

THE ADVENT REVIEW

And Herald of the Sabbath.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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WATCH AND PRAY.

Watch and pray! watch and pray,
Pilgrim, in this narrow way!
Strength you need each fleeting hour,
While you feel the tempter's power;
Watch and pray!
Faith shall turn the night to day!

Hope and trust! hope and trust!
Child of sorrow—child of dust!
Place not here thy heart's desire,
But to heavenly things aspire!
From on high
Joys approach that never die!

Pray and fight! pray and fight!
Keep thine armor ever bright!
Soon thy trials will be done,
Soon the crown of victory won!
Watch and pray!
Looking for the better day!

Watch and pray! watch and pray!
Ye who feel the heavenly ray!
Christ shall all your foes subdue,
Let his grace your strength renew!
Watch and pray!
Pilgrim in life's narrow way!

—Sel.

The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD. 2 Tim. 4:2.

ESCAPE FOR THY LIFE.*

BY ELDER N. WARDNER.

TEXT: Gen. 19:17: "And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

This was the language of the angel to Lot, warning him to escape from the destruction of Sodom.

Lot was the nephew of Abraham, and was brought up by him, and they continued to dwell together after he grew to manhood, till their prosperity caused a clashing of interests, which led to strife among their herdsmen, and threatened alienation between them. Abraham, seeing what it was likely to result in, addressed Lot, in substance, as follows: We being brethren, it is unbecoming that strife should exist between us, or among our herdsmen; better that we separate. Now if you will turn to the right, I will turn to the left; or, if you will turn to the left, I will turn to the right, but let there be no strife between us. Lot accepted the proposition, and, standing upon the high lands of Judea, began to survey the surrounding country for the purpose of selecting a location. And he looked upon the plains of Sodom and saw that they were good for pasture, and he pitched his tent there.

Now observe the motive that influenced him. There is no evidence that he chose that location for the sake of benefiting its inhabitants by acting as missionary among them; or that his children might be brought under better moral and religious influences. On the contrary, the men of Sodom had been declared to be "wicked and sinners before the Lord exceedingly." Gen. 13:13. He must have known that he would thus bring his family under the most demoralizing influences. It is evident, therefore, that he was moved entirely by the love of gain. "He saw that it was good for pasture," and, for that reason, he chose to locate there.

Now notice the result of his worldly, selfish policy. Scarcely had he dwelt there seven years before that people became involved in war, were overcome and carried away captives, with their possessions, and Lot among them. And had it not been for Abraham, who, with his three hundred and

nineteen trained servants, pursued, and, by a well-planned surprise, recaptured them, he and his family might have dragged out miserable lives in bondage.

Nor did he heed this warning, but returned and located himself in the city of Sodom. The result was that he lost all he took there, and all he accumulated while there, and nearly all his family, and was compelled to escape almost as destitute as he came into the world. Such was the result of his worldly policy, in which the claims of God and the spiritual interests of his family seem to have been forgotten. And the recording of this event was designed, as we are told, for a warning to those who should come after him.

But it seems that Lot came to be possessed of a different mind before he left Sodom; for the apostle tells us that his righteous soul was vexed from day to day with the vile conversation of the Sodomites; and he became, also, a messenger of God to warn that people of the coming wrath. God always warns in mercy before he smites in wrath.

It seems also that Lot gained a position of honor and influence among them; for, when the angels appeared, they found him sitting in the gate of the city. What was he there for? Ancient cities were always surrounded by a high wall for defense, and at each gate an extra wall was built outside, in the form of a half circle, leaving a space between in the form of a crescent, where seats were erected on which the magistrates and judges of the city sat, each day, to hear and decide cases of complaint or litigation among the people. In confirmation of this, see Deut. 21:18, 19; Ruth 4:1, 2, &c. Christ alluded to the same when he said, "Upon this rock will I build my church, and the gates of hell shall not prevail against it." These gates were also the places where their councils of war were held, which explains the Saviour's language to mean that all the plottings of the powers of darkness will not be able to prevail against his church and people.

Lot was thus filling his post of duty when these heavenly messengers came to deliver him from the impending ruin. Had he not been in the place of his duty, he might have perished with the Sodomites. The history of the world proves that all whom God honors by any special call or deliverance are those who attended faithfully to the duties of their calling, however humble.

Seeing those strangers enter, he respectfully entreats them to accept of the hospitality of his house. They, probably to test his sincerity, declined; but when he insisted, they accepted. Here, again, we notice the connection between a faithful and hearty discharge of duty, and the blessing and salvation of God. Had he neglected this duty, though he might have been warned, he probably would not have seen the miracle by which he was convinced of their divine mission, and, therefore, might have treated the warning as the Sodomites did. Salvation is always connected with submission and obedience on the part of the creature.

In consequence of this act of hospitality, Lot was assured of the supernatural character of these strangers, and of the validity of their message. Therefore, when they told him to go out and warn his children and kindred of what the Lord was about to do, he obeyed, laboring with all the earnestness of assuring faith. Now he began to realize the demoralizing effect which his residence in Sodom had produced upon his family; for they treated the warning as an idle tale, notwithstanding the attesting evidence which was publicly known. When daylight came, he and his wife and two daughters seemed so intent in trying to induce their friends to flee with them that they would not desist till the angels took hold of them and led them out.

Now, why was Lot saved, and the thousands of Sodom destroyed? Was it because he was better than they? or because

God was partial? No; but simply because he believed and, believing, obeyed the message, and the others did not. Had they believed as he did, they would likewise have obeyed. This is the reason why part of the human family will be saved and the rest lost. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." God has warned us of a far more terrible storm of wrath that is gathering, which shall burst upon his enemies, and from which his saints shall be delivered; and whoever really believes the warning will heed it.

To illustrate: Supposing that, as you are sitting here, a man of undoubted sanity and veracity steps into the door, and announces that he has just discovered a keg of powder placed under this house by some evil disposed person, with a slow match that is nearly burned out, so that the powder is liable to explode at any second; how long would you remain in your seats? You would all rush for the door instantly. But should you see a man, after listening to that statement, fold his arms and lean quietly back in a comfortable position, you would decide at once that he did not believe the statement; for we all understand human nature well enough to know that no sane man could thus sit quietly when he knew he was liable, at any instant, to be blown to atoms, if there was a chance to escape.

God has assured us in his word of a doom that awaits the impenitent as much more terrible than this as eternity surpasses time, and no person who really believes and feels that truth, and that his probation may terminate any moment, can remain in that condition, unconcerned. If he continues indifferent, it is evidence that he does not, from his heart, believe the revelation.

But supposing that after the angels had led Lot out of the city and pointed out to him the place of safety, he, instead of fleeing, had sat down and reasoned with himself thus: "If I am to be saved, I shall be; and if I am not to be saved, I shall not be, though I may make ever so much effort. God knew from eternity whether I shall be saved or not; and what he knew, he knew to a certainty, and nothing can happen contrary to his foreknowledge, and therefore it is useless for me to make any effort, since it cannot change his knowledge or purpose, and therefore cannot change the result;" and upon this plea, refused to make any effort. What would the result have been? Evidently he would have perished with the Sodomites. If God foreknew or determined that he should be saved, it was upon the condition that he should comply with the requirements revealed to him, and to be decided by his own choice. Otherwise, why reveal, or impose conditions?

But why did not the angels take him in their arms and carry him to a place of safety? Evidently because Lot had the power of locomotion, and did not need to be carried. When Peter lay in prison, bound between two soldiers, and his brethren were praying for his deliverance, an angel appeared in the prison and awoke Peter, broke his fetters, and commanded him to put on his garment and follow him. Why not put on his garment for him? Why not carry him instead of commanding him to follow? Why leave him alone in the street instead of taking him to Mary's house? Simply because Peter had power to do these things himself. But he could not break his fetters, nor open the prison door, nor iron gate, and these things the angel did for him. God simply provides for man what he has not given man the natural power to do for himself; but requires the full use of his natural powers at the peril of his soul.

The command given to Lot, to flee, implied, in the first place, that there was danger in his remaining where he was. If not, why command him to escape? Secondly, it implied that there was a place of safety, and time would be allowed to reach it. If there was no safer place, why should he be re-

quired to leave Sodom? Or, if no opportunity would be granted for him to reach it, he might as well remain where he was. In such case, why should he even be notified of any danger? Every dictate of mercy, justice, and reason, would forbid that the short space left him should be filled with such forebodings, if there was no escaping the danger.

God has warned us of a far more terrible storm of wrath that is gathering over this world of sin, which will involve all in eternal ruin who heed not the warning. But if there is to be no such future state of punishment for the wicked, or, if no way of escape from it has been provided, then why should God thus warn? Why fill men's minds with such forebodings and useless anxiety, and thus rob them of so much peace and enjoyment that they might otherwise experience, if there is to be no such thing, or if there is no way of escape from it? What conceivable attribute in God's nature could be in fellowship with such false and unmerciful alarms? Is there any other way to account for such revelations than that they are true, and are, therefore, demanded by every attribute of justice and mercy? "The wicked shall be turned into hell, and all the nations that forget God." This cannot mean the grave; for no such distinction is made in Scripture between the righteous and wicked with reference to burial.

Thirdly, the command implied that Lot was a free agent, and could go or stay as he chose. If not, why command him? As well command the city wall to flee! The same impropriety would attach to every command, warning, promise, and exhortation, in the Bible. If man is not a free agent, the Bible everywhere teaches a falsehood; for it teaches that man is accountable for all that he does, thinks, and feels.

But again, supposing that Lot, instead of fleeing as directed, had gone to quarreling with the angels for preaching such "fire and brimstone doctrine;" as though the God of love was going to pour down fire and brimstone from Heaven and burn up his children! And supposing he had presented such shrewd arguments as even to silence the angels; what would he have gained by it? Could he have changed the purpose of God, or stayed the gathering storm? He would only have quieted his own fears and made his destruction sure; for no fact in history is better authenticated than that Sodom was thus destroyed. Christ asserted it to be a fact. Luke 17:28, 29.

And again, supposing he had refused to make any effort to escape till he could settle the question whether or not he should hold out if he started; insisting that it would be better not to start than to go part way and then turn back or fail to reach the goal. One thing was certain. If he had not started, he would not have reached the place of safety, and certainly would have perished. And being a free agent, his holding out, or not, all depended upon his own choice. And the divine command to flee was an assurance of divine help where needed. The same holds true, including many positive promises, in regard to the command given to all to flee from the wrath to come.

No more certain is it that Lot would have perished had he pleaded such arguments and acted accordingly, than that every soul will perish who thus contends with God and casts aside his commands and his warnings.

Again, Lot was forbidden to look back; doubtless because had he done so, while in the way, and seen that no harm had yet befallen the city, the sight of his home, and friends, &c., might have induced him to falter or turn back and perish. Christ said to his disciples, "He that putteth his hand to the plow and looketh back is not fit for the kingdom of Heaven;" for it shows a covetous longing after the world, a double-mindedness, and half-heartedness that would be quite sure to result in apostasy.

* Preached at the General Conference in Battle Creek, Dec. 31, 1871, and furnished for the REVIEW by request of the Conference.

The apostle says, "The time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Pet. 4:17. The Jews had a saying that when God determined to destroy the wicked, he first began by afflicting his people, and thus to sift out from among them those who belonged with the wicked, that they might be destroyed together. Judgment began with Lot. It was a sore affliction to be required to leave all the fruits of his life's toils, and especially his children. But what was the end of those who heeded not the gospel of salvation that was made known to them? The cloud of smoke rising up from that city told the tale.

Again, asks the apostle, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Lot was scarcely saved, yet it was a complete salvation, though at the loss of nearly every earthly treasure. Not a hair of his head was harmed. And so it will be with every one who thus believes and obeys the heavenly message. But where did those ungodly sinners appear who scorned the message of mercy brought to them? The lurid flames and shrieks of anguish which came up from that city answer the question. And where and how did she appear who essayed to trifle with the command given to her; though willing to obey every requirement *except in one little particular*. She probably concluded that was of too little account for God to insist upon, provided she did everything else properly and conscientiously. "Surely God is not so hard-hearted as to deny me the small favor of just turning my eye to take one farewell look of my dear children on yonder wall, and of the home I have toiled so hard and so long to provide and beautify for the enjoyment of old age; provided I continue to press on in the way pointed out. If I never do anything worse than this, God certainly will not reject me. The spirit and object of the command must have reference merely to my safe escape out of Sodom, and not the direction of my eyes."

Thus she ventured to trifle with God's revealed will, and was instantly transformed into a monument of God's wrath, as a warning to men in all ages. "Be not deceived, God is not mocked." "These things were written for our instruction." Christ said to his disciples, "Remember Lot's wife!" What about her that they should remember? This act of compromising God's authority to gratify self, and the judgment that fell upon her for so doing. By that act, she lost all that she coveted, and herself, soul and body. "What shall it profit a man, if he shall gain the whole world and lose his own soul?" and how much less if he gain only a momentary pleasure?

An anecdote is reported of John Jacob Astor, that he was once visited by a clergyman whom he took much pains to entertain; and, after showing him around his premises, took him up into his observatory, and placing a spy-glass in his hand, requested him to look down a certain street, inquiring, Do you see that block of buildings (describing them)? Yes. Well, that is *mine*. Now look in that street. Do you see that block of marble buildings and stores? Yes. *Those are mine also*. And in that direction; do you see those iron fronts and that bank? Yes. *Those are mine also*. Besides, I have investments in lands, mortgages, railroad stocks, shipping, &c., in all amounting to nearly fifty millions of dollars. I started in life poor; commenced by working out for eight dollars per month and board, and by economy, industry, and management, have accumulated all this; then, straightening himself up, waited for a compliment. The clergyman replied, You have been very successful, Mr. A., and deserve much credit. Few men can boast of what you can. Then putting the spy-glass into his hand, he said, Please look across the river there, do you see that shanty beside that large rock? Yes. A poor widow lives there whom I visit each week to carry provisions, &c., furnished by benevolent friends; and yet that widow is far more wealthy than you are. Mr. A. started back in surprise and said, What do you mean? please explain yourself. The minister replied, You have been showing me your treasures which consist in houses, money, lands, stocks, &c., *but no treasure in Heaven*. Fire may consume your buildings, thieves may steal your money, tempests may sink your ships, &c., or, if they are not thus taken from you, death will soon lay his icy hand upon your heart, and you will have to leave all. Not a cent of your princely wealth can you take with you; while that widow, though she

cannot claim the food she eats, or the clothes she wears, can look upon Christ and say, *My Saviour*. She can look to God and say, *My Father*. She can look upon that sparkling crown in her Saviour's hand, and say, *That is MY crown*. She can view that glorious mansion he is fitting up, and say, *That is MY mansion*. ALL HEAVEN IS MINE, AND MINE FOREVER! Is she not indeed more wealthy than you, Mr. Astor?

