8, 13, 17; xxii, 12.

Perhaps some one may here say, This was a regulation given to the Jews with which Christians have nothing to do. But we inquire, Is not a Christian commanded to love his neighbor as himself, as much as a Jew? And if a Christian in dealing with his brethren, violates any of those rules by which the people of God were anciently required to manifest their love one to another, does he not become a violator of the great principle, "Love thy neighbor as thyself?" Now for a Jew to lend his money upon usury to his brother, would be considered, according to the above scriptures, a plain violation of that law. Is it any the less so among Christians?

Again, admitting that a brother should not lend to a brother on usury, the question may arise, if, having lent money to people of the world, we may take usury from them. On this point we will only say that it is very evident that the above scriptures, as far as relating to the Jews, were designed to regulate their conduct among themselves alone, from the fact that they had plain permission to lend to the stranger on usury Deut. xxiii, 20. How far may we reason from analogy from this fact in reference to the conduct of a Christian?

The Church Book Fund.

H. BINGHAM:—In answer to the brethren who have questioned you on the subject of the book fund, we reply, as was stated in No. 21, that there are now in this Office tracts belonging to the Church, to the amount of about two hundred dollars. If to this the Church shall add one thousand dollars, it will nearly cover all the books now in the hands of Bro. White, and then they will become the property of the Church: the money of course to be paid to him.

We do not know what they mean by "old books." All the books in the Office are works on present truth and if they were not now on hand would have to be published immediately to meet the demands of the cause. Now if the Church see fit to have a fund in order to carry forward the publication of tracts as they shall be needed for the advancement of present truth, the proposition of Bro. W. presents a rare opportunity for them to do so; as at the rates at which he offers the books now in his possession, they can be had cheaper than they could now be published at this place.

But suppose the Church does not see fit to raise a fund and take the books of Bro. W.: as fast as they are sold he must use the proceeds to meet the expenses he has incurred in their publication; and when they are all sold, there will be a Church without books, and without a fund to publish any. A fund will then have to be raised, or some one be found who will be willing to involve himself in responsibility and debt to meet the wants of the cause, or the publication of books cease. All will therefore see that it will be an advantage to the Church to raise the fund now and invest it in the books already published. Then when these are sold, the proceeds will be in the hands of the Committee whom the Church may

appoint, ready for the publication or re-publication of such works as are most needed.

It is thought by some that there has been a great oversight in the publication of books, and that there are now on hand large quantities of books of little or no value. This is a mistake. Perhaps Bro. W. has, considering his circumstances, published too large edition of some works, and involved himself; but at the rate at which books have sold for the past two or three years, there are not more than one year's stock on hand, with the exception of some few kinds worth in all perhaps about one hundred and fifty dollars: this however cannot be considered a loss, as most of these will eventually be sold: it is only means invested which does not return itself so soon as though put into other works. And probably within this year, several kinds will have to be re-published. The prospect for the sale of books is now very encouraging. About the first report we hear from messengers who enter new fields is, We have sold our books and must have more.

R. E. CORTELL:—It is thought advisable here, to have the Book Fund which the Church in New York State propose raising, united to the general Fund, and yet have a depository in different States, as you suggest. In this case it will be necessary to raise about \$1300 in all. If the two Funds are united, Bro. W. will make the same deduction on the books now in your State, that he does on the books here, provided the Church take them. It will then be necessary for the pledges of the N. Y. Fund which are not paid to be forwarded to this Office.

THERE are \$316 pledged on the Book Fund, \$295 from four churches in Michigan. But very few Circulars have yet been returned.

Loading Clergymen at Washington.

The Washington correspondent of the Cincinnati Times, in speaking of the scramble for the chaplaincy, says:

"The most disgusting sight of all, even to worldly men and hardened sinners, is the struggles of a lot of preachers for the chaplaincy. No less than ten ministers of different denominations are here, intriguing, electioneering and laboring for the post of chaplain to the Senate and house. This scramble after 'filthy lucre,' by these giddy men, is a horrid parody of their meekness, truth and religion pretenses. It is time that this system of chaplaincy at eight dollars a day was abolished. The whole thing is a mockery of solemn subjects, as it is now carried on. Let the ministers of Washington and vicinity be invited to officiate in turn. I have no doubt they would do it cheerfully, fervently.

"Applicants for the chaplaincy even go so far as to recount the services they have rendered the 'party,' and promise future labors. They also go into bar-rooms, saloons, boarding houses or wherever a member is to be cornered, and there bore him for his vote and influence. This is shameful, degrading, basely hypocritical, yet perfectly true. With such pious examples no wonder Congress is corrupt!"

THE BIBLE.

WHENCE, but from Heaven, could men unskilled in arts, In several ages born, in several parts, Weave such agreeing truths? or how, or why, Should all conspire to cheat us with a lie? Unasked their plans, ungrateful their advice, Starving their gain, and martyrdom their price.

Business.

M. F. CHAPLIN:—We apply one dollar of your remittance on Vol. VI, and one on Vol. VIII.

Z. MARSH:—The fifty cents from J. P. Marsh you will find receipted in INSTRUCTOR Vol. IV, No. 3.

J. DORCAS:—After sending the book you ordered, and cancelling your former indebtedness, there remained in your favor \$1.65. Of this we have credited \$1 to you on Vol. VIII, and the remainder for P. McDowell on Vol. VIII. Is this right? We are able to send you only two of "Everybody's Book."

TO THE INQUIRING.

THOSE who receive the REVIEW free for a time for the purpose of investigating the subjects upon which it treats, will bear in mind that, if they are not heard from within three months from the time they receive it, their papers will be discontinued.

Receipts.

E. B. Potter, D. Aldrich, R. Foster, A. Cross, M. M. Nelson, D. Baker, T. Sprague, Mrs. E. D. Scott, M. P. Chaplin, O. Benson, H. Hall, E. V. Ward, L. M. Bondwell, J. Lewis, J. Lindsay, (for Mrs. S. W.) R. G. Curtis, R. D. Howland, C. Smith, D. E. Elmer, E. Temple, J. Dudley, J. Ormiston, M. Hutchins, H. C. Stone, D. Serry, J. Stiles, L. W. Stiles, E. Nason, each \$1.
J. Dorcas \$0.65 for P. McDowell \$1.65. C. A. Lyon \$0.50. A. Osborne \$0.25. S. Minott \$0.21.

TO SEND REVIEW TO THE POOR.—M & L Dickinson \$1.

TO PAY ARREARS ON VOL. VI.—M. P. Chaplin \$1. J. H. Darling \$0.50.

TO move Office and pay for Printing Materials.

Amount to be raised	- - - - -	\$603.64	
Previous Donations,	- - - - -	295.12	
Wm Dawson,	\$3.00	J. Lindsay,	\$3.00
M & L Dickinson,	1.00	H C Stone,	2.50
H Hall,	0.50		

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HUMILITY.—Humility makes one more peaceable among his brethren, fruitful in well-doing, cheerful in suffering, and constant in holy walking. Humility is that which keeps all graces together.

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