


ADVENT REVIEW,



AND SABBATH HERALD.

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

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Address ELDER JAMES WHITE, Battle Creek, Michigan.

All Things New.

O WONDROUS change! No finite mind
This mighty truth can ever scan,
Or comprehend infinity:
'Tis far beyond the reach of man.

Yet while we tread life's thorny vale,
As here the effects of sin we view,
Still let these thoughts our spirits cheer,
That all will soon be formed anew.

From Afric's waste of burning sands,
To Greenland's cold and icy zone,
O'er Alpine hills so far away,
Where vegetation ne'er hath grown,

The frightful chasm, the dark abyss,
The rugged cliff, the lonely glen,
Each spot however much defaced,
Where'er the withering curse hath been,

The avalanche, the burning mount,
The marshy ground, the putrid sea—
O'er the whole earth, both far and near,
A glorious paradise shall be.

Yes "all things new!" no chilling winds,
Or breath of pestilential air,
No sickness, sorrow, pain, or death,
Can ever reach a world so fair.

No pois'nous reptile there will be,
No rav'nous beast the forest roam,
Nothing shall harm, or aught destroy,
In heaven, our everlasting home.

Earth's ransomed millions then will be
Obedient to their sovereign King;
From land to land, from sea to sea,
His universal praises sing.

S. ELMER.

Ashfield, Mass.

Thoughts on Immortality:

Being a Selection of Brief Testimonies on Man's Present Condition, the Intermediate State, Future Punishment, &c., from the Pens of Reputable Authors.

BISHOP WHATELEY'S VIEW OF ETERNAL MISERY.

THIS celebrated divine, Archbishop of Dublin, in speaking of 1 Cor. xv, 25, thus candidly bears witness: "We are told by Paul that Christ must reign till he hath put all things under his feet; and that the last enemy that shall be destroyed is death. And this does not seem consistent with the continuance forever of a number of wicked beings alive, and hating Christ, and odious in his sight." Well may we say in the words of one of old, "How forcible are right words."

NO "THUS SAITH THE LORD" FOR IT.

However strongly theologians inveigh against the reform view of natural immortality, there are some who make surprising concessions toward this truth. Thus BISHOP TILLOTSON in his Sermons, printed in 1774, vol. 2; admits the whole question. Said he, "The im-

mortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible." And Dr. BAGNALL, in the *Methodist Quarterly Review* for Apr. 1852, while writing in favor of natural immortality, acknowledges, "In the Bible, we think, there is no passage which can be strictly said to declare that all human souls are immortal." We heartily co-incide with the above declarations, and conjecture that perhaps this lack of inspiration is made up in the teachings of theology and modern Spiritualism.

TORMENTED DAY AND NIGHT FOR EVER AND EVER.

MR. DAUBUZ, one of the oldest commentators on the Apocalypse, and who states very strongly the common view of the lost, finds no proof of that doctrine in this scripture. While commenting on Rev. xiv, 11, he says: "So then, the smoke ascending up for ever and ever, is not to signify a continual burning; but by a metonymy of the efficient for the effect, to signify that it is burnt for ever, and NEVER TO BE RESTORED." What person who believes in the complete destruction of the wicked, could have given a better exposition of the text!

LUTHER ON THE INTERMEDIATE STATE.

This zealous reformer and expounder, while treating on the text, "There is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest," says: "Another proof that the dead are insensible. Solomon thinks therefore that the dead are altogether asleep, and think of nothing. They lie, not reckoning days or years, but, when awakened, will seem to themselves to have slept scarcely a moment." *Bayle's Hist. and Crit. Dic.* Luther's views on this question exposed him to much odium and calumny from his enemies. Sir Thomas Moore, a Catholic, in his dispute with Tyndale, thus kicked at him: "What shall he care how long he live in sin, that believeth Luther, that he shall after this life feel neither good nor evil, in body nor soul, until the day of doom?"

BEECHER'S VIEW OF ETERNAL MISERY.

Dr. EDWARD BEECHER, in speaking of the present theory of punishment, in the *Conflict of Ages*, pp. 225, 306, says: "It involves God, his whole administration, and his eternal kingdom in the deepest dishonor that the mind of man or angel can conceive. The human mind cannot be held back from abhorring such a theory, except by the most unnatural violence to its divinely inspired convictions of right." So have many others reasoned as well as Dr. Beecher. No wonder that even the little child, when told by its mother of an ever-burning hell, said, "I wish I had never been born!" But, thank Heaven that so revolting a sentiment is altogether human and anti-scriptural.

BELIEF IN ETERNAL MISERY TENDS TO INFIDELITY.

Of the truth of this statement the case of the EARL OF SHAFTESBURY furnishes a remarkable instance. This personage was a noted skeptic and unbeliever. "There is a tradition," says Dr. Kippis, "that among other difficulties which occurred to him in regard to the truth of the Christian Revelation, he was startled at the idea of its containing the doctrine of the eternity of hell torments; that he consulted some eminent churchmen whether the New Testament positively asserted that doctrine; and that upon being assured that it did, he declared himself incapable of assenting to a system of religion which maintained a tenet so repug-

nant to all his views of the great government of the Universe."—*Biog. Britan.*, London, 1789. Thousands of thinking men whose biographies will remain a secret till the great day, have been driven into the same oblivious state of mind as Lord Shaftesbury,—and by the same doctrine, too.