Give me the widow's portion, and let the miser clutch his gold and the worldling his honors. Far greater honors await the humble, faithful servant of Christ.

Testimony of Eminent Authors.—No. 3.

BY ELD. M. E. CORNELL.

INTERESTING EXTRACTS CONCERNING THE LAW OF GOD.

THE law of ten commandments, called in Scripture the "lively oracles," "royal law," &c., seems to have been exalted purposely above those laws which were merely ritual and ceremonial. That the moral law should be spoken by the voice of God, and then written by his own finger in stone, is significant of its superiority over all other laws. And the fact that when the first tables were broken, other tables like the first must be prepared, and then God himself write the same identical ten commandments, no more, no less, on the second tables, shows the design of the Law-giver to impress the mind of man with the fact that this law was above all—the supreme and immutable constitution of the Creator of all things.

This law is not Jewish—the voice that was heard, shook the whole earth on which all nations dwell. That which was spoken, concerns all nations. Strange that any should regard the ten commandments as merely Jewish! The Jews themselves, with all their blindness and self-exaltation, as being Abraham's children and hence the exclusive heirs of the promises, have not vanity enough to claim that this was exclusively theirs. Their ancient commentators speak of "The Statutes of Adam," and the "Precepts of Noah," which, according to the account of Maimonides were substantially the same with the ten commandments.

Acts 7:38; Rom. 3:2, compared with Deut. 4:8-13, will show clearly enough that the "oracles of God" were the ten commandments. Webster defines the word thus: "Oracle, from *orare*, to speak, to utter, from *os*, *oris*, the mouth." "Oral, pertaining to the mouth, . . . spoken, not written—as oral law, &c."

Josephus applies "oracle" to the ten commandments, and describes it as spoken, "that they might hear God himself speaking to them about precepts which they were to practice: that the energy of what should be spoken might not be hurt by its utterance by the tongue of a man. . . . And they all heard a voice that came to all of them from above, inasmuch that no one of these words escaped them."—B. iii, chap. 5.

The Emphatic Diaglott, Bible Union, Anderson, and others, render "living oracles," oracles given by the living God, and that resembled the living God; a transcript of the divine mind and will." No wonder that the apostle James (2:8) gives it the title, "royal law." Webster defines royal, thus: "Fr. *real*. Lat. *regalis*. Kingly; pertaining to the crown; regal."

This "royal," or supreme law, was not to wax old and vanish away like the ceremonial ordinances; hence it was engraved on stone, to show both its superiority and durability. All this will be readily admitted of every command except the *fourth*. But how can those who are willing to observe the *first*, *second*, and *third* commandments, stop short of the *fourth*? How can those who admit a holy God and his holy name refuse his holy day?

Among those not to be saved, the Rabbis reckon the "*deniers of the law*," and "him who says that the Creator has changed one command for another, and that the law has long since lost its authority, although it was given by God, as Christians and Mohammedans."—*Hilchoth T'shuwah*, c. iii, 8.

The great reformer, Martin Luther, believed in the perpetuity of the law of God.

"Master Jobst, dining with Luther one day [in the year 1541], showed him certain propositions he had drawn up, to the effect that the law ought not to be preached, since it is not the law which justifies us. Luther grew quite angry at this: 'What!' he exclaimed, 'shall our own people, while we ourselves are yet alive, propound such things as these? Oh! how highly ought we to honor Master Philip [Melancthon]

who inculcates with such perspicuity and truth the use of the law. . . . He who destroys the doctrine of the law, destroys, at the same time, political and social order. If you eject the law from the church, there will no longer be any sin recognized as such in the world; for the gospel only defines and punishes sin by reference to the law. If heretofore I, in my discourses, spoke and wrote so harshly against the law, it was because the Christian church was overwhelmed with superstitions, under which Christ was altogether hidden and buried; and I am anxious to rescue pious and God-fearing souls from the tyranny of the conscience; but as to the law itself, *I never rejected it*.'"—*Michaels Life of Luther, Hazlitt's Trans.*, p. 315.

In a letter against the Antinomians, printed in Samuel Rutherford's *Spiritual Antichrist*, pp. 71, 72 (London, 1648), Luther says: "I wonder exceedingly how it came to be imputed to me that I should reject the law of ten commandments. . . . Can it be imaginable that there should be any sin where there is no law? Whosoever abrogates the law, must of necessity abrogate sin also."

Calvin says: "The law has sustained no diminution of its authority, but ought always to receive from us the same veneration and obedience." *Institutes*, B. ii, chap. vii, § 15.

Dr. McCaul says: "How can a man have a just idea of setting the Lord always before him, who thinks that a cunning evasion of God's commandments is permitted?"—*Old Paths*, p. 159.

Alexander Campbell, in his debate with the Roman Catholic Bishop Purcell, says: "It is a poor apology for this expurgation of the decalogue, that it is not so done in the Douay Bible. What myriads, then, through this fraud, must have lived and died in the belief that the second commandment was no part of God's law. It is clearly proved that the pastors of the church have struck out one of God's ten words! which, not only in the Old Testament, but in *all revelation*, are the most emphatically regarded as the synopsis of all religion and morality."—*Debate with Purcell*, p. 214.

Thomas Alexander, writing in the *Religious Telescope*, Jan. 21, 1857, said: "The law written on the two tables of stone is also written on our nature. In the keeping of it, as individuals, and so as families, and as a nation, there is great reward. God not only blesses the day, but he blesses those that hallow it. Let each of us, therefore, as he would see God in peace, keep holy the Sabbath day according to the commandment."

John Wesley says: "In the highest rank of the enemies of the gospel of Christ, are they who openly and explicitly 'judge the law' itself, and 'speak evil of the law;' who teach men to break [*λύσαι, to dissolve, to loose, to untie the obligation of,*] not one only, whether of the least, or of the greatest, but all the commandments at a stroke; who teach without any cover, in so many words, 'What did our Lord do with the law? *He abolished it*.'"—*Wesley's Works*, Vol. i, pp. 225, 226.

William Tyndale, the martyr, A. D. 1630, remarks: "All the whole law is comprehended in the ten commandments. And the ten commandments are comprehended in these two: Love God and thy neighbor. And he that loveth his neighbor, in God, and in Christ, fulfilleth these two; and, consequently, the ten." "Now if any man, that submitteth not himself to keep the commandments, do think that he hath any faith in God, the same man's faith is vain, and is no faith that can justify or be accepted before God."

"Now read all scriptures, and see where God sent any man to preach mercy to any, save unto them only that repent, and turn to God with all their hearts, to keep his commandments." *Doctrinal Treatises*, p. 470.

John Quincy Adams once remarked: "The decalogue, having been spoken by the voice, and twice written upon the stone tables, by the finger of God, may be considered as the foundation of the whole system."

President Mahan in his work on *Christian Perfection*, p. 281, says: "The doctrine of holiness as here maintained, contemplates the moral law as the only rule and standard of moral conduct; and consists in perfect conformity to the precepts of this law."

Charlotte Elizabeth, in a letter to the Bishop of Jerusalem, remarked: "I would to God that our dear brother Ewald could

convince the Christian church that the ten commandments are not abrogated!"

Neander was for the law: "It is no New-Testament idea, least of all a Pauline one, that Christ effected the abrogation of the law by his doctrine." *Hist. Chr. Dogmas*, p. i.

Dr. Adam Clarke, speaking of the law as that which makes known sin, remarks: "And let it be observed that the law did not answer this end, merely among the Jews, in the days of the apostles; it is just as necessary to the Gentiles, to the present hour. Nor do we find that true repentance takes place where the moral law is not preached and enforced. Those who preach only the gospel to sinners, at best only heal the hurt of the daughter of my people slightly." *Commentary on Rom. 7:13*.

Dr. Cummings of England says: "The law of ten commandments is, in its nature, unchangeable and permanent. It was ordained by the supreme Law-giver, as the infallible rule of life, to *all men*, in *every age* of the world, in *all places*, under all circumstances, in *every nation*, and generation of men on the earth. Not one jot or tittle of it was ever abolished, nor diminished, nor altered in the least degree, by the change of dispensation from Jewish to Christian." *Signs of the Times*, pp. 23, 39.

Spurgeon of England says: "No human law-giver could have given forth such a law as that which we find in the decalogue." "There is not a command too many; there is not one too few; but it is so incomparable that its perfection is a proof of its divinity." "The law of God is a divine law, holy, heavenly, perfect. Those who find fault with the law, or in the least degree deprecate it, do not understand its design."

President Humphrey of Amherst College, on the ten commandments, says: "The law has no limitations, and therefore can never expire. It has never been repealed, and as the sacred canon is full and complete, we are certain it never will be. It is, therefore, binding on every one of us at this moment; and will be upon all future generations. No human authority may expunge a single word from the statutes of Jehovah." *Essay on the Sabbath*, p. 24.

Dr. Albert Barnes, in his comments on Matt. 5:19, says: "We learn hence, 1. That all the law of God is binding on Christians. 2. That all the commands of God should be preached in their proper place, by Christian ministers. 3. That they who pretend that there are any laws of God so small that they need not obey them, are unworthy of his kingdom. And 4. That true piety has respect to all the commands of God, and keeps them."

PURITAN FATHERS ON THE LAW.

In the "Confession of Faith," owned and consented to by the elders and messengers of the churches, assembled at Boston in New England, May 12, 1680, chapter 19, we have the following: "This law, so written in the heart, continued to be a perfect rule of righteousness after the fall of man, and was delivered by God on Mount Sinai in ten commandments, and written on two tables; the first four commandments containing our duty toward God, and the other six our duty to man."

"The moral law doth forever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it; neither doth Christ in the gospel *anyways* dissolve, but much strengthen, this obligation."

"Neither are the forementioned uses of the law contrary to the graces of the gospel, but do sweetly comply with it, the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully, which the will of God revealed in the law, requireth to be done." *Mather's Magnalia*, Vol. ii, pp. 196, 197.

TRANSLATIONS OF MATT. 5:17, 18.

None but Christ could change or annul the law of God. Did he do it? Matt. 5:17-19 is sufficient proof that he did not.

Norton translates it as follows: "Think not that I have come to annul the law or the prophets. I have not come to annul, but to perfect. I tell you in truth, not till heaven and earth pass away, shall the smallest letter or stroke pass away from the law; no, not till all things are ended."

Dickenson renders it: "Imagine not that I have appeared to subvert the law or the prophets; I have not come to subvert, but

to establish. For I assure you, Sooner shall heaven and earth vanish than even a single point or particular be taken from the law, till its object be accomplished. Any person, therefore, who shall violate one of the least of these injunctions and inculcate the same to others, will be regarded as the least in the reign of Heaven; but he who shall perform and teach them, will be received as great in the same dominion. For I declare to you that unless your integrity shall surpass that of the scribes and Pharisees, you cannot indeed enter the kingdom of Heaven."

Kendrick's exposition of it is as follows: "Think not there is any such liberty or licentiousness in my kingdom that, to gratify your expectations of it, I will dispense with any of the rules of morality prescribed by Moses, and explained by the prophets. I am so far from any design of annulling them that I intend to teach them more clearly and perfectly than ever they were taught before."

Murdock's Translation of the Syriac Testament: "Do not suppose that I have come to subvert the law or the prophets: I have come not to subvert, but to fulfill. For verily I say unto you, that until heaven and earth shall pass away, one iota, or one letter, shall not pass from the law, until all shall be fulfilled."

The Emphatic Diaglott: "Think not that I have come to subvert the law, or the prophets: I have come not to subvert, but to establish. For, indeed, I say to you, Till heaven and earth pass away, one iota, or one tip of a letter, shall by no means pass from the law, till all be accomplished."

Dr. Geo. Campbell: "Think not that I am come to subvert the law, or the prophets. I am come not to subvert, but to ratify. For verily I say unto you, Heaven and earth shall sooner perish than one iota, or one tittle, of the law, shall perish without attaining its end."

H. T. Anderson's New Testament, of high repute among the Disciples, says: "Think not that I have come to make the law or the prophets of no effect. I have not come to make them of no effect, but to give them their full efficiency. For verily I say to you, Till heaven and earth pass away, one jot, or one point, shall in no way pass from the law, till all be fulfilled."

The Douay, or Catholic, version reads: "Do not think that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For, amen, I say unto you, Till heaven and earth pass, one jot or one tittle shall not pass from the law, till all be fulfilled."

Jurisprudence in New York.

REMARKABLE events in this singular city of ours are framing history before our eyes, with little remark from their nearest and most interested spectators. That spectacles like those daily unrolling in our presence do not notably evoked contemporary criticism is no novel instance in memorable periods in human affairs. It will be for those who write our annals for other times, the Macaulays of coming generations, to display these occurrences in their true perspective.

The pending trial of Stokes for the homicide of Fisk involves a sequence of effects, dramatic and picturesque to the present observer, and grave with immediate and ultimate importance to all individuals and to the State. One of the most noted men of his country and time is slain by a successful rival in the affections of evidently one of the most fascinating women of her class—a class, however, which happily can never touch the tender regard the world is willing to pay to the memory of Cleopatra, nor claim any share of the delicate grace which adorned Aspasia. Nor to the fallen rival, although by the glare of his life and the catastrophe of his death a hero to half the population in a republic of millions, does the wildest flattery ascribe the great courageous heart of Antony or any part of the eloquence and patriotism of Pericles.

It is not, let us observe, on the character or fate of the slayer or slain that the reader needs to linger. The survivor, arraigned for his life puts on trial the tribunal which chose the grand jury that presents the indictment against him. Meantime, the judge presiding at the trial, before whom the grand jury is impeached, is himself contemporaneously on trial, with no chance of appeal, before the highest law-giving power of the State, summoned to answer charges which, if proven, terminate his official career. He has adjourned the Stokes issue

from day to day in order to meet his own impeachers of the higher jurisdiction; the felon has waited that the trial of his judge might go on. Concurrently with this unparalleled exhibition, the magistrate who presided at the choice of the grand jury that Stokes impeaches—the chief magistrate of a municipality of a million people—is also on trial charged with offenses which, if proven, not only terminate his official career, but moreover, consign his person to a felon's cell. Were ever stranger complications evolved in the brain that conceived the marvels of the Arabian Nights!—*The Stockholder.*

THE HARVEST IS PAST.

GREAT God, since thou givest a day of probation, Prolonged for our good, and yet vanishing fast; Oh! shall we reject every chance of salvation, And heedlessly hasten to perish at last? Shall we stand lamenting 'mid sorrow and anguish, Thy mercies rejected and spurned to the last? Oh! shall we take up with the dread lamentation "The summer is ended—the harvest is past?"

In the day of thy judgment, shall we stand before thee, Heart-stricken with sorrow and doomed to despair? Oh! shall the bright radiance that tells of thy glory Devour us as stubble, nor linger, nor spare? Shall we to whom blessings and mercies are given To fit us to dwell in God's kingdom at last, Unfit for earth and rejected by Heaven, Lament as we perish, "The harvest is past."

Great God, we would turn while thy vengeance delayeth, And yield to thy love ere we bow to thy wrath; Oh! list to each sinner who earnestly prayeth, And guide them from folly to wisdom's blest path. So when all the world shall be rocked in commotion, And storms of red vengeance fall fiery and fast, Oh! then may we praise thee with heavenly devotion, And dwell with the saints when "the harvest is past."

O God, our hearts yearn o'er the hosts that surround us, Who tread the dark path and afar from thee roam, Who sigh 'mid the sorrows that sometimes have bound us, Afar from thy presence, from joy, and from home. Lord, send out thy light and thy truth, we implore thee, And hasten thy work, while probation flies fast, Bring hosts of poor sinners to bow down before thee That they may be saved when "the harvest is past."

Thou who art beholding in mercy and kindness, Thy creatures who stray from the pathway of peace, Who grope in their darkness and stumble in blindness, Oh! wilt thou not bid all their wanderings to cease? Oh! lead them to Jesus, whose love shall enlighten And scatter their gloom while time's shadows shall last. Then shall their glad pathway eternally brighten, And shine like the sun when "the harvest is past." —H. L. Hastings.

Effects of Novel Reading.

Too MUCH can hardly be said against a practice so pernicious in its results. As one who has seen and felt its evil influence, I would offer a few words of warning, especially to the young and unsuspecting, against falling into a habit so bewitching, and yet so detrimental to their best good.

The world has become so flooded with light and sensational literature that the young are pretty sure to be ensnared, unless they understand its evil tendency, and have a fixed principle to let it alone. I will try to show some of the evil effects of this kind of reading.

Novel reading acts upon the mind as stimulants do upon the nerves. Stimulation is followed by depression and languor. So the intoxication of the mind is succeeded by a corresponding depression of spirits and disinclination for mental labor. How many fine intellects have been irreparably injured, if not totally ruined, by this fascinating, mind-destroying practice.

Reading merely for amusement weakens the powers of the mind, and renders it incapable of strong concentrated effort. The thoughts are scattered and changeable, and soon weary of continued mental labor. Thus, solid, substantial reading soon becomes distasteful and insipid; the mind is constantly on the stretch for excitement, and will not be satisfied with sober history, or plain matter-of-fact philosophy.

And not only so, but the sober realities of life, the daily recurring duties; the monotonous round of cares, trials, and perplexities incident to this mortal state, seem more grievous and unbearable, after reveling in the voluptuous dreams of the novelist. The blessings so lavishly showered around us by an Almighty hand are overlooked and undervalued. The poor infatuated dreamer is constantly looking ahead for something out of his reach. Like the mirage of the desert, it bewilders, fascinates, tempts and deceives him, but never brings sweet content or lasting happiness.

And this is not all. The judgment not yet matured by experience, is warped and blinded by these false and glaring pictures of life. The inconsistent and exaggerated views of love and marriage, which are engendered by those bewildering romances, is no doubt a fruitful source of many unwise and unhappy unions. Reason and judgment are laid aside; impulse and fancy alone are consulted. The poor victims of a foolish infatuation wake up to find their idols clay, and life a stern reality, without strength or fortitude to bear its ills and sorrows. Pure, unselfish love, with mutual forbearance for each other's faults, they know nothing about. The splendid air castles they built have vanished into air; and so great is their disappointment that they overlook, and forget to be thankful for, the blessings they actually possess.

But the worst feature of all is, the spiritual apathy induced by reading these foolish stories. The mind loses all relish for the Bible, and for sacred things. The moral sensibilities become blunted. The influence of the Spirit of God is effectually warded off. It is impossible for the mind to take hold of the solemn truths of the book of God, and realize them as they should be realized. The mind that has so long fed upon husks, and vanity, and lies, cannot all at once appreciate sober, candid truth; much less can it love to dwell upon the plain, unvarnished facts revealed in the word of God.

As you value eternal life, pass by the chaffy literature of the day. It may seem harmless and fascinating, but it lures to destroy. You may not discover the "trail of the serpent" in those charmingly written pages; but I know that the "bewitching spell" shuts out God, and Heaven, and eternity. I have felt the power of the enchantress, and I know whereof I affirm. The anguish of mind I have undergone, the follies I have committed, the darkness of despair I have been in, in consequence of false ideas received from reading novels when very young, it would be inexpedient if not impossible for me to describe.

Many and severe have been the conflicts to overcome the evil habit since I undertook to be a Bible Christian, and to cultivate a love for, and interest in, the sacred truths of God's holy word. But I am afraid I never shall see and feel so vividly and clearly the importance of the truth as I should if the powers of my mind had not been so perverted in my youth. I regret my folly, and would most affectionately warn the young against falling into the pernicious habit. I feel like a bird escaped out of the snare of the fowler. The providences of God have hedged me in on every hand and kept me from falling into irretrievable ruin. I feel that I am a miracle of God's mercy and providential care.

Dear young friends, I understand the temptations of youth. Satan has many snares for your inexperienced feet. I feel a deep interest in young people. But I can tell you, from sad experience, that the dreams and hopes of youth are vanity. You will never be happy while you are dreaming of earthly good. Life is full of trials and disappointments. Discipline your minds to meet them bravely. Above all things, give your hearts fully to Jesus; he is a friend that sticketh closer than a brother. Upon him you can lavish your hearts' best affections, and secure a friend that will never fail you. He is infinitely worthy the adoration of our hearts. Oh! for grace to love him as we ought.

R. C. BAKER.

A Plea for the Ten Commandments.

"At the present day, the ten commandments are having a hard time of it," suggested a friend recently. It was an odd way of putting it, but the idea is important, and worth considering. Are these old mandates obsolete? Have the tables of the law become fossils? Is it to be deemed a piece of old fogyism to regulate our conduct by the ten commandments?

That young America does not like these antiquated leading strings is sufficiently patent. Money and Fashion and Pleasure are very popular divinities, foisted idly into the place where the first commandment puts the living Jehovah. The good, old precept about honoring father and mother is tabooed utterly in many home circles. The Sabbath is kept holy after a very queer sort of keeping, and in a way that reveals the vaguest and loosest notions of sanctity. "Thou shalt not kill," as interpreted in the New Testament, finds

many violators of whom our laws take no cognizance. And "Thou shalt not bear false witness," is conveniently ignored by many who would be shocked if their Christian integrity were to be directly questioned.

Would it not be well to give these commandments a little more airing in our papers and pulpits? Do they not need re-exposition and practical enforcement? Surely their observance has a very close connection with piety. Indeed, piety is out of the question, without faithful and constant effort to observe them. Yet we fear there are multitudes of professed Christians who have little conception of the binding obligations of the commandments, and are utterly unaware how "exceeding broad" they are. Take this matter of bearing false witness. How fearfully prevalent it is in society. Down-right falsehoods—deliberately uttered lies—embrace not a tithe of the violations of this law of God. Truth withheld is sometimes a worse deception than a direct misstatement. The essence of a lie is not in what is said, but in the intent to deceive. Lying hearts are just as much an abomination to God as lying lips. We may be liars, when every word uttered is the exact truth. We may be liars, and yet say nothing. A look may be a lie. Silence may be a lie. If we make false impressions, with intent to deceive, purposing to deceive, we are guilty of falsehood.

Yet think what trickery, what guises, what shams, what pretense, what withholdings of truth, what flippant misrepresentations, what so-called "white lies," there are in the world! As if a lie could be washed to purity because it concerns a trifle? All lies are as black as the devil, who is the father of them. All liars, unless penitent and forgiven, shall have their part with him who first deceived the woman in Eden.

Yes; let us ventilate these old commandments. They are serviceable yet. If they are "having a hard time of it" in these days, let us see to it that their claims are more faithfully pressed to the conscience and the heart, and they doubtless will be given greater heed. The "go-easy" piety, that makes profession of faith and love, without obedience, is of the garnished and sepulcher sort, full of dead men's bones and all uncleanness. Send the ten commandments sweeping down through our hearts and lives, and many of us might feel, to our hurt and healing, the force of their strong, broad negatives.—*American Presbyterian.*

MORE OF CHRIST.—Those who call themselves Christians need more of Christ. How few, comparatively, who believe upon him grow up to a symmetrical manhood in his service! How few feel that they are called saints—their vision filled with his exceeding beauty—self and sin crucified—like a hymn melodious with joy even amid dark and rugged ways! More of Christ is needed by preacher and people, by the lofty and the lowly, the wise and the unwise. The multitudes who grope in spiritual ignorance, who stagger under their burdens, who shudder with their fears and woes, who are gliding toward terrible vortices in the giddy whirl of business and pleasure, need more of Christ. More of Christ would make that sad home bright, that wavering soul steadfast, that mourning heart glad, that burdened conscience light, would impel to merciful labors that selfish nature, and make those who stand apart in enmity clasp forgiving hands. More of Christ would smite down sectarian walls, strip the covering from the ecclesiastical shams, hush the whine of cant, blow soft winds of refreshment to weary wanderers, win outcasts to the fold, wipe stigmas of exclusiveness and mammon from the church, lead the joyous flock by still waters, and make the desert blossom as the rose. More of Christ is what we all want in our hearts, our homes, our churches, our business, our politics, our schools, our literature, our art, our government—more of his sweet, holy, courageous, sacrificing spirit—more of his patience, his love, his tender appreciation of man. Yea, we want him as our own precious Redeemer, whose blood cleanseth from all sin.—*H. N. Powers, D. D.*

A YOUNG man having put a crown piece into "the plate" in Edinburgh church by mistake instead of a penny, asked to have it back, but was refused. In once, in forever, "Aweel, aweel," grunted he, "I will get credit for it in Heaven." "Na, na, said Jeems, the doorkeeper, "ye'll get credit only for the penny ye meant to gi'e."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 26, 1872.

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

Read the Text.

SEVERAL times the writers for the REVIEW have been requested to open their Bibles and copy from them, whenever they quote texts for publication. This is the only way to secure accuracy, and to save trouble to the editor, printer, and proof-reader. Our oldest speakers, who are most familiar with their Bibles, very seldom write a text from memory for the REVIEW. The Scriptures are so often misquoted that we all are in danger of following erroneous renderings; and sometimes, when we think our memory cannot fail us, we find, on examination, that we have made a mistake of some short word, which may materially change the reading. Let all who write for the REVIEW, either write from the open Bible, or compare their manuscript with the Bible before sending it to the Office.

There is one reason for doing as here suggested which has not, to my knowledge, been referred to directly. They who quote from memory, and therefore often follow popular renderings, are in danger of following popular errors, and of losing much of the beauty and benefit of the texts they aim to quote. Of this I was forcibly reminded, while examining an article in which Rom. 8:28 was given as follows: "And we know that all things shall work together for good to them that love God." Now that word "shall" is an addition to the text, and gives a meaning to the promise quite different from that contained in the Scripture, as written by the inspired apostle. It throws the work into the future; but the text has it in the present.

The lesson I would try to enforce on this subject is this: *Do not overlook present blessings.* Many texts are unappreciated; many promises are suffered to lie concealed, because of a careless reading. We will notice a few.

The text under consideration says, "All things work together for good." But the general opinion on this subject is shown by inserting the word "shall," that is to say, though it is bad for the present, it shall, at some future time, work for our good. But, with this view, it is difficult to maintain that spirit of *confident submission* which more naturally springs from a knowledge of the *present care* of our Heavenly Father in our trials and afflictions. We are very prone to complain, and to think that God has no care for us, because we are suffered to fall into afflictions. And we need just such an assurance as is given in this text, when read correctly, to realize that our God is "a very present help in trouble." Ps. 46:1.

Again, it is written, "Tribulation worketh patience; and patience, experience; and experience, hope." Here again a present benefit of tribulation is recognized. Rom. 5:3, 4. It is an undisputed truth that *exercise gives strength*; and how should patience be exercised without crosses and tribulations? Some think they have much patience while everything goes to suit them; but when trials arise, they declare their patience is exhausted! But not so. The trial makes manifest their spirit, and proves that patience has not yet been developed in their experience.

And this idea is presented again in 2 Cor. 4:17: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Here unbelief manifests itself, saying, *My affliction is not light, nor momentary; it is very heavy, and of long continuance. My trials are so great that they overcome my faith and fill me with discouragement!* Then, surely, your afflictions work *against* you, not for you. But this is not a Christian, but a worldly, experience. What is the matter? There is a qualifying declaration here of which we should not lose sight. The apostle continues, "While we look not at the things which are seen, but at the things which are not seen;" that is, while "we walk by faith, not by sight." Chap. 5:7. It is only when the eye of faith is fixed on the "far more exceeding and eternal weight of glory" that we can realize—can feel that our afflictions are light and but for a moment. When viewed alone, they seem almost past all endurance; when contrasted with a far more exceed-

ing weight of glory, they are light; with eternal glory, they are but for a moment. Compared with eternity, "what is your life? it is even a vapor, that appeareth for a little time, and then vanisheth away." But,

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

Can this be so? Why not? Thousands and millions of years of glory will leave *all eternity* yet before us! What a thought! or rather, whose thought can reach the greatness, the fullness of the promised glory? We shall need eternity to realize the wondrous love of God, and of his beloved Son, in bestowing such glory on sinful mortals. And eternity itself seems insufficient to recount all the wonders of his grace. And if God "spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

James says, "My brethren, count it all joy when ye fall into divers temptations, knowing that the trying of your faith worketh patience." This, then, is also a necessity; and though it may be a "fiery trial," it will but consume the dross and purify the silver. Were there no dross, no fire would be needed to refine. Were we all right, no correction would be required. But in our condition, with our surroundings and dispositions, we should never be fitted for the society of angels, for the purity of Heaven, without trials and crosses.

Said the Saviour, "Blessed are they that mourn; for they shall be comforted." And the mourner says, "If I could feel the comfort, then I could believe in the blessing." But that is not faith. You need not wait till joy takes the place of mourning; "Blessed are they that mourn." The blessing is upon them while they are mourning, and "they shall be comforted." They who walk by sight will not trust the promise for the blessing; they must have the comfort of mind now or they will not believe. But faith is willing to trust and wait; it says,

"My rest is in Heaven, my rest is not here."

It finds consolation in doing the will of God, in crosses, in trials, in affliction, and in sorrow.

Other texts might be mentioned to illustrate the idea herein taught. But why particularize? The whole scope of the Scriptures, the entire gospel plan, is but an evidence of God's willingness to help the weak, the helpless, and undeserving. "Like as a father pitieth his children, so the Lord pitieth them that fear him." And we know that a father pitieth his children most when they are in trouble and affliction. "So the Lord pitieth them that fear him." How easy to suffer and to bear "all things," when we know that they "work for" us, and are the means of making manifest our Father's care!

"Ye fearful saints, fresh courage take;
The clouds ye so much dread,
Are big with mercy, and shall break
With blessings on your head."

J. H. W.

"The International-Communism."

In a lecture under this title, by F. P. Garesche, of St. Louis University, delivered in the Hall of the Mercantile Library of that city, the doings and intentions of that powerful and dangerous International organization are clearly set forth. Mr. G. seems to understand fully whereof he speaks. These things are full of significance for those who are watching the signs of the times. The following are extracts from the lecture:—

"It is not new to the world—not the creation of our generation; it was born in 1789, when men enrolled the long chart on which they said were inscribed the discovered 'Rights of Man.' . . . That revolution was engendered, even as the one that is impending, of profligacy and tyranny, in that previous age of corruption, which was the effect of a tyrant State, wreaking its power upon an enfeebled but protesting church. . . . That revolution, born in blood, arose, shaking its gory locks, and astounding the world as it gazed upon the monster that it had itself engendered, and which it could no longer control.

"In our day, it has enlarged its sphere, multiplied its organizations, and withal, bound them so closely together that it seems already the universal republic which it desires to found.

"The purposes of that *Internationale*—that league of associated workmen throughout the world—of which they tell us there are eight hundred thousand members in this country alone, and from six to seven millions in all Europe and America—the purposes of that *Internationale*, or Communism, are the abolition of all religion, and all individual rights of property.

How do I know it? Because they have told us so. They are no cowards; they dare avow what they strive to maintain. In their infidel congress at Brussels, at Geneva, and in that other of Naples, in their official papers, the *Egalite* of Geneva, and generally throughout the world—London, France, Germany, and America—they assert plainly that they will not have a God who is the God of the rich as well as of the poor; they will not have a religion that speaks of meekness and of suffering; that bids them hold their hands back from the property of those who have, while they themselves have not. They will not hear of virtue; they will not hear of vice. They will not admit any restraints on those passions that are boiling within them—on the greed that seeks its sensual pleasures; on that anger that creates its victim. They have acknowledged it, they have printed it, they have never denied it."

What Is Revealed Religion?

RELIGION, primarily, signifies a system of worship. In those lands where Christianity is recognized, the word is generally restricted to the worship of God. The religion of pagans is, of course, the worship of idols. But when we speak of "revealed religion," we refer solely to the worship of the true God, according to his own requirements, as revealed to his creature, man.

The highest form of worship, and the only true worship of God, is obedience. Without this, all professions are vain, all forms but mockery. When Saul presumed to worship God contrary to his requirement, he was informed that "to obey is better than sacrifice." 1 Sam. 15:22. And Solomon said, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9. The Saviour taught the same thing, saying, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father who is in Heaven." Matt. 7:21. And again, he declared their worship vain who taught the commandments of men, and made void the commandments of God. Matt. 15:6, 9. And all the Scripture shows that the difference between the righteous and the wicked is the difference between obedience and disobedience. 1 John 3:4-8.

The commandments of God were revealed from Mount Sinai, by his own voice, and written by his own finger. That they were so revealed there could exist no doubt; the manifestation of power and glory was so wonderful that not a doubter was left in all that vast assembly. That they were a rule of obedience, is evident from their phraseology: "Thou shalt;" and Moses said of them to the Jews: "which he commanded you to perform." Deut. 4:12, 13.

Alexander Campbell, in his debate with Bishop Purcell, said of the ten commandments, that, not only in the Old Testament, but in all revelation, they were considered the synopsis of all religion and morality. And this is a just remark, for all moral duty is epitomized in them. And all writers on morality, of any eminence, have spoken to the same intent. Webster calls them the *moral law*. And as God is *moral Governor*, they must be the law of his government; and this honor he put upon them by revealing them in person.

But a curiosity in theological literature has lately fallen under my notice. A man in Central Indiana, a preacher among the Disciples, or Campbellites, has for some years tried to render himself famous as a debater; and this seems to be the highest ambition with most of that class of preachers. He has had many debates, and by many of his denomination is considered a man of great ability and power. Some time since, he sent three propositions to our brethren in Howard Co., one of which is as follows:

"The law commonly known as the law of ten commandments never was any part of *revealed religion*."
"A. WALKER."

Whether Mr. Walker meant that the Lord never revealed the ten commandments, or that he commanded them, but never intended that they should be obeyed, is a query. It is doubtful whether he knew what he meant himself. But comment is needless.

J. H. W.
N. Liberty, Ind., March 15, 1872.

WERE we as eloquent as angels, we should please some men, some women, and some children, much more by listening than by talking.

DULL men are to be closely studied. Their qualities, like pearls, lie out of sight, and must be dived for.

"Men Love Darkness."

WHY should men love darkness rather than light? Why choose to be in ignorance of truth which they might know? Why should Christians be so determined that the day of the Lord shall come, upon all, the saint as well as the sinner, as a thief in the night? The antediluvians, though warned, "knew not until the flood came and took them all away." Jerusalem was laid in ruins and the Jews driven out among all nations, because they "knew not the time" of their visitation. They might have discerned the signs of the times, if they would, but they chose to be ignorant rather than repent of their sins. They loved darkness rather than light, because their deeds were evil.

With these examples before them, why should men of these days shut their eyes to the signs of the approach of the great day of the Lord, contending that no one can know anything of its approach? They remember the text that says, "Of that day and hour knoweth no man," but they have no use for the one that says, "When ye shall see all these things, know THAT IT IS NEAR, even at the doors." They are not willing to know that it will be disastrous to them to have that day come upon them unexpectedly. "If therefore thou shalt not watch, I will come on thee as a thief, and THOU SHALT NOT KNOW what hour I will come upon thee."

"The Lord of that servant shall come in a day WHEN HE LOOKETH NOT FOR HIM, and in an hour that HE IS NOT AWARE OF; and shall cut him asunder, and appoint him his portion with the hypocrites." Signs have been given, that the believer may know when the day is near. Those signs have been fulfilled. Do you know it is near, even at the doors? If you do not, you must either deny the historic facts of the fulfillment of the signs, or you are an unbeliever in regard to the most solemn and positive assurance of Jesus. One who professes to believe his sacred word of promise, and does not, is a hypocrite. Such, of course, will have their portion with those of their class.

Why will men deliberately choose to have that day come upon them as a thief, when we are assured that it will be a day of "sudden destruction" to that class, which "they shall not escape"? 1 Thess. 5. Why not choose rather to be of that class to whom the apostle says, "But ye, brethren, are not in darkness, that that day should overtake you as a thief"? Why not choose to be "children of the light"? Why choose to "sleep as the others" (see the German), and be surprised and taken as in a snare? Why choose darkness? Jesus says men love it "because their deeds are evil." This was doubtless true of the people before the flood and of the unbelieving Jews in the day of Christ; but can it be true of professed Christians? Can it be that they are not willing to know that the second advent is at hand, because they are unwilling to forsake popular sins, heed the warning that is being given, and so get a preparation for that day? Is this the reason that they are not willing that Christ should come "in our day"?

The last warning which God has promised in prophecy (Rev. 14:9-12), to be given just before the coming of the Son of Man to reap the harvest of the earth, strongly carries the impression that this will be the case. A warning so fearful implies great danger. There is great danger that even the worshipers will be worshipers of the beast. But for the danger, even to the elect, no such warning would have been promised. But it is promised, and not only so, it is having its fulfillment. And those who know this fact, know also that most professed Christians are very averse to accepting the "commandments of God" of the message. It is being more and more demonstrated that "men love darkness rather than light, because their deeds are evil."

R. F. COTTRELL.

Worthy of Notice.

IN the preface to the History of the Reformation, by J. H. M. D'Aubigne, page 20, in a note of the translator, it appears that a Universal History of Protestantism was written by Theo. A. D'Aubigne, a refugee at Geneva, and published at Amsterdam, in three volumes folio, in the year 1626; and, in the preface to this history, the author bequeaths to his children the task of finishing the work, or of completing the history he had partially traced out, and he actually prescribed to them the spirit in which he would have it performed, thus:—

"I would give them that law which I acknowledge myself; that in seeking the glory of this precious instrument, their principal aim should be that of the arm which has prepared, employed, and wielded it at his good pleasure. For all praise to princes is unseasonable and misplaced, if it has not for leaf and root, that of the living God, to whom alone belongs honor and dominion forever."

Here, then, after more than two hundred years have elapsed from the time of the elder D'Aubigne making this bequest to his posterity, his will is executed in the most thorough and practical manner, by one of his descendants, the excellent J. H. M. D'Aubigne.

To be capable of doing this, it was necessary for many qualifications to become united in the character of the historian, and it was indispensable

ble also that he possess means, and influence, and opportunity, all of which Providence supplied. Who can doubt the hand of God present, to fulfill the will of the elder D'Aubigne?

Another point worthy special notice in the preface to the third volume of D'Aubigne's History, is this: speaking of the nations who have upheld and are still upholding the papacy, he notices the decay of such nations; while such nations as England, and Prussia, and Russia, which the pope has done his best to destroy, have increased in wealth and influence, in the face of the opposition of the papal power; and he utters a prophetic warning, thus: "Here, too, is a lesson for that France with which the author feels himself so intimately connected by the ties of ancestry." "Should France, imitating her different governments, turn again toward the papacy, it will be, in our belief, the signal of great disasters. Whoever attaches himself to the papacy, will be compromised in its destruction." Was not this a prophecy?

JOS. CLARKE.

Adventism—An Anecdote.

It seems that quite a popular feeling or sentiment has obtained that Adventism is a new thing under the sun, a kind of mushroom thing, which, having grown up in a night like Jonah's gourd, is destined also to perish in a night. The following incident may serve to illustrate public opinion, and Bible facts:

Some twenty years ago, while visiting friends in the State of Illinois, the following anecdote occurred. It was a warm and cloudy day in early wheat harvest, a day too wet either to cut wheat, or plow out corn (for Illinois farmers plow corn as late as wheat harvest), that quite a number of neighbors gathered at the house of the friends where I was staying. After talking upon several pleasant topics, the weather, the fine growing crops, prairie farming compared with woodland farming, and, as it was known that I was an Adventist, the subject of Adventism and the second coming of Christ was introduced.

There happened to be present a kind of expounder, a man who had preached, and did even then sometimes preach and exhort. He seemed to take the lead in talking, and appeared anxious to learn what Adventists believed. Thus, perhaps, twenty minutes or half an hour was occupied in discussing the various points of Advent faith, asking and answering questions.

At this point, the conversation slackened, and the elder, as if to recover some lost thought, but in reality the better to secure the attention of those who were listening, stopped, and, looking round upon the friends, and elevating his eyebrows with a very knowing look, as much as to say, I know all about it, turned and said, Can you tell me who first preached this doctrine? He was a shrewd man, and all this time he had been asking questions, not for information, but to make a telling thrust against what he believed a modern heresy. He seemed to think that only one answer could be given to the question, viz., William Miller.

But another answer could be given. William Miller, it is true, preached the doctrine of the second personal advent of Christ, yet he was not the first. And hastily passing over in my mind, the facts that John Wesley, Martin Luther, all the apostles, and New-Testament writers, the Saviour, and all the Old-Testament prophets, had preached this doctrine, my mind rested on Enoch, the seventh from Adam. And my countenance, if not my words, may have betrayed the satisfaction that I felt in answering him, Enoch, the seventh from Adam, I believe was the first to preach this doctrine, as we read in Jude 14, 15: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all the hard speeches which ungodly sinners have spoken against him."

The reply that he made, "Oh! well, I know, I know that," could not relieve him from the embarrassment under which he was placed by the unexpected answer that was given. And it seems a matter of great surprise that so many who have the Bible, and read it almost daily, should be so ignorant of its teachings, and so prejudiced against the doctrine of the second personal advent of Christ, and those who advocate it, as to associate them with every modern humbug, Mormonism, Spiritualism, Free-loveism, &c. Indeed, no doctrine contained in the Scriptures is more plainly, positively, and fully taught, than that of which we are now speaking; yea, the entire volume of prophetic truth may be divided into two grand divisions, viz., those prophecies that pertain to the suffering of Christ, and those that speak of the glory that should follow. The sufferings of Christ cover the entire period of his incarnation, humility, and death. The glory that should follow contemplates his resurrection, his ascension to the right hand of the Father, and his coming again in the clouds of heaven, with power and great glory, to reward every man as his work shall be.

And many of those same prophecies that speak of his humility, speak also of his exaltation. And how any one having, and reading

and professing to believe, those scriptures, can ridicule the doctrine of Christ's second advent to earth, is a most unaccountable mystery.

E. GOODRICH.

Astonishing Stolidity.

It must be a matter of astonishment to any one of medium moral susceptibility, to hear the claim that it makes no difference whether we obey God, or choose a way of our own instead of what he has expressly appointed. Still, wherever we go we hear men say that they cannot see why any day religiously observed will not perfectly answer the demands of the fourth commandment. My answer to this is, that if God has only required one day in seven, doubtless they are right, any one day being as good in all respects as any other. But if God has himself appointed the day, no substitution of our own can answer the demand.

It is hard for me to see how so large a license can be perfectly acceptable in regard to the divine law—a license that could not be tolerated for a moment in respect to human laws and requirements. Should a person be cited to appear before a court upon a certain day, no one would think that the particular day was of no consequence, or that any other day would answer the requisition just as well. A person claiming this would be thought insane or decidedly lawless. Yet the first official of a Canadian township recently told me that he could not see for the life of him why any one day kept as a Sabbath would not equally answer the requirement of the Sabbath law. To inform him that God had appointed the day, sanctified it, set it apart as a sacred memorial of his rest on that day from the work of creation, seemed not to break the crust or make any impression.

In speaking of memorial days I claim that an event is memorialized by the observance of the very day on which the event happened. If we are to commemorate the resurrection of Christ by the observance of a day, it should be the day on which the resurrection took place. If we would commemorate the Sabbath day, i. e., the rest day of God, we should observe the very day on which he rested. No other day of the seven can be his rest day, for he rested on no other than the seventh. To my Canadian friend who thought differently, I propose that he should celebrate the Queen's birthday on the fourth of July, instead of the twenty-fourth of May. Her Majesty would not think herself very highly honored by the change. Neither is God honored by attempting to change the day of his Sabbath.

R. F. COTTELL.

Self-Denial.

"THE abuses of the stomach, and gratification of appetite, are the fruitful source of most church trials."—*Testimony No. 13*, p. 66.

The above I copy because it is an important point to be considered, in church difficulties; and if properly considered in time, would no doubt prevent church trials.

The author further states the case thus: "Those who eat and work intemperately and irrationally, talk and act irrationally. An intemperate man cannot be a patient man. It is not necessary to drink alcoholic liquors in order to be intemperate, &c." p. 66.

Please turn to this page and read what is further said in reference to this subject. It should be written upon the heart, and it should be carefully practiced. It is worthy of our most earnest attention.

Is it possible that sensible men and women are gluttons? Are we some of us so foolish as to let appetite lead us into Satan's snares, lead us away from God, the giver of every gift?

Certainly, the above quoted remarks are timely; but shall we heed them in time? They are earnest; shall we be earnest in heeding them?

Not all offend in this silly, foolish vice; but it is to be feared that many do. Let us all awake to lessons of self-denial. It will pay to deny self, and be temperate, whether you are saved or not. Temperance is a virtue which pays its way right along. So does every virtue.

BREVITIES.

It is well to value our gifts; if we do this, we shall follow them with our tears and prayers. Religion is opposed to recklessness and waste. It never gives prayerless alms.

He who withholds justice and alms because he is poor, must not complain if poverty should increase his burdens.

Parents, who neglect to control their families, will probably themselves, sooner or later, be controlled by their children.

Sinful pleasures, at first, are viewed as chains of gold; but afterwards, they become cables of iron.

Mankind are forgetful: they have forgotten their Creator, and they have forgotten his law: and, wonderful to tell, they have so far forgotten history that most of our race ignore or deny the only authentic record of Jehovah's work. They deny the record of the deluge, and ridicule those who do believe.

In fact, romance is generally preferred to history by the reading public: history is regarded as dry and insipid; and the hero of the latest

novel is far more prominent than any of those ancient worthies who sealed their testimony with their own blood. Such being the case, it is not strange that facts are forgotten.

No amount of zeal, or good works, can make up for lack of pure and holy Christian love.

JOS. CLARKE.

Two Extremes.

ONE extreme is to believe that God will do all the work of sanctification for us without our co-operation; another extreme is to take the work of overcoming in our own hands, without giving God a chance to work for us. The first extreme leads some to spiritual idleness, and those who hold to it cannot expect to progress in holiness. The latter extreme leads others to overact and worry and chafe in taking upon themselves burdens that God and others should bear, and tends to discouragement. Both of these extremes deprive many of the help that they must receive from God to overcome. God cannot help a lazy person; for whatever he does for us is to help us work out our salvation and perfect holiness. Neither can he do much for those who depend mainly upon their own efforts. Such are inclined to walk by sight, and not by faith, and lean upon a broken staff which cannot hold them up.

Oh! let us while doing all we can to perform the work God has assigned us, give our fellow-creatures a chance to get an experience for themselves in doing what God has for them to do, and give God and his Holy Spirit an opportunity to do for us what we cannot possibly accomplish in our own strength. If our burdens are too heavy for us, and we feel we are being crushed under their weight, let us cast them on the Lord, and he will sustain us. To do this, we need to learn of Christ, who was meek and lowly in heart; and the promise is that we shall find rest to our souls.

Oh! why drag and grope our way in weakness, folly, and darkness, while God has an exhaustless supply of strength, wisdom, and light, for us. Why not rather give God an opportunity to manifest through us the unbounded riches of his grace to our best good and to his glory?

D. T. BOURDEAU.

THE BIBLE FULL OF PROMISES.

PROMISES of life eternal,
Of a crown that never fades,
Of a kingdom full of glory,
Which no sorrow e'er invades;
Of a city all transparent,
Glittering with gems and gold,
Where, on every side for entrance,
Massive gates of pearl unfold.

Promises of meeting prophets,
Martyrs, and that host of old,
Who endured earth's sore afflictions,
And whose names were all enrolled
In the book of life—to meet them
Clothed in robes of purest white,
And with them in that new anthem
Of deliverance unite.

—Sel.

The End at Hand.

IN a stirring little tract, "The End at Hand," based upon these words of Christ, "And this gospel of the kingdom shall be preached in all the world, for a witness to all nations; and then shall the end come," are the following paragraphs, relating to the wide diffusion of the advent sentiment.

G. W. A.

"Surely God has surrounded this last message of gospel truth with many divinely appointed tests, and scriptural proofs of its heavenly origin and final triumphant fulfillment. It has made its circuit around the earth, witnessing to all nations, by incontrovertible proof, that their time to rule this world is nearly ended, and that a Prince of heavenly birth is about to take the universal throne and reign in righteousness forever.

"The people of Europe, Africa, and America, have heard the assuring utterances that the end is at hand. The Orientals, far toward the sun-rising, Chinamen, and Japanese, have heard the startling sound of coming judgment.

"Its Heaven-commissioned messengers, pale with a sense of awful responsibility, have tremblingly gone forth from the shepherd's fold, the blacksmith's anvil, the statesman's hall, and the theologian's sanctum, unitedly to proclaim, in the name of the carpenter's son, a speedy change of earth and earthly scenes. Then Armageddon's battling legions shall sink beneath war's last reddened wave, and death's charnel-house open, as the sainted hosts come forth, clad in royal robes of heavenly splendor.

"Its sweet tones of promise, and thundering notes of warning, have mingled, as they rolled through palace and temple, over snow-capped mountains and sunny plains, amid palm branches and olive groves, warning alike kings and slaves, thrilling the heart of this generation with glorious hope and terrible fear. It bears the seal of Heaven's court, stamping the impress of divine assurance upon every righteous forehead.

"O swift-winged angel, carrying the last message of mercy to every nation and kindred, still mercifully hover over us, and send forth the mighty truth, 'The hour of his Judgment is come!'"

Carelessness of Health.

CARELESSNESS of health is a common and crying sin. It is not merely a misfortune—it is more than an evil—it is a great and terrible crime. Sickness imposes burdens upon the race greater than we can estimate. Not only do loss of time, labor, and money, with poverty, want, orphanage, and distress, result from sickness; but despondency, murmuring, repining, and complaining, with bitter and selfish thoughts, perpetually spring up from physical disease.

Health and happiness are nearly related to each other. When one is lost, the other frequently departs. Hence health, as well as happiness, is a Christian duty, and this is none the less important because it is so little understood. Ignorance of this duty leaves men to pursue, without restraint or hesitation, such courses of imprudence, indulgence, and excess, as, with all the certainty of mathematical sequence, lead to infirmity, imbecility, bodily disease, and premature dissolution.

Sickness is the result of sin. It may be personal or ancestral sin; it may be sin in ourselves or sin in others around us; it may be something which we can or cannot avoid or remedy; but the root of all sickness is sin in some form. When there was no sin, there was no sickness; and in the new world, when sin is ended, pain and sorrow will flee away. All unrighteousness is sin. Sin is lawlessness; it is the spirit of insubordination to wholesome rule, which defies authority, and indulges in forbidden things. And from inordinate appetites, unbridled lusts, excessive labors, imprudent exposures, and various infractions of physical and mental laws, through passions, stimulation, or uncontrolled desire, the human constitution is unbalanced and undermined, and the result is disease; the end, death!

Such self-imposed infirmities are disgraceful to men, and dishonorable to God. It is a disgrace to a man to unfit himself for the highest possibilities of his nature, by gluttony, by intemperance, by sensuality, or by any excess. It is a dishonor to God to abuse and dishonor the workmanship of his hands, and render it unfit for use.

The glory of a workman is in the perfection of his work. A watch continually out of order, and requiring perpetual repairs, disgraces the man who made it and palmed it upon the world. A machine which does its work improperly, and requires constant tinkering, is a disgrace to the inventor who drafted it, and the mechanic who constructed it.

A healthy, vigorous, upright, noble man, "so fearfully and wonderfully made," and fulfilling all his various functions and duties with celerity and ease, is an honor to that Creator whose wondrous power has formed so goodly a frame. But a sickly, wretched, disordered, distorted, murmuring, repining invalid, is a reproach to Him in whose image man was created.

Much of the disease and pain which afflict mankind is the result of the sheerest carelessness. It is easily avoidable, and hence it is wrong. An ambitious boy tries to do the work of a man, and is praised for it by greedy and heartless employers, who, for a few hours' labor, allow him to make himself a wretched, life-long invalid. A young girl exposes herself to wet and cold, and prides herself on her bravery and courage; but long years of pain and feebleness, and the sorrows of a ruined and shipwrecked life, teach her how foolishly she has cast away the glory of her strength. A sudden strain, a needless exertion, a hard day's work done through seeming necessity or faithlessness or parsimony, often lays the foundation for years of distress, which only terminate in the quiet of the grave.

An aged person, with life enough to last a score of years with careful usage, in some hasty effort, or special labor, breaks down in a day, and goes with all his ripe experience, wise counsel, and life-long care, to his death-bed and his grave, in an effort to accomplish some trifling matter, or save a few shillings of expense.

Such carelessness of health is a crime. To be dependent on others when we should be strong and support the weak; to be sick and burdensome when we should be full of health and helpfulness; to spend our days in sadness and repining, when our lives should be full of strength, and joy, and courage; to come to the grave in our brown hair, plucked from life like fruit unripe, instead of like a shock of corn fully ripe, crowned with years and full of blessings; and to do this by our own sins, and fault, and carelessness, surely this is a grievous crime. And yet thousands are thus guilty every day, and many of them are persons whose years should have taught them wisdom.

Let Christians consider that life and strength are a God-given, holy trust. Let them beware how they trifle with such priceless treasures. Let them cherish life and improve it as a heavenly favor, that it may be well with them, and that their days may be long upon the earth.—*The Christian*.

THE Christian who has put aside religion because he is in worldly company, is like a man who has put off his shoes because he is walking among thorns.

A MAN proves himself fit to go higher who shows that he is faithful where he is.

RICH AND POOR.

I SAW a poor man enter where
The worshippers of God were seen.
His garments cheap and worn threadbare,
Yet all was tidy, neat, and clean—
I saw him take a lonely seat,
And worship at the Saviour's feet.

I saw, hard by, a family,
Dressed out in satin, silk, and gold;
Their look was haughty, proud, and high,
Their gait was very stern and bold—
They scarcely deigned to look that way,
So poor was he, so rich were they.

I looked again by faith ahead,
And saw "the great white throne" on high;
I saw the living and the dead,
All hastening to their destiny:
The rich and poor were in that host,
And some were saved and some were lost.

I saw the man who, years ago,
Was dressed in tinsel, silk, and gold:
But, oh, how changed! how full of woe!
What anguish did his looks unfold!
His lofty airs were fled and gone,
He stood a wretch, unsaved, undone.

I saw the poor man clad in white
Stand with the glorious seraphim;
Angels that glow in realms of light
Were not ashamed to be with him—
Oh! who would not prefer to be
A sinner saved, though poor as he?

—Sel.

Progress of the Cause.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again, with rejoicing, bringing his sheaves with him.

Iowa.

My first meeting after my last report was at Lisbon. The going was such that we had a comparatively small attendance. Our meetings were interesting, and the Lord gave freedom in speaking. The main object of my appointing meeting there at this time was to settle, if possible, a trial of long standing before I left this field of labor. It had been working for a long time against the union and peace of the church, so there was but little real love in the church. It should have been attended to long before. I have found that such things, left a long time untouched, work most effectually against the good of the church, and, where suitable help can be obtained, I think it far better that they be attended to seasonably. The longer they stand, the more difficult they become. In this case, it was found that little things, which were unworthy of more than a passing thought, had been sufficient to cause alienation of feeling enough to seriously threaten the very existence of the church. It is a shame that such things must be said.

By the death of his father, Bro. Mitchell is once more left free to go out to labor in the cause. We hope he will soon give himself to the work. This is one of the oldest churches in the State. Its membership has become very small, and, if a few more move away, there will no longer be a church left.

The following week, held meetings at Mt. Pleasant. The attendance of the church was good, but there were few from abroad. Our meetings were profitable. Monday and Tuesday were devoted to re-organizing the church. This step was necessary, because it was impossible to tell who were members by the former church record, and because of the peculiar condition of things existing in the church. Bro. Canright happened in with us for a day, and his testimony was a help to us. We tried to set the objects to be accomplished by organization before the brethren and sisters clearly, and the necessary steps to it also, that real union might be the result. On Tuesday, the organization was carried forward. Our numbers in figures, on paper, will be much less than before, but our real strength we think will be greater. We shall number twenty-five or thirty when all have joined who live in this vicinity, some of whom could not be present. Bro. Jacob Hare was unanimously elected elder, and Bro. Fowler, clerk and treasurer. If there are others who live at a distance, who have formerly been members of the previous organization, and who desire to be members of this, they will make it known by writing to the elder of the church. We can now report a united church in Mt. Pleasant.

Our meetings at Brighton commenced March 29. The community at B. have been considerably excited of late, caused by the labors of Mr. Goodenough, the surviving laborer of the company who went out with Elds. Snook and Brinkerhoof years ago. This company were rather unfortunate in their original leaders. They had three ordained ministers in this State at first. As these all became Universalists, and none were ordained by them to take their places, they have no ordained laborers, so far as I know, left here to carry on their work. But Mr. G. came over from Wisconsin just in time to save their cause from the disgrace of being left with no laborer in the field; and though not ordained to the work, yet he has been making efforts here and there to keep their spirits from entirely dying out. They have others licensed, but, so far as I know, they have improved their time by staying at home. They maintain an organization at Marion, and keep up meetings. I know of no other place, but one, where they keep up Sabbath meetings in this State. There were

several others, as Laporte City and Fairfield; but these are dried up.

I learned of Mr. Goodenough's arrival in Brighton soon after it took place, and, had I thought it advisable, could have been there very soon. But as that church had received much labor for the last three years, I thought it would be better to wait awhile and see if they had any real faith in the doctrines in which they had been instructed; and as there was an element hanging on the outskirts of the church with some sympathizers within who had much fault to find with all that was done by the church, I expected Mr. G. would pick these up, and thus cause a separation between us, which I thought would be a benefit to the church. It worked just as I expected, and I am well pleased with the result. And although I expected some honest souls would be befogged for a time, yet I felt satisfied that all such would ultimately see things in their true light, and probably be benefited by the operation. In this I have not been mistaken.

Mr. G. came there, and, as usual, went to our Sabbath meetings and expressed his great regard for the commandments, &c. After awhile, of course, Mr. Carver's book was introduced, the main animus of which is to make it appear that Bro. and sister White are liars and deceivers. This is one of the manifestations of that peculiar love they have for us as a people, to show that those who have labored and suffered most to build up this cause are utterly unworthy of confidence. Then he went on to show that our applications of the three messages and the sanctuary question were all wrong. So the special work in which we have been engaged for the last twenty-five years is all a delusion, and we are deceiving the people; and of course these very men who are engaged in this work of trying to make it appear that we are teaching error, got their knowledge of the Advent doctrine from this, which they now tell us is deception, as most of them were once S. D. Adventists. And yet many of these very ones are willing to remain with us in church fellowship, if we will permit them. They are willing to fellowship us, who, they say, are led by deceivers, and teaching a deception.

As near as I could learn from the friends of Mr. G., he teaches that the first message of Rev. 14 commenced at the first advent. So the hour of God's Judgment commenced then. His second, commenced in 1798, and the genuine third message is now being preached by Mr. Goodenough! How long this will remain their position, or how many of that party hold this view, I know not. It is not safe to count very much on this point, judging by the past. It may seem a little strange, to those who understand their position, that the two-horned beast came upon the stage of action many centuries ago, but that the third message, which is a warning against the work of the two-horned beast, should have been delayed so many centuries, till Mr. G. came upon the stage of action.

I understand that Mr. G. organized a church of nine in Brighton. I think a few others may join, but not many. His outside interest is nearly dead. Their efforts there have made many see the importance of our work as never before, and many believe the testimonies stronger than ever. In short, I am very glad that Mr. G. made his visit to Brighton. It accomplished good in some directions which had puzzled me very much to bring about. They can do nothing against the truth, but for the truth.

I feel very well satisfied with our meetings at B., and trust those who still cling to the old landmarks will remain firm and be faithful to God, that we may be permitted to meet in the kingdom of God.

GEO. I. BUTLER.

Mt. Pleasant, Iowa, March 11, 1872.

Michigan.

SINCE my last report, I have labored some in Tuscola Co. Nine have embraced the Sabbath; but the mass have more interest, for the present, in lumbering, than in the truths that are to prepare them for the future world.

I commenced meetings at Six Mile Creek, Shiawassee Co., Jan. 28, and held twenty-nine meetings. Closed Feb. 25. Eight have embraced the truth so far as presented. Others are interested, and are reading our works; at a proper time, doubtless, these will unite with the Chesaning church. Bro. Milk was with me a few days in this place, until the sickness of his parents called him East. Our congregation averaged about forty-five. Soon after our meetings commenced, an opposition meeting was started in an adjoining district. We also had the influence of two quarterly meetings, two donations, two weekly lodges, neck-ties, masquerade, and the excitement of a man being shot, to contend against. Thus, the minds of the people being kept continually in excitement, it was hard to get them to see the force of the truth. The days of peril are days of fun to them.

One old professor being asked if he was going to the meeting that evening, said that he had run and played so hard the night before at a social, that he was so lame and tired he could not come; thus making the words of Paul true in his case: "Lovers of pleasure more than lovers of God."

Sabbath, March 2, I was at Orleans. Two new ones have taken hold of the truth here.

Sabbath, March 9, I spent again with our

new friends in Shiawassee. Found them all steadfast. The minister of the place had been circulating a tract written by G. W. Bailey, against the Sabbath; but thus far it has had a tendency to confirm those that have started, and to stir up an interest in others. They cannot believe yet that the ten commandments are abolished.

While reading that tract, my mind was called out on the many arguments that have been given in the past by others, why the Sabbath is not binding now, and the argument held, by the writer's brother came up: the world being round, and continually moving, therefore we can't all keep the same day. But according to that tract, in the world to come we shall not be troubled in that way, as the world then will evidently be flat. On page 18, in arguing to destroy the identity of day, he says, "But we are told there are months there, hence weeks and days; for John says, when speaking of the tree of life, that it yielded her fruit every month." It says it yielded (not shall yield) her fruit every month, i. e., back in Eden; and that the leaves of the tree were for the healing of the nations, not shall be. There will be none sick in the world to come; but it was intended for medicine back there. It only identifies the tree." He is willing to throw away the fruit and healing leaves, to get rid of the day. But on last page, we are invited to keep the commandments of God, that we may have a "right to the tree of life." What a privilege! a barren tree (according to his interpretation) without leaves, or fruit.

But let us test his text as applied back there. And that the leaves of the tree were for the healing of the nations, "back in Eden." But back in Eden there were no nations to be healed. None there but Adam and Eve, and they needed no healing till after sin entered, and as soon as sin entered, they were driven from Eden. Therefore, none ever have been healed in the past.

Conclusion: if true, the tree of life was created in vain. But no, that cannot be. John says, Rev. 2: 7, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God;" and this promise being to the overcomer, and for the future, we will press on and try to keep his commandments, feeling that if we can get there, that there will be an abundance of fruit on that tree, and it will yield its fruit each month.

P. STRONG.

Chesaning, Sag. Co., Mich.

Maine.

FROM Jan. 16 to 23, I was holding meetings and visiting in the vicinity of Patten. Some that embraced the truth during our tent meetings last summer are firm; others are not so decided and faithful as they should be. It will not do for people to commence to keep the Sabbath, and stop there. Nothing short of a thorough change of heart, and a reformation that will change all our wrong habits of life, is going to answer. We are getting near the closing up scenes of probation, and what a sad thing it would be at last to find we had made a mistake.

Jan. 27, 28, held meetings at Dyer Brook, and obtained eight subscribers for the *Youth's Instructor*, one for the *Health Reformer*, and six for the REVIEW. Money is scarce, or I could have obtained more. A number in this place are convinced that we have the truth, who have not, as yet, taken their stand with us. May the Lord help them to take up the cross and obey the truth.

Feb. 3, I commenced meetings on Shin Pond road, about three miles from Patten village. I remained in this place, holding meetings and visiting from house to house, until the 14th. Some new ones commenced to keep the Sabbath, and others are interested. Seven subscribed for the *Youth's Instructor*. The 15th, held a meeting in Sherman, and the 16th, returned home, after being absent almost five months.

J. B. GOODRICH.

Hartland, Me., March, 1872.

Wisconsin.

SINCE my last report in February, I have labored as follows:

Preached one discourse at Bro. Thurston's school-house. There has been a protracted effort made there by the United Brethren. They, of course, opposed the law of God, but without success, as two more have commenced keeping the Sabbath since, and others are reading, and becoming convinced. Sunday, March 3, went to hear a rebutting sermon by Mr. Bartlett, who has, for eighteen years, until recently, been a Sabbath-keeper. He now claims to have had new light. He rejected the visions some time ago, and I fear his history will prove (like that of many others who have rejected them) that he has been fighting against God. We were not a little pained to see him opposing God's Sabbath among the same people where he had been advocating it for years. After a labored effort of two hours, he said we ought to keep one day, and, that he rather keep the seventh day, and intended to keep it. We are sorry for him, and shall look forward to the time when he shall confess his mistake.

Preached two sermons four miles from Plainfield, where there are five Sabbath-keepers. Had good attendance, and attention. Several

there believe the truth, but are halting. March 8, had an appointment at Grand Rapids. Could not fill it, there having been a heavy storm, drifting the roads full of snow. The Rapids is an important place. I shall commence meetings there the coming week. The people have offered to pay expenses, and furnish hall and lights.

We have many warm friends here. Many believe the truth, and are ready to support it. There have been some hundreds of dollars offered towards building a church. I have been thinking of raising what we can, and trying to build a meeting-house. May the Lord direct.

There are calls for labor in every direction. I never felt more the great importance of a close walk with my Master. Let me say to all my brethren and sisters, Let us try to prepare for the last great struggle.

DAVID DOWNER.

Plainfield, Wis., March 11, 1872.

Clinton Co., Mich.

MY last report was from Green Co., Ind., where I held a very interesting series of meetings. Since leaving there, some more have united with them in keeping the Sabbath.

I came to this place after spending two weeks at Pottsville with Bro. Lane, where he has been having very interesting meetings. I have continued here four weeks. My meetings were not very largely attended, but there seemed to be a considerable interest on the part of those that came. Some have expressed a determination to obey the Lord by keeping his commandments. I still look for others. May the blessing of the Lord attend the few here, and impress the minds of the undecided.

E. BRACKETT, JR.

Sandyville, Iowa.

By special request, I met with the church at Sandyville, and commenced meetings Wednesday evening, Feb. 21, and continued over the following first-day, holding, in all, nine meetings. Those who attended were much benefited. The meetings were solemn and heart-searching. It seems to me that, with many of our people who have been in the truth a long while, and have had much light, the spirit of present truth and real vital religion is at a very low ebb. What will arouse this class? The most heart-searching preaching seems to affect them but little. Will they not have to make individual efforts to seek God for themselves, and not wait for some compelling power to move them to action? If churches that have sunk down into a low state will, at a season of the year when they can, set apart a week or two and meet together, and pray for and exhort each other, and seek God individually for themselves, they will secure a benefit that they would not get by depending on a minister's stirring them up to action.

I was happy to meet here Bro. Harvey Morrison, who has retired from the field for a time on account of poor health. His health is much improved, and I pray that he may be strengthened so as to soon go forth into the great harvest field again. The help he rendered in this meeting was much appreciated.

I went from here to Brighton, where Bro. Butler was to hold his last meeting in the State, for a time. This was a very important meeting, and God gave his servant great freedom in exposing the deceptive nature of the work that had been troubling them for a few weeks in the past, and also in bringing out those truths applicable to the occasion.

H. NICOLA.

Kent Co., Mich.

BRO. CORLISS and myself have just given a course of lectures at Courtland, Kent Co., with some reasons for encouragement. Some have said they were going to keep the Sabbath. May they see the danger of delay, and make haste, as did the psalmist, to keep the commandments of God.

The friends here, after seeing that we were trying to do good, kindly invited us to their homes. Bro. I. Olmstead was with us some of the time.

By invitation, I commence a course of lectures at Kenossee, St. Clair Co., March 17.

ALBERT WEEKS.

E. O. UNDERHILL writes from Clinton Co., Mich.: The way grows better and brighter all along. Praise God for the wonderful way in which he has led me. I am thankful for the truth, for its soul-saving principles, and its doctrines of non-conformity to this world of sin. May God help us all, as a people, to keep bright fires on our hearts' altars, that they may be beacon lights to guide others to the truth.

BRO. F. E. MOREY writes that he has given twelve lectures in St. Clair Co., Mo., with a full house, and a good degree of interest.

HE that thinks he hath no need of Christ, hath too high thoughts of himself; he that thinks Christ cannot help him, hath too low thoughts of Christ.

N. Y. and Pa. Conference Tract and Missionary Society.

A GOODLY delegation of brethren and sisters from different parts of the State met according to the call in the REVIEW, for the purpose of organizing this Society.

Bro. Haskell was present, and rendered efficient aid. It immediately appeared that a very important question to be considered was the proper course to be pursued in relation to tract societies already existing in different localities in the State; and, after prayerful consideration, it was deemed advisable by all present, in order not to require any to pay a second membership, and yet furnish funds for immediate use, to raise by donations an amount equal to the number of memberships in these several localities, by virtue of which, the members of the local societies shall be considered as members of this society.

The constitution of the society in Michigan was adopted, with some amendments, adding to article III, as the object of the society, to find homes for widows and orphans; and defining the duties of officers.

The Conference was districted as follows, viz.:
1. Niagara, Orleans, Monroe, and Erie Counties.

2. Oswego County, except the towns of Orwell and Boylston.

3. Jefferson County, with the towns of Orwell and Boylston.

4. St. Lawrence and Franklin Counties.

5. Essex and Clinton Counties.

6. Warren, Washington, and Saratoga Counties.

7. Madison County and vicinity.

8. Oneida, Onondaga, and Cayuga Counties.

9. Chautauque and Cattaraugus Counties, and adjacent brethren in Pa.

10. Alleghany County, and Potter County, Pa.
11. Chemung and Steuben Counties, and Tioga Co., Pa.

The following persons were chosen as officers of the society. President, J. M. Lindsay; Vice President, B. L. Whitney; Secretary, Harmon Lindsay; Treasurer, E. B. Gaskill. Directors: District 1, Stephen Craig, 2, P. Z. Kinne, 3, S. N. Walsworth, 4, A. H. Hall, 5, I. N. Russell, 6, M. S. Tyrel, 7, S. I. Abbey, 8, P. Z. Kinne. Districts 9, 10 and 11, not being represented, no directors were appointed, but were left to be appointed by the president.

The time and place of the first general quarterly meeting were left with the president to appoint. Donations were liberally made to the funds of the society. Bro. B. L. Whitney was appointed as a general agent to look after delinquents on periodicals, outside of the society districts.

In addition to the regular business of the meeting, a recent testimony from Sr. White was considered, some hearty confessions made, and the following resolution unanimously adopted:

Whereas, The Lord has seen fit in his providence to notice us again, in a testimony from his Spirit, pointing out our condition as a State, and also the wrongs of individuals, therefore,

Resolved, That we acknowledge the justice of the reproofs given, and that we express our gratitude to God for the light received, and our confidence in the instrument he has chosen to do this work.

The meeting was characterized by great unanimity of feeling and action, the time was very diligently employed, and all felt that this movement is to mark a new era in the cause of present truth.

We feel especially grateful to Bro. Haskell, under God, for his great interest, faithful labors, and wise counsels, in connection with this enterprise in our Conference.

The meeting adjourned Monday morning, March 11, 1872, *sine die*.

S. N. HASKELL, Pres.

S. B. WHITNEY, Sec.

Kirkville, N. Y.

Missionary and Tract Society of the Vt. State Conference.

IN accordance with the call in the REVIEW, a general meeting was held at Bordoville, Vt., Feb. 18, 1872, at 9½ A. M., for the purpose of forming a Missionary and Tract Society for the S. D. Adventist Conference of Vermont and Canada East. Meeting called to order by the President of the Conference. C. W. Stone was chosen Secretary, *pro tem*.

Some time was occupied by Bro. Bourdeau in stating the object of the meeting. The Constitution recommended, with remarks and directions, in REVIEW, No. 6, present volume, were read by the Secretary, after which, further remarks were made by Bro. Bourdeau on the object and workings of these societies. Then, on motion, it was unanimously

Voted, To form a Missionary and Tract Society for the Vermont Conference, and to adopt the Constitution recommended, which was taken up, article by article.

At this point, all present who could be recommended by a church of Seventh-day Adventists were invited to pay one dollar to become members of this society. Nearly one hundred persons promptly presented themselves, most of them of Franklin County. On motion, these persons appointed Brn. A. Stone, H. N. Austin, and E. Kellogg, a committee to nominate the officers of this society. It was suggested that the Confer-

ence be divided into five districts, and that the Executive Committee consist of five.

Letters from the churches at Jamaica, Stowe, and Irasburgh, which churches were not represented by delegates, were read.

AFTERNOON SESSION. The Nominating Committee presented their report, whereupon the following officers were elected: President, A. C. Bourdeau; Vice-president, L. Bean; Secretary, C. W. Stone; Treasurer, M. N. Cross; Executive Committee, Lewis Bean, S. H. Peck, T. Purdon, and E. Kellogg.

The subject of districting the State was taken up; it was decided by vote to leave it to be done by the Executive Committee.

By the decision of the committee, the Conference was divided into the following districts:—

1. Enosburgh, Berkshire, Richford, and environs.

2. Irasburgh and Sutton, Vt., Compton, P. Q., and environs.

3. Wolcott, Johnson, Stowe, and vicinity.

4. West Bolton, New Haven, Roxbury, and vicinity.

5. Andover, Jamaica, and environs.

Interesting and stirring remarks were made by several in regard to forwarding this work throughout the Conference, what is required of members, &c.; whereupon the following resolutions were unanimously adopted:—

Resolved, That, as measures will be taken to organize in the several districts, we earnestly request the members of churches to become members of this society, and, that it be the duty of the elder or leader of each church to encourage the members thus to do.

Resolved, That the Executive Committee be recommended to appoint agents, men or women of candor and Christian courtesy, who shall especially interest themselves in collecting arrears on periodicals in different parts of the Conference.

Whereas, We recognize that the special blessing of God has attended the effort made by our people in the publication of books, pamphlets, tracts, and periodicals, on a very large scale; and

Whereas, We have long felt the need of a more thoroughly organized effort for a wide circulation of our publications: therefore,

Resolved, That we gratefully receive the creation of Tract Societies for the purpose, as set forth and recommended in REVIEW of Jan. 16, 1872, as the very means, under the blessing of God, to accomplish this work.

Resolved, That we, as a society, acknowledging the obligations that we are under to God, do pledge ourselves to faithfulness in spreading the knowledge of the present truth, and in carrying out the principles of the religion of the Bible.

Adjourned, *sine die*.

LEWIS BEAN, Chairman.

C. W. STONE, Secretary.

SABBATH HYMN.

AIR.—Forever with the Lord.

Six days of toil and care,
I bid you all adieu;
And now, O peaceful, Sabbath hours,
I gladly welcome you.
As some frail bark at sea,
By storms and tempests tried,
Glides in beneath the sheltering lee,
Safe on the tranquil tide.

The first Sabbath day
Our Lord himself did rest,
And thus his great example gave,
Then sanctified, and blessed.
My heart with rapture turns
To Eden's vale so fair;
Then forward to the heavenly world,
And views the Sabbath there.

Sweet day of rest, through thee
Shall memory faithful prove
To Him who made the earth and sea,
And starry worlds above.
Each Sabbath spent aright
Shall bring us nearer Thee,
Till in that glorious land of light
We're made forever free.

—Sel.

Faith vs. Law.

"SEEING it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3: 30, 31.

We understand the apostle in this text to teach the only way by which fallen man can be justified and saved, that is, by faith in the Lord Jesus Christ. As another apostle has said, "Neither is there salvation in any other; for there is none other name under Heaven given among men, whereby we must be saved." Acts 4: 12. This makes no difference between Jews and Gentiles; all are justified by faith in Christ, by the one God, the Father, who justifies the circumcision (the Jew) by faith, and the uncircumcision (the Gentile) through faith. Thus he sustains his statement, "For all have sinned and come short of the glory of God." Rom. 3: 23.

This leads us to inquire, What is sin? The apostle answers, "Sin is the transgression of the law. Whosoever committeth sin

[Jew or Gentile] transgresseth also the law." 1 John 3: 4, 5. And it is by the law that the apostle proves all the world guilty before God, Rom. 3: 9; because all have broken, or transgressed the law, and cannot therefore be justified from their past transgressions of it if they should now cease sinning; for none can do more than his whole duty, and our duty is to "fear God and keep his commandments; for this is the whole duty of man." Eccl. 12: 13. That the whole duty of man is comprehended in the law of God, further, read Matt. 22: 34-40. Can a man do more than love God with all his heart and his neighbor as himself? Surely, he cannot; yet the Saviour shows this to be the sum of the teachings of the law of God. From this we may learn that without faith it is impossible to please God; for he that cometh to God must believe that he is, and is a rewarder of all that diligently seek him, whether Jew or Gentile.

But some have said that by faith the law is made void, and thus excuse themselves from keeping God's holy day enjoined in the fourth commandment. But did faith release the circumcision, or Jew, from obligation to keep the Sabbath and law of God? Surely not. Then how does it release the uncircumcision, or Gentile, from his obligation to keep the Sabbath of the fourth commandment, or law of God? Why, the very fact that faith is preached, proves the perpetuity of God's law, and no more releases the Gentile now than it did the Jew from his obligations to keep the precepts of that law; for if faith releases the Gentile convert, it did also release the Jew; and well may the apostle exclaim, "Do we then make void the law through faith? God forbid; Yea, we establish the law." For if faith does away with the law, then we should have been without law since the days of Abel, at least. Heb. 11: 5.

But is not this the truth, that by faith in the Son of God we may be justified from all our past transgressions, for which we could not atone, and thus, by Christ, be brought where the great God will accept our obedience to his law, and save us if we endure to the end.

P. C. RODMAN.

Ludlow, Mass., March, 1872.

Led into the Truth.

FOR many months, my prayer had been, in the language of the beautiful little hymn we often sung in the Sabbath School, "Lead me to Thee." Often, in secret prayer, and in solitude, this petition would burst from my lips, "Lead me to Thee." I attempted to quiet my soul, by saying, "I have been led to Thee." I am a member of the church, and am trying to follow Christ (I was then a member of the Presbyterian church in Richland, Mich.). Still the earnest cry would well up from the depths of my troubled soul, "Lead me to Thee."

Does the "Spirit help our infirmities," making "intercession for us with groanings which cannot be uttered?" Does the Spirit really thus assist us in our ignorance, weakness, and peril? Or is this an ornate style of speech used by St. Paul for effect.

About this time I removed to Springport, Jackson Co., where some publications respecting the seventh-day Sabbath, and the speedy coming of our Saviour, fell into my hands. Conscience at once whispered, these are words of "truth and soberness."

And here commenced the conflict. Apollon mustered his minions. What! array myself in antagonism to nearly all Christendom? assume more wisdom than my much-esteemed pastor and Christian brethren? bring grief to dear friends, and reproach from all? I prayed, I agonizingly cried, "O Lord, is the way so very straight? Jesus' words in Matt. 18: 8, came unbidden to mind. At length I yielded to the overwhelming convictions of conscience, since which time my prayer, "Keep me in the narrow way," has often been answered by the sweet text, "A bruised reed shall he not break, and smoking flax shall he not quench."

Haply these lines may be read by some of those with whom I formerly walked in Christian converse, who were endeared to me by many expressions of affection and sympathy in domestic affliction. If so, permit me to entreat you to mistake not the simplicity of Bible truth. Search the Scriptures, to see if the seventh day be not the "Sabbath of the Lord thy God."

To those who love the appearing of Jesus and the Sabbath of the Lord, who have been pioneers in proclaiming unpopular truth, I would say,

"In all my Lord's appointed way,
My journey I'll pursue;
Hinder me not, ye much-loved saints,
For I would go with you."

Yours in Christ,

JULIA H. WOODRUFF.
Jackson Co., Mich.

One Taken, the Other Left.

"THE one shall be taken, and the other left." The solemn declaration of our soon coming Lord was forcibly impressed upon my mind recently by an incident in travel. Self and wife had reached the railroad station at B—, in good season for the train. After waiting a few minutes, in perfect readiness (as we supposed), the train arrived. We hastily bade farewell to friends, and stepped aboard the train. But no sooner had we found our seat in the coach, than we discovered that a valuable piece of baggage had been left behind, in the wagon, several rods from the depot. I sprang from the car to recover the lost, but the train was gone before I reached the wagon. My wife was taken, I was left. With sadness and disappointment I waited the next train, thankful for one thing, that the former was not my last chance, but that another opportunity to go would offer soon. But not so will it be when the above prophetic declaration of our Lord shall be fulfilled.

Oh! how solemn and important the day that fast hastens on. Soon Jesus will come, and the final separation be made. The righteous, taken by angels bright and strong, will meet their Lord in the air, and in that train, the glory of which cannot be described, will ascend to the heavenly depot, the city of everlasting light. But the unrighteous are left, no further opportunity for them, but they are left, and forever left! What unutterable anguish will fill the souls of the finally incorrigible! O my soul, shall I be left then! Shall I come up to that awful day self-deceived, supposing I am ready when I am not? Shall I neglect to examine myself and put away every sin until it is too late? But a little time of preparation is left us. We want to be loosening our hold upon the transient things of earth, and getting firm hold from above.

H. A. ST. JOHN.

WE deny our Lord whenever we lend the sanction of our countenance, our praise, or even our silence, to measures or opinions which may be popular or fashionable, but which we ourselves believe to be sinful in themselves, or tending to sin.

Obituary Notices.

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

DIED, in South Kingstown, R. I., Feb. 20, 1872, Bro. Robert K. Tefft, aged 47 years and 9 months. Bro. Tefft embraced the third angel's message about seven years ago, soon after hearing a course of lectures from Bro. M. E. Cornell, at Rocky Brook, R. I. From that time, he was a firm believer in all the commandments and the faith of Jesus. He leaves a wife and six children to mourn his loss, but not without hope. We, as a church at Curtis Corners, R. I., of which Bro. Tefft was a worthy, active member, deeply feel, and mourn, his loss.

The meeting-house on the occasion of the funeral was crowded with attentive listeners, to whom Bro. Clark L. Sweet, and Bro. Joseph A. Sullivan, spoke words of instruction and encouragement.

JABEZ C. TUCKER.

DIED, in the town of Sweden, near Brockport, N. Y., Feb. 23, 1872, of consumption, Helen A., wife of Treat Hovey, aged 28 years, 6 months.

Although the circumstances of her life prevailed against her desire to obey God, and publicly confess Christ by conforming to his requirements while in health, yet she was enabled, during her sickness, to rely upon him as her refuge. After commending to his care her little ones, and exhorting her husband to make Jesus his friend, she willingly yielded up her life, entertaining a hope that the Lord would remember her when he gathers his people from the land of the enemy.

Very appropriate remarks were made at her funeral by Mr. Mills, Baptist, upon the faithful use of gifts, after which some touching lines were read, composed by our sister just before her death.

DIED, in Republic, Ohio, Nov. 4, 1871, Mirty G., infant son of J. W. and H. Wolfe, aged 5 months and 23 days.

We have laid our darling little Mirty in the grave to rest till the Life-giver shall call him from his lowly bed.

"As the sweet flower that scents the morn,
But withers in the rising day,
Thus lovely was this infant's dawn,
Thus swiftly fled its life away."

Funeral services by A. A. Hutchins from Mark 10: 13-16.

J. W. & H. WOLFE.

The Review and Herald.

Battle Creek, Mich., Third-day, March 26, 1872.

Important Works.

SPIRITUALISM A SATANIC DELUSION is a small pamphlet by Eld. M. E. Cornell. This work is brief, pointed, and just the thing for this time. It is just what every Christian should read and scatter everywhere. Price, post-paid, 5 cents.

WHO CHANGED THE SABBATH? This work has been revised, enlarged from 16 to 32 pp., and much improved by Bro. Smith. Price, post-paid, 4 cents.

FUNDAMENTAL PRINCIPLES of the Seventh-day Adventists. Price, post-paid, 5 cents.

SUNDAY-SEVENTH-DAY, being a refutation of Mead, Jennings, Akers, and Fuller, by Eld. J. N. Andrews. This is an exceedingly valuable work, especially where the positions of the above-named opponents of the Lord's Sabbath are reported to the people by those ministers who have read their writings. Price, post-paid, 10 cents.

Please see our revised list of publications on this page of the REVIEW.

JAMES WHITE, Pres. S. D. A. P. A.

Owe No Man Anything.

"Owe no man anything," says the apostle, "but to love one another." Rom. 13: 8. This command must be as binding as any precept of the gospel.

As I look over the list of subscribers for the REVIEW in Wisconsin, I find about four hundred dollars due the Publishing Association, in sums varying from one dollar to nine; besides what is due on the *Instructor* and *Health Reformer*. Therefore, I hereby ask all the elders and deacons of churches, and all those who have been appointed leaders of meetings, to look after this matter.

I find that about two-thirds of this sum is due from those who have once been members with us, but, for some cause, have left the truth. You, who have the oversight of the work of the Lord, please call on all who are members, or have been, and see if they wish to continue to take the paper. If they do not, they can stop it as soon as they will pay what is due on it.

If the paster on their last paper is marked 39-1, they have paid to the first number of the present volume. But, if the figures are less than 39, they have not paid up to present volume. If, for instance, the figures are 36-1, that person is three volumes behind, and is owing three dollars, besides the fourteen papers on this present volume.

I see, by the list lying before me, that many of our brethren are behind, some two, others six, numbers on the present volume. We hope all will remember that if they get six months behind, it will be \$2.50 a year instead of \$2.00.

I hope all the brethren in Wisconsin will immediately attend to this matter and see that they do not owe for the paper they read. You expect the REVIEW to come to you every week whether you have paid for it or not. Please remember that the Association has to pay for the paper and ink and setting the type, even, while several thousand dollars are due from the readers of the REVIEW; and yet they are expected to send the paper to you as regularly as though you paid for it.

Now, do we not profess to love our neighbors as ourselves? And this, Jesus says, is to do unto our neighbor as we would have him do unto us. Are we doing this, when we are neglecting to send what we owe for the paper to the Office? Remember, Jesus says, "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own." Luke 16: 10-13. May the Lord help all to read this thoughtfully and act accordingly.

L. SANBORN.

Two Will Cases.

The recent statement of two important will cases suggest some cautions to persons who have made or may yet make their wills. In these two cases, although both testators were intelligent, business men, fully alive to the importance of guarding against mistakes, yet their wills, drawn up by able lawyers and expressing their intentions beyond a doubt, have been so far set aside that a disposition of their property has been made that they never intended, and in neither case has the law been allowed to take its course in the settlement according to the terms of the will.

The caution these facts suggest, is this: that men if they make a will, should be so careful as to prevent compromises by which their intentions may be defeated. All men, in making their wills, rely upon the law to give efficacy to their declared wishes after their death. The law is made for this purpose. The government is pledged to respect a dead man's rights. But in many cases the law is evaded by the consent of heirs, and the wishes of the testator defeated.

In all cases of donations to charities, it is better to do as Mr. Peabody did, and Mr. Stewart is doing, give while you live. See it done. There is satisfaction in it. You are sure of it, too. If you put the

money into your will, it may or may not find its way to the charity you wish to endow. But if you do make a will, be sure it is well made. Remember the old maxim, "Whoever is his own lawyer, has a fool for his client." Get your will carefully and legally expressed, and perhaps your money will go where you want it to go.—N. Y. Observer.

J. McMILLAN: We do not remember that we have received the criticism on the ten commandments of which you speak.

News and Miscellany.

"Can ye not discern the signs of the times?"

Great Discussion at Rome.

We have had occasion, for many years, to chronicle no event at Rome (save the declaration of the infallibility of the pope) of such importance as the discussion of the question, "Whether St. Peter was ever at Rome," so graphically described by our correspondent. It was not the question that is of such significance, but the fact that the discussion could take place, and that, too, by the invitation of the pope's own doctors of theology, under the sanction of the pope. It is a new era in the history of the city of Rome, the center of the great apostasy. It is a new leaf turned over in the records of the papacy, and the reading of it cannot fail to have a great influence upon those who have been taught that to listen to the words of a Protestant orator is a mortal sin.

The effect of this discussion, as we learn from other sources than the letter of our correspondent, has been most beneficial to the cause of truth. The Roman daily paper, liberal in politics,—the *Capitale*,—has a report of the speeches, which occupy twenty-one columns and which will be read by thousands. It characterizes the discussion as "an event of immense importance." It sums up the arguments by saying that the result of this trial of strength was most damaging to the priests, and that "the triumph of the evangelical ministers could not have been more splendid." Signore Gavazzi, one of the disputants on the Protestant side, writes to a friend in Dublin from Rome:

"It is here considered the greatest event of the century, even more than the material entrance of our army by the breach of Porta Pia. It is the entrance after fourteen centuries of mental enslavement, of the freedom of thought, of examination, of choice. Moreover, it is an admission that the doctrines of Rome are subject to controversy, and can be refuted and denied. This circumstance alone contributed a complete revolution in the Roman system of blind obedience and compulsion. Moreover, still, it is an explicit confession of our rights, because till then to the present time they tried to treat us as apostates, heretics, almost like brigands, and yet they are now obliged to recognize us true belligerents, and their equal compeers in the field of discussion. Under those circumstances, the fact of our controversy took the largest proportions, and its uppermost importance was well understood by all classes here especially for its incalculable consequences. We have to be glad of the result."

"It is significant," writes the London *Daily News* correspondent at Rome, "that the pope has ordered Cardinal Patrizi to address a letter to the College of Theologians, forbidding hereafter any of its members, or any other member of the Church of Rome, publicly to confute Protestant preachers. Evidently the debate on the presence of St. Peter in Rome has been considered at the Vatican as a failure, and those gentlemen have no desire to enter upon a fresh contest."—N. Y. Observer.

Suffering From Rascality.

The rascality of Conklin, the Secretary of the Market Savings Bank in New York, is felt with crushing weight by many of the unfortunate depositors in that institution. The *Evening Post* relates the following painful incidents as having occurred at the bank:

"One old woman, a laundress, evidently an honest and hardworking person, yesterday visited the bank, and asked when she would be able to get some money, as she was greatly in need of it. The Receiver, who is compelled to listen to many such inquiries, asked her the amount of her deposit. 'Twelve hundred dollars,' she replied. 'My good woman,' said Mr. Worth, astonished, 'Where on earth did you get such a sum?' 'Ah,' said she, bursting into tears, 'I have been working for that for ten years, and to-day I am in want.'"

"This was bad enough, but something worse was to follow. An elderly gentleman, well dressed, but pale and careworn, and scarcely able to restrain his emotion, addressed the Receiver, and saying with forced calmness: 'I am a lawyer; my name is—, and I have \$4000 in your bank.' Mr. Worth briefly replied, expressing his regret at the condition of affairs, and a hope that the loss of the money would not seriously inconvenience one so well off as his visitor appeared to be. 'It is all I have in the world,' replied the other. 'I have, besides, one sick daughter entirely dependent on me for the comforts and necessities of life, which, up to the present time, I have been able to obtain for her. On Wednesday night I told her, as gently as I could, that I was ruined. Yesterday afternoon I took her to a lunatic asylum.' Here the speaker broke down, and after a brief struggle to regain his composure, rushed from the bank, unwilling that his weakness should be observed by the idlers around him. Scenes nearly as painful may be seen almost hourly."

Appointments.

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

NEXT monthly meeting for the churches of Oswego Co., N. Y., will be held with the church at Roosevelt, April 13, 14. Bro. Kinne is expected to attend to assist the church in arranging to carry out the objects of the State Missionary and Tract Society. A general attendance is desired.

F. WHEELER.

THE next monthly meeting of the churches in Western New York will be held at Parma, April 13,

14. Teams will be at Adam's Bason at 12 o'clock, and Brockport at 4 P. M., on Friday, the 13th.

S. B. CRAIG.

PROVIDENCE permitting, we will meet with the churches to assist in setting things in order, as follows:

East Richford, Vt.,	March 23, 24.
Irasburgh,	" 30, 31.
Sutton,	April 3.
Wolcott,	" 6, 7.
Johnson,	" 10.

We hope to see a full attendance at each place.
A. C. BOURDEAU,
LEWIS BEAN.

PROVIDENCE permitting, I will meet with the churches to form Tract and Missionary Societies, as follows:

St. Charles,	April 6, at 7 P. M.
Chesaning,	" 7, " "
Owasso,	" 8, " "
Jay & Williams, at Jay,	" 14, 2 "
Edenville,	" 21, 10 A. M.

Scattered brethren are all requested to be present at these meetings. Bro. Stoddard is expected to be with me at all these meetings.

JOHN MCGREGOR,

Director Tenth District (Mich.) T. & M. Society.

QUARTERLY meeting of the Fish Lake church will be held at the brick school-house, one mile east of my house, April 6, 7, to commence Sabbath eve.

P. S. THURSTON.

MONTHLY meeting for the church in Jackson, Mich., Sabbath, April 6, at St. Betsey Landon's, nine miles north-west of the village of Parma.

H. H. BRAMHALL, Clerk.

MONTHLY meeting for the churches of Little Prairie, Johnstown, and Oakland, at Little Prairie, April 6, 7. A good attendance is desired.

PLINY POTTER.

THE next quarterly meeting for the Allegany church will be held at Niles Hill, Alma, N. Y., April 6 and 7.

D. C. PHILLIPS.

QUARTERLY meeting for the church of Hundred-mile Grove, Wis., will be held April 6, 7. Brethren from other churches are invited. Cannot some one of our preachers meet with us?

N. M. JORDON.

Business Department.

Not slothful in Business. Rom. 12: 11.

RECEIPTS

For Review and Herald.

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

\$1.00 EACH. Keyes H Goss 39-1, D T Shireman 40-6, W E Caviness 40-6, D P Minton 40-1, Henry Stover 40-11, H J Bonfield 36-14, M Hornaday 41-9, J A Dickey 38-20, N Collins 40-20, Mrs C Saxton 40-1, H J Scribner 39-13, Mary E Terry 39-1, J B Carpenter 40-15, G S Harpham 40-14, H M Backus 39-17, A D Zimmerman 41-15, Rebecca Warner 41-15.

\$1.50 EACH. B H Fox 41-15, Lucinda Black 41-15, Wm M Smith 41-15, S R Maxson 41-15, Jonas Tawksley 41-15, Mrs Frank Robinson 41-15, Oliver C Thompson 41-15, J W Staton 41-15, Mr Hinshaw 41-15, Wm C Larimer 41-15, Nancy Miles 41-15.

\$2.00 EACH. John M Brown 41-1, J G Whipple 41-1, E E Mitchell 41-13, S B McLaughlin 41-1, Ruth Stansbury 41-15, Mrs A Miller 41-14, Nathan Wheeler 41-15, B J Carpenter 41-6, Jonathan Garret 41-15, Abraham Cook 42-2, Robert Vickery 41-1, Emma J Bane 41-1, Cyrenius Smith 41-1, A A Dolley 41-1, Dora F Rowe 41-15, Wm Betner 41-15, Jane Shaw 41-12, Mimos Miller 41-2, John S Johnson 41-1, A R Henry 41-11, Noah Hodges 41-20, H Allen 41-1, J A Hatch 41-14, Stephen Maxon 41-18, B G Robb 40-1, J S Miller 41-14, Mrs Isaac Spear 41-11, Theodore Butcher 41-6, Daniel Webster 41-1, David Hutchinson 41-11, Margaret Myers 41-15, C M Wade 41-15, Wm H Reed 41-15, C H Morrill 41-1, Sarah Bowers 41-14, T Francis 41-1, E C Decker 41-1, W Hall 39-17, L H Robinson 41-15, D C Crandall 43-1, A E Tallman 41-6, Mary Parsons 41-1.

MISCELLANEOUS. C H Miels \$2.75 41-21, J T West 75c 40-15, Sarah Hardy 2.25 41-21, Charles Smith 2.50 40-14, John M Trumbo 50c, T B Ellis 2.66 41-15, C E Spears 2.50 41-4, John Durham 3.00 39-2, Burton Johnson 4.00 38-12, Julia Whipple 2.50 38-14, James Daniels 2.50 40-5, Laura Clark 2.75 42-9, H Cline 6.00 37-1, B P Chase 3.00 41-7, Z E Jameson 50c 39-15.

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Cash Received on Account.

C R Rice \$1.00, D M Canright 10.77, R M Kilgore 1.30.

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