DEATH MEANS DEATH.

Dr. WATTS, the church's poet, in his *Ruin and Recovery of Mankind* q. 11, § 3, deposes the following candid testimony on the penalty pronounced upon Adam. Said he, "There is not one place of Scripture that occurs to me, where the word death, as it was first threatened in the law of innocence, necessarily signifies a miserable immortality of the soul, either to Adam the actual sinner, or to his posterity." There is more truth than poetry in this paragraph of Watts, for the statement is exactly in harmony with Scripture.

ADAM NOT NATURALLY IMMORTAL.

BISHOP JEREMY TAYLOR, the famous author and scholar of the seventeenth century, thus beautifully states our position: "Whatsoever had a beginning can also have an ending, and it shall die, unless it be daily watered from the streams flowing from the fountain of life, and refreshed with the dews of heaven, and the wells of God; and therefore God had prepared a tree in Paradise to have supported Adam in his artificial immortality. Immortality was not in his nature, but in the hands and parts, in the favor and super-additions of God."—*Future Life* p. 311.

To this we may add the remark of RICHARD WATSON, whose "Institutes" are the Methodist standard of theology. He says: "That the soul is naturally immortal is contradicted by Scripture, which makes our immortality dependent on the will of God."—*Inst.* ii, 83.

WHAT NATURE DID ADAM HAVE?

THEOPHILUS of Antioch argues the proposition thus: "Some one will ask, Was Adam by nature mortal? By no means. Immortal? Not thus, either. What then?—nothing at all? I answer, neither mortal nor immortal; for if the Creator had made him the first immortal, he would have made him a god. If mortal, then God would appear as the author of death. He made him, then, capable of becoming either; so that by keeping the command of God he might attain immortality as his reward, and become a god [or glorified being]. But if he should turn to mortal things, and disobey God, he would be himself the author of his own death. For God made man free, and with power of self-control."—*Future Life* p. 309.

With this agrees the view of BALSAMON, a medieval annotator, who comments as follows: "God made man neither mortal nor immortal; but midway between greatness and humility; and having made him master of himself, and with power of free-will, he left him to choose either virtue or vice, and to receive either immortality or mortality."—*Id.*, p. 311.

Says a Christian Bishop of the fifth century (NEMESIUS), in descanting on the nature of the soul: "Originally man was made evidently neither mortal nor immortal, but on the confines of either nature."—*Id.*, p. 310.

PLAIN BUT TRUE.

A recent reviewer of a work on unconditional immortality, utters the following severe, though truthful, sentence: "The doctrine of the natural immortality of

the soul, is the foundation on which the harlot Mother sits, and, as she is the mother of harlots, all her daughters have drunk deeply of her spiritual fornication. The whole Protestant world is tinctured with this subtle heresy; and in vain do they oppose the Mass, Purgatory, and Invocation of Saints, whose very existence depends upon the popular dogma of immortality, while they maintain, uphold, and defend this foundation."—*Anthropos*, p. 69. He might also have added, *Spiritualism*. For all that sublime jerking, howling, barking, reeling, staggering, rapping, and twitching of half-crazy mediums, the rattling, clattering, thumping, knocking, and tipping of household furniture, the peeping and muttering of officious spirits, is founded on this mighty corner-stone of Protestant belief and religious education.

CRITICISM FROM CLARKE.

DR. ADAM CLARKE, the well-known commentator and critic thus disposes of the passage, *Matt. xvi, 26*, "What is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" He says, "On what authority many have translated the word *psuche* in the 25th verse *LIFE* and in this verse *SOUL*, I know not; but I am certain it means *life* in both places." Dr. Clarke was a strenuous believer in the soul's immortality, with all its adjuncts, as consciousness in death, eternal misery, etc., therefore we like his honest comments in the present instance the better. His remarks will also apply with equal force to *Matt. x, 28, 29*, which is an exact parallel to the present case.

DID MR. WESLEY BELIEVE THE COMMON VIEW?

In the second volume of his published *Sermons*, while discoursing upon the parable of the rich man and Lazarus, this good man penned the following paragraph, though perhaps much to the mortification of his present followers. Said he: "It is, indeed, very generally supposed that the souls of good men, as soon as they are discharged from the body, go directly to heaven; but this opinion has not the least foundation in the Oracles of God." Mr. Wesley did, indeed, believe in a conscious state somewhere outside of heaven; but what it is, or where it was, is beyond our ken. We however remark that his "ante-chamber of heaven" is altogether *anti-scriptural*, and submit the whole in the language of PRES. MAHAN: "Admissions in favor of the truth from the ranks of its opposers, constitute the highest kind of evidence."

MAN IS ALL SOUL—MILTON'S VIEW.

There are some who have much reverence for great names. Such will be pleased with the following criticism from JOHN MILTON, author of "Paradise Lost," so well known in the poetic world. Milton did not believe in the two-fold nature of man, as his "Treatise on Christian Doctrine," vol. 1, pp. 250, 251, shows: "Man is a living being, intrinsically and properly one and individual, not compound and separable, not, according to the common opinion, made up and framed of two distinct and different natures, as of body and soul, but the whole man is soul, and the soul man; that is to say, a body or substance, individual, animated, sensitive, and rational." Let those who believe in the duplex-entity of human beings, ponder well what the distinguished bard has said.

DWIGHT'S TESTIMONY.

DR. DWIGHT, the well-known theological writer, makes the following statement concerning everlasting misery: "There are, I know," said he, "persons who speak of future punishment with an air of cool, self-complacency, as being in their view, easy of investigation and free from embarrassment. I am inclined, perhaps uncharitably, to give them little credit for candor, clearness of intellect, or soundness of character; and greatly doubt whether it has been investigated by them."—*Dwight* vol. 4, p. 457. How few there are, if they would candidly examine the matter, but would be of the same mind with Dr. Dwight.

TO CEASE TO BE IS A PUNISHMENT.

We are sometimes met with the hasty assertion, that to be destroyed, consumed, burned up, &c., is no punishment. With this sentiment we join issue, mainly in the language of others, and those of opposite senti-

ments. It seems there are some who do regard the extinction of being as an "infinite punishment."

Says MR. EDWARDS in reply to Chauncey (*Works* i, 80), "Endless annihilation is an *endless* or *infinite* punishment."

MR. BAXTER, author of many works published by the Am. Tract Society, in his *Unreasonableness of Infidelity*, says: "Would you not be contented to suffer a terrible degree of misery *everlastingly*, rather than die? Whatsoever men may say, it is certain they would."

JURIEU, called the "Goliath of Protestants," inquires, "When a criminal is condemned to death, is not that an eternal punishment? Does the judge order him to be resuscitated in the course of a year?"

DR. GORDON, *Hall's Memoirs*, p. 95, testifies: "So dreadful do I think of annihilation" said a dying man, "that I would rather live in pain, than not to live at all." ST. AUGUSTINE uses the following strong language: "If any one shall say, 'I would rather not be, than be in misery, I should reply, 'you say what is false.'"—*De Lib. Arb.*, 1, 3, c. 6.

And MR. DAUBUZ, in speaking of those who believed in a deprivation of future existence, says with emphasis, "The remedy is worse than the disease."—*Com. on Rev.* xx, 12.

To us the thought of a candidate for immortality losing heaven, is deplorable beyond expression. That one who might flame with seraphs, should be condemned to eternal deprivation of being, is a penalty from which most hearts shrink back in horror and consternation.

TO THE READER.—I have many more extracts in my possession similar in character to the foregoing, and should occasion offer, shall at some future time present them to the readers of the Review.

G. W. A.

The Christian's Consolation.

THE professed disciple of Christ who desponds and trembles, when he hears his Master calling him to go on to perfection, may derive courage and support from looking at the promises of Christ and at their Author. Among the blessings promised you will find everything which any man can need to assist him in arriving at perfection. There are promises of light and direction to find the path which leads to it; promises of assistance to walk in that path; promises of strength to resist and overcome all opposition; promises of remedies to heal us when wounded, of cordials to invigorate us when faint, and of most glorious rewards to crown the end of our course. You will hear Jehovah saying, fear not for I am with thee; be not dismayed for I am thy God; I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Though thou art in thyself but a worm, thou shalt thresh the mountains and beat them small as the dust.

Look next at him who gives these promises. It is one who is almighty, and who therefore can fulfill them. It is one who cannot lie, and therefore will fulfill them.

It is one who possesses all power in heaven and on earth; one whose treasures of grace are unsearchable and inexhaustible; one in whom dwells all the fullness of the Godhead bodily. With all this fullness, faith indissolubly unites us. Say, then, ye who despond and tremble when you contemplate the almost immeasurable distance between your own moral characters and that of Christ, what, except faith in these promises and their Author, is necessary, to support, encourage, and animate you in going on to perfection? If Christ himself is perfect; if faith makes you members of this perfect head; if it cause his fullness to flow into your souls,—then it is most evident that he can and will enable all, who exercise faith in him, to imitate his example, and finally to become perfect as he is perfect. —*Payson's Thoughts*.

Words of Warning.

THE Alliance and Visitor truly remarks, "The events of centuries have been crowded into a year. The hand of God should be recognized in these remarkable events."

The Living Age has said, "Old things are about to pass away, and we know not what shall be the new. All faces gather blackness, and men's hearts fail them for fear of what is coming on the earth."

The Christian Luminary says, "Signs are seen in the heavens and on earth, which plainly teach us the fact that the coming of the Son of man draweth nigh." Another Journal has stated, "The world is now just about 6,000 years old; it is well to be ready for whatever event may occur."

The Christian Review has recorded as follows: "A silent, rapid, irresistible preparation has been making—what will it be? The battle of Armageddon? The Millennium? preceded by the coming of the Son of man in the clouds of heaven? Nothing in the prophecies withholds his coming, that I have seen, if I have read Peter and Daniel and John aright."

Rev. Charles Beecher, referring the present vast "Pneumatic or spiritual movement to the category of Rev. xvi, 14, says, "They incur the almost certain stigma of false Christs which should precede his coming."

Prof. George Bush has said, "If we take the ground of good reason, we must believe that the present age is one expressly foretold in prophecy, and that it is just opening upon the crowning consummation of all prophetic declaration."

Dr. Edward Beecher writes, "The point of prophetic chronology at which the world has now arrived is the interval between the sounding of the sixth and seventh trumpets."

Archdeacon Brown, of England, has said, "That he was strongly impressed with the conviction that our lot had fallen under the solemn period emphatically designated by Daniel as 'the time of the end.'"

President Hitchcock, of Amherst, has stated, "In a very short time, far shorter than we imagine, all the scenes of futurity will be to us a thrilling reality!"

Daniel Eddy, of Lowell, has also said, "Time has grown old; six thousand years encircle its weary brow, and with inconceivable rapidity it rushes on to its eternal sepulchre. The great events connected with the winding up of all things are near, are but a step before us, even 'when the Son of man shall come in his glory, and every eye shall see him!'"

"O, all ye lukewarm churches, followers of the world and its fashions, how is it that ye do not discern the 'signs of the times,' nor take heed to the 'sure word of prophecy' for, truly, you all 'shall see him!'"

"Vain worldling; heedless youth; profane swearer; sensual, groveling pleasure-seekers, you, also, 'shall see him!' Proud, haughty man of ambition or of wealth, covetous lovers of this world, heaping up treasures for the last days, you, too, 'shall see him!'"

"Vain and giddy triflers, followers of the fashions and frivolities of the day, you, also, 'shall see him!'"

"Ye who turn aside from Christ, from truth and duty, from mercy and humanity's calls, you, also, 'shall see him!'"

"Careless, worldly-minded professor, having a form of godliness, turning your back on Christ, and absorbed in earth's pursuits, take heed, for you also 'shall see him!' for all betoken, as in the days of Noah and Lot,—in striking fulfillment of prophecy,—the sad condition of a ruined world, and its hastening doom!"

"Yes, reader, you too 'shall see him!'—the living, and the righteous dead 'shall see him!'—the wise and foolish virgins 'shall see him!'—those who put far away the evil day 'shall see him!'—scribes, Pharisees, hypocrites 'shall see him!'—all perverters of God's word 'shall see him!' and 'all kindreds of the earth' 'shall wait because of him!'—for sudden destruction cometh upon them, and they shall not escape." RE-
PENT,—Behold I come quickly."—*Voice of the Prophets*.

Questions for every Evening.

1. HAVE I read a portion of God's word to-day? and if I have, has it been hurriedly, and without meditation; or reverently, and with a sincere appreciation of its preciousness?
2. How have I prayed to-day. Has it been formally, without realizing thoughts of God; without sensi-

ble nearness to God; or with affection, fervor, and confident dependence on Christ's mediation?

3. Have I been sensible of any holy motion of God's Spirit in my soul? or have I encouraged or discouraged his gracious visits?

4. Have I longed after my God, panted after his manifestations to my soul, and felt that in his favor and love alone I could be happy?

5. Have I studiously repressed evil thoughts and desired to be delivered from their intrusions; and have I made any successful assaults on my easily besetting sins?

6. Have I been guilty to-day of envy, jealousy, pride, evil speaking, or unkind feelings? Have I returned good for evil? Has sin overcome me, or have I overcome sin?

7. Have I realized my nearness to eternity, and encouraged myself to meditate on, and to seek preparation for, death, judgment, and the coming of my Lord?

8. Have I met crosses and disappointments, wrong, or slandering, with meekness and patience?

9. Have I been covetous? or have I resisted the tendency of my heart to avarice, by performing benevolent and charitable deeds? Have I given anything to the poor, or purposed to do good unto all men as I have opportunity?

10. Have my secular avocations absorbed too much of my time and attention to-day?

11. Have I lived to God's glory, or for my own selfish ends to-day?

12. Is it a matter of consciousness with me that religion is my chief concern, and the source of my greatest pleasure?

13. Have I been gentle and courteous toward my inferiors and dependents, kindly affectionate toward my equals, and respectful toward my superiors?

14. Have I spoken unadvisedly with my tongue, or rashly judged others?

15. Has the world been in any way benefited by my living to-day?

16. Have I had opportunities for doing anything for Jesus? and have they been embraced? Have I spoken well of him to any perishing sinner? Have I given away a religious tract, magazine, or book to any one, with prayer for the Spirit's blessing?

17. Have I prayed for the prosperity of the church and the conversion of sinners, and considered all I have as given me for the promotion of the Lord's kingdom among men?

18. Have I felt with increased intensity that I am a sinner, and that my only hope is in Christ?

19. Have I avoided all appearance of evil, and set a holy example before those with whom I have come in contact, fearing not men, but God.

20. In a word, have I made any advance in the divine life to-day? Ponder this, O my soul! as in the immediate presence of thy God.—*Sel.*

How Can Creatures Glorify God?

If it be asked how creatures so feeble and ungrateful as we are can glorify God, I answer, by conducting in such a manner as naturally tends to make him appear glorious, amiable and excellent in the view of his creatures. A son, for instance, honors his parents, when he evidently loves, reverences, confides in, and obeys them; because such conduct tends to make those who know him think favorably of his parents. A subject honors his sovereign when he cheerfully submits to his authority, and appears to be contented and happy in his government, because this tends to give others a favorable opinion of his sovereign. So men honor and glorify God, when they show by their conduct that they consider him the most perfect and best of beings and love, reverence and confide in him as such; for these things naturally tend to excite a high estimation of God, in the minds of their fellow creatures.—*Payson's Thoughts.*

Duty of loving God.

EVERY object which can be presented to us has a claim on our affections corresponding to its character. If any object be admirable, it possesses a natural and inherent claim to our admiration; if it be venerable it

has a claim to our reverence; if it be terrible it demands our fear; if it be beautiful and amiable it claims and deserves our love.

But God is perfectly, and also infinitely, lovely; nay, he is excellence and loveliness itself. If you doubt this, ask those who can tell you. Ask Christ who is in the bosom of the Father, and he will tell you that God is infinitely lovely. Ask the holy angels, who dwell in his immediate presence, and they will tell you that he is lovely beyond all that even angels' minds can conceive. Ask good men in all ages and they will lament that they cannot tell you how amiable and excellent Jehovah is. Ask every thing beautiful and amiable in the universe; and it will tell you that all its beauty is but a faint reflection of his. If this does not satisfy you, ask the spirits of disobedience; and they, though filled with malice and rage against him, will tell if you can constrain them to speak, that the Being they hate is lovely and that it constitutes the essence of their misery that they can find no blemish in his character. But if God be thus infinitely lovely we are under infinite obligations to love him; obligations from which he himself cannot release us but by altering his character and ceasing to be lovely.—*Payson's Thoughts.*

Where are the Stars?

I was walking out one evening, just after sunset, with a child a few years old by my side, who asked me, "Where are the stars? I don't see any." I said to her, "Wait till it is a little darker, and then you will see them." We continued our walk, she clinging fast to my hand. The shades of evening deepened; one by one the stars appeared, and soon, in the darkness of the night the whole sky was covered with their light and beauty.

As we walked on, I fell a musing, and when we returned, the musing still went on as I repeated to my heart, "Wait till it is a little darker, and the light will come." Often have we heard that "Man's extremity is God's opportunity;" that "when he has humbled us he will exalt us;" that "he will cause light to rise out of obscurity;" and that "the darkest time is just before day." And many a poor, weary, troubled soul has found in his own experience, that from the verge of despair the blessedness of hope has sprung. When all other help had failed him, God had been his help and Saviour. But we are very slow to get the comfort of these promises and proverbs in advance. After the stars have come out bright, and the sky is radiant with glory, we admire it, and wonder at our want of faith before. Like the child who did not know where the stars were when she could not see them, we do not know where light, and peace, and joy are to come from when we are in trouble. Well, we must wait till it is a little darker. We have not had trial enough yet. We must fret and worry about the future; we must see the country, and our business, and our property going to ruin; we must be perplexed and distressed on every side, and cast down, and nearly destroyed; perhaps we must actually suffer by hunger, and nakedness, and the sword; but when it is a little darker the stars will appear. The day star will arise on our hearts. The Lord will provide. Our food and raiment will come. Zion will arise and shine. And the days of our mourning will be ended.—*San Francisco Pacific.*

Genesis ii. 17.

THERE are in the Hebrew, as in all other languages peculiarities, upon some of which theories have been built which gradually grew up to doctrines. In fact, however, these peculiar expressions were not intended to teach anything else but that which the whole sentence or passage intended to convey to the mind of the reader. One of these peculiar expressions is the word "b'yom," *in the day*; and another, in the same verse, is "moth-tamuth," *thou shalt die*.

Some theorists say that, as the Lord God said to Adam, In the day thou eatest thereof—that is, of the tree of knowledge—thou must die; and as we see that Adam did not die on that very day when he ate of the tree of knowledge, but still lived on many hundreds of years, and saw multitudes of his descendants; consequently, the threatened death must not mean the death

of the body, but a spiritual death. We cannot understand what a "spiritual death" means; if the spirit of man dies, surely the whole man is dead, and returns to the ground from which he was framed. A man may be dead in trespasses and sin; that is, sin and transgression hold the sinner in their clutches, just so the grave holds the dead whom it has received; and, as the dead body can and shall only be released from the tomb by the voice of the world's Redeemer, so the sinner cannot free himself from the iron grasp of sin and trespasses, except through the mercy of God in Jesus Christ, the Redeemer. What can "spiritual death" mean? We are informed by the wisest of men that, when man dieth, the spirit returns unto God who gave it, and the body returns unto the dust. Or does it mean that Adam was morally dead as soon as he transgressed the command of God? This, again is impossible. In the first place, God himself explained what he meant by the phrase: "Thou shalt die," by saying (v. 19.) "In the sweat of thy brow thou shalt eat bread, until thou returnest unto the ground, for from it thou wast taken; for dust thou art, and unto dust thou shalt return." Secondly, the conduct of Adam after the fall does not prove that he was morally dead, because *he felt ashamed*; and, as long as any of Adam's family can blush, that individual is not yet morally dead. The true meaning of the sentence: "In the day thou eatest thereof thou shalt die," is this: As soon as thou eatest of the fruit of that tree which I forbid thee, thou art guilty of death. Now, Adam, thou knowest the command, and the penalty for its transgression. Be on thy guard! Adam transgressed the command of God: his life was forfeited; but the Judge delayed the execution of the sentence more than nine hundred years. A similar passage we find in 1 Kings ii, 37, when Solomon says to Shimei: "And it shall be, in the day that thou goest out—from Jerusalem—and crocst the streamlet Kedron, know that thou shalt die." We know however, that Shimei left Jerusalem, and went to Achish, the king of Gath, from whom he recovered his fugitive slaves, and returned. Now this journey to and from Gath must have taken several days, so that Shimei did not actually die on *that day*, when he left Jerusalem, and crossed the Kedron; but as soon as he did that, he was under the sentence of death. In both cases Hebrew translators say: "As soon as thou eatest," "As soon as thou goest out."

The other peculiarity, viz., "Moth-tamuth," is so frequently employed that the cases might be enumerated by hundreds. Some modern translators say, "dying thou shalt die," which, in our opinion, has no sense at all. What will these translators do with so many other subjects expressed in the same way? In Gen. ii, 16, they must translate, "eating thou shalt eat;" and in Exod. xxi, and xxii, where the words, "Moth-Yumath," *He shall be put to death*, occur many times, how will they translate it—"killing he shall be killed?"

In this case, the translation of our common version is much better than the modern. It says: *Thou shalt surely die*; but they might have spared the word *surely*, and the expression would have remained strong enough because it was the Creator of the universe who spoke it.—*Israelite Indeed.*

The Scoffer Silenced.

AN infidel from Louisiana saw, in a steam-boat on the Mississippi, a minister whom he heard deliver a discourse on infidelity. Gathering his associates to the table, he began to tell hard things about religion and religious people, the Bible and its ministers. The minister said nothing.

At length the infidel came up, and suddenly slapping him on the shoulder, said,—

"Old fellow, what do you think of these things?"

"Do you see that beautiful landscape?"

"Yes."

"If you were to send out a dove he would pass over it, see and delight in all that is beautiful and lovely; but if you were to send out a buzzard, he would see nothing to fix his attention, unless he could find some rotten carcass, loathsome to all other animals; on it he would light and gloat with exquisite pleasure."

"Do you mean to compare me to a buzzard?"

"I made no allusion to you."

The disciple of Tom Paine walked off in confusion, and was called Buzzard the rest of the passage.—*Sel.*

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 31, 1863.

JAMES WHITE, EDITOR.

Extremes.

ONE of the great misfortunes of Christianity has been the extreme positions taken, with corresponding course of action carried out, by many of its most ardent, and, in many respects, very worthy supporters. The great reformation, led on by the German reformers, suffered greatly from extremes. Among the reformers there were characters which would now shine upon the pages of history with even greater lustre than that of Martin Luther, were it not for the sad record of extremes into which they ran, which marred the glorious work of reform.

Luther at times was bold, rash, and even impetuous. But God placed Melancthon by his side, an opposite character, to hold him from extremes. Was Melancthon extremely timid and cautious? Luther was just the man to inspire him with boldness and faith. Thus the two great reformers, with the blessing of God, held each other from unfortunate extremes.

And just now we are thinking of Peter and John, the one naturally bold and rash, the other so mild so even and sweet in temper as to be worthy of the compliment of "beloved disciple." Jesus called them both, and when grace had done its work on both, early Christianity needed both, hence we see these especial yoke-fellows in the gospel. The sweet influence of John upon Peter was doubtless better than that of any other Apostle could be, and, doubtless the influence of the boldness and zeal of Peter was just what John needed. Had John become disgusted with Peter's zeal, and found a fellow-laborer of the same cast of mind as his own, they could have enjoyed all the blessings of affinity of spirits so much talked of in these times, but the gospel in their hands might have suffered for want of the very element possessed by his brother Peter. Had Peter cast off John, and taken a fellow-laborer like himself, they might for a time have been happy and delighted with each other's zeal. Peter might have thanked God for a congenial spirit in his colleague, and talked like a spiritualistic philosopher of the glories of "affinity," and they two might have run on in their zeal, and on, and on, and unless checked by some Jerusalem council of apostles and elders, run the cause of Christianity where they labored, into the ground.

Extremes are not prevented by persons of the same cast of mind associating together, but, rather, encouraged. Two ministers of different turn of mind laboring together, by the grace of God, may save each other from extremes. Alone they may both run to extremes. And here is the grand argument for church organization and discipline. If every brother and sister be left to constitute an independent church, how many of peculiar turn of mind are certain to run to ruin. In any body of believers may be found more or less ill-balanced heads and peculiar temperaments. But bring them into one body, and let that be tempered according to the word, and you have a well-balanced and well-tempered church. The strength of their union, and their prosperity will depend upon their obedience to such inspired injunctions as we read in 1 Pet. v, 5, "Likewise ye younger submit yourselves unto the elder. Yea, all of you be subject one to another."

As a people, everywhere we exist, we might now be strong had our people looked upon organization with candor when first introduced. In the East we are weak for want of organization. The battle must first be fought there before the cause can rise. Already rebellion is kindling, and as an effort is made to set things in order, you will see every element of confusion and rebellion on the stir. Persons who see nothing to build up in order, in connection with the cause, will delight in tearing down what you may build. Like bridge-burners, while you are building one, if you do not prevent them, they will burn ten bridges. Brn. Hammond and Macomber write to us of one James T.

Sweet, of R. L., who is hurting the cause with his extremes. But what can be done with his case in the absence of organization? The Review may be burdened with a statement of his wrongs, which may cause those under his influence to sympathize with him more strongly.

We have outgrown these things in Michigan. When men come to our churches professing to be Seventh-day-Adventist preachers, our brethren simply call for their papers, and that ends the matter without controversy. We regard it of no use to circulate books in R. L., or in any way to teach the truth there, or anywhere else, until order be first restored among believers. As a people we have labored energetically. Self-sacrifice and liberality have marked our history. The message we have borne to the world has been so well defined from God's word that it has had a powerful influence where it has been proclaimed. Yet extremes, which must exist in the absence of order, have eaten up and destroyed a large proportion of the fruits of our energetic labors.

Time never can show the bad results of the spirit of anti-organization among us. It kindled and raged like fire at the first suggestion of organization. It prostrated the cause everywhere, and when the scale turned in favor of organization, there was hardly a congregation among us, from Maine to Minnesota, but what had become so distracted and discouraged that they needed the labors of some faithful preacher a month before they were prepared for organization. But right in here came another extreme nearly as injurious as the first, namely, the rapid organization of churches, when but a portion could be gathered, often leaving the majority outside. So, "one extreme follows another." If it be inquired, "What should have been done?" we reply, The first work was to patiently labor and do away the influence of anti-organization, and bring up our Sabbath-keeping brethren, who have suffered reproach for the truth with us, to a state of harmony, then gather them into church fellowship. If this cannot be done, organization in most cases should be deferred, in hope of a better state of things. May God save us from extremes.

Lessons for Bible Students.

LESSON VI.

(History of the Sabbath, pp. 79-92.)

Was anything more than the ten commandments engraven on the tables of stone?

What scripture proves that the first tables contained simply the ten commandments?

What scripture shows that the second tables were an exact copy of the first?

In Ex. xx, we find the ten commandments introduced with a short preface; what considerations show that this preface was no part of what was engraven on the tables?

Having now traced the Sabbath down to the time when sabbaths of another nature were introduced, to exist for a time contemporaneously with it, let us briefly recapitulate some of the important facts concerning it. Where was its origin?

What people were made its depositaries?

What was committed to that people besides the Sabbath?

With what did God proclaim it?

Where did he write it?

What features did this law as a whole possess?

Where was it placed?

Upon what is the Sabbatic institution founded?

What is its great citadel of defense?

What does its place in the midst of the moral law, and beneath the mercy-seat, show?

CEREMONIAL SABBATHS.

We come now to inquire about the feasts, new moons and sabbaths peculiar to the Hebrews. How many feasts had they?

What were these feasts?

How many annual sabbaths had they?

What were these sabbaths?

In addition to these, what sabbaths were there relating to the land?

From what did the passover take its name?

What did it commemorate?

When did it begin, and how long continue?

What was its antitype?

What was the second of the Jewish feasts?

How long a time did it occupy?

How long after the passover did it occur?

What was done at this feast?

What was its antitype?

What was the third and last Jewish feast?

When was it celebrated?

What does it probably typify?

What was ordained in regard to the new moons?

What characterized the sabbath of the land every seven years, and the jubilee?

Were these feasts of the Hebrews ordained to be kept in the wilderness? or not till they had entered the promised land?

Were the new moons to be kept before they kept these feasts?

Could the annual sabbaths be kept before they kept these feasts.

Is the same fact true of the sabbaths of the land and the jubilee? [We are thus shown that these ordinances were prospective, to be kept by them after they entered into the promised land; but the Sabbath of the Lord was binding upon them when they came into the wilderness, and all through their sojourn there.]

Between these Jewish sabbaths and the Sabbath of the Lord, a strong contrast exists: what is the substance of Mr. Miller's view upon this point?

What is the first point of contrast between them and the Sabbath of the Lord?

What is the second consideration?

What was the difference between the Sabbath of the Lord and the Jewish Sabbaths, when they came into the wilderness?

Can we point to the very act of God, while leading this people, that gave existence to these sabbaths?

On the other hand, how is the Sabbath of the Lord referred to?

What may be said of the two kinds of sabbaths, in reference to their coming into the promised land?

For whom were the Sabbath of the Lord, and the annual sabbaths of the Jews, respectively designed?

What were the respective offices of each?

How does God speak of his Sabbath?

How are the sabbaths of the Jews designated?

Where did God write his Sabbath and deposit it?

In what were the ceremonial sabbaths embodied?

In what scripture does God plainly distinguish between his own Sabbath, and the Jewish festivals, and in what language does he do it?

How does Isaiah speak of the ceremonial sabbaths of the Jews?

How does the same prophet speak of the Sabbath of the Lord?

What prediction does Hosea utter concerning the annual sabbaths of the Jews?

When was this prediction uttered?

When was this prediction fulfilled in part?

When wholly fulfilled?

Where were the feasts of the Lord to be holden?

Did the observance of the Lord's Sabbath cease with the Hebrews, on their dispersion from their own land?

Why did it not then cease like the annual sabbaths?

What bearing did the observance of the Sabbath have upon the Babylonish captivity, and their restoration?

The Hebrew feasts being restored after the captivity, how long were they continued?

Before the destruction of the Jewish nation by the Romans, what had been accomplished in reference to the typical system?

The hand-writing of ordinances being abolished, how do we stand in relation to meats, drinks, holy days, new moons, and shadowy sabbaths?

Was the Sabbath of the Lord any part of the hand-writing of ordinances?

Was it, or could it have been, a shadow?

The day following the nailing of the typical sabbaths to the cross, what is said of the Sabbath commandment of the moral law?

Business Meeting of the Church in Battle Creek.

ACCORDING to previous notice the members of the Church of Seventh-day Adventists of Battle Creek, Mich., convened at their house of worship on Sunday the 29th of March inst., Uriah Smith, one of the elders of the church, acting as chairman. The meeting was opened with prayer by Eld. Moses Hull. The following preamble and resolutions were read before the meeting, after which they were separately considered and unanimously adopted.

Whereas, We have believed that the providence of God has called Eld. James White to lead out in the proclamation of the truth of the third angel's message, especially in the Publishing Department, and,

Whereas, The reputation of a man occupying so public a position becomes to him a treasure above all price; and not to him only, but to all those who may be connected with the cause which he is engaged in promulgating; inasmuch as in no more effectual way could that cause be brought into disrepute, and its progress crippled and hindered, than by destroying the reputation of such a man; and,

Whereas, There are certain reports prejudicial to the character of Eld. White, as a man of upright and honest dealing, being extensively circulated through the country, and used to cut off his influence and that of his brethren, to shut the ears of the people against the truth, and to steel their hearts against its reception; therefore,

Resolved, That we, the church of Seventh-day Adventists of Battle Creek, deem it our duty to take measures to ascertain the grounds of the charges, complaints, and murmurs that are in circulation, that they may be sustained, and action taken accordingly, or may be proved to be groundless, and the venomous mouth of calumny and slander be effectually stopped. To this end, be it further

Resolved, That we appoint Bro. U. Smith, G. W. Amador, and E. S. Walker, a committee to take this matter in charge.

Resolved, That we hereby earnestly request all those far and near who think they have any grounds of complaint against Eld. White, all who have handed to him means that he has not appropriated as directed, all who think that he has wronged the aged, the widow, and the fatherless, or that he has not in all his dealings in temporal matters manifested the strictest integrity, probity, and uprightness, to immediately report their grievances, and the grounds upon which they base them, to Uriah Smith, chairman of the above named committee, that they may be received previous to the middle of May next.

Resolved, That we also hereby invite all those who have had dealings, more or less extensive, with Eld. White since the commencement of his public labors, to testify in what light they regard his dealings, so far as their knowledge or observation goes, and send in their testimony as above directed.

Resolved, That then this whole matter be laid before the approaching General Conference, the last of May next, that the brethren then assembled may take such action upon it, as in the premises they may deem proper.

Moved, by Bro. Hull that the proceedings of this meeting be published in the Review. *Carried*.

Adjourned sine die.

URIAH SMITH, *Chairman*,
E. S. WALKER, *Ch. Clerk*.

Battle Creek, Mich., March 29, 1863.

REMARKS.—The above resolutions are of themselves sufficiently plain and explicit, yet as chairman of the committee named above, I would urge upon all interested the necessity of prompt and immediate action upon resolutions 3 and 4. Those who are engaged in the circulation of the reports referred to in the foregoing proceedings, if they are acting honestly, think that they have grounds sufficient to sustain them. They now have not only an opportunity, but a request to bring them forward that we may see and examine them. And let it be understood by them that if they refuse to do this, it will appear that they have been acting without even a conviction of truth upon their side, which certainly will not place them in a very enviable light; and in this case it will not only devolve upon them to hereafter ever hold their peace, but it would be well for them if the memory of their past course could be blotted from the minds of mankind.

Let those also to whom the course of Bro. White appears unimpeachable, and who can from their own experience testify in his behalf, not fail to send in their testimony. Ample time is given for all to send in what documents they may wish, and yet there is none to lose. It is due to Bro. White, it is due to all sin-

cere lovers of the truth, it is due to the precious cause everywhere, that this matter be followed to a final settlement.

U. S.

They are Mistaken.

MANY suppose that, because we believe in spiritual gifts, we are open to all manner of fanaticism, and ready to harmonize with everything that *claims* to be the Spirit of God. This is a great mistake. The gifts of the Spirit do not lead us into fanaticism—they correct it and secure us from its influence. In these days of strong delusion, no class is more free from fanatical impulses and extravagant notions than the true believers in the third angel's message, and the gift of prophecy connected with it; because no class is so well prepared to detect false impressions and evil spiritual influences. I am not particularly led to these remarks because I have recently had to meet such impressions, for these things are all along in our experience with the opposers of the present truth.

There are many at the present day who abhor Spiritualism, and profess much love for the Spirit of God and holiness of heart who trust in their feelings and impressions much more than in the word of God. A plain testimony from the Bible is not sufficient to convince them unless the Lord tells them to obey it. What a delusion! waiting for the Lord specially to indicate that it is his will for them to obey his word. Because of such the truth is evil spoken of; others are led to think that all who believe in spiritual gifts, set aside the Bible in like manner.

Some have said thus: "I believe in sister White's writings. I know by experience that God speaks to his people in these days, and I believe that the Lord reveals things to her, just as she says." "What do you believe about the Sabbath?" "O that's a matter of no consequence; what good will your Sabbath do you without holiness;" so sanctification *through the truth* is set aside. But notice what consistency. They believe that the Lord teaches sister White, just as she says; and she says she has been shown, that the Sabbath is of great importance: but they will not receive it. That is to say, they will not receive what the Lord shows is right. If such persons are led by spiritual influence, they cannot, with any reason expect us to harmonize with such spirits. We remember the sacred warning, believe not every spirit, but try the spirits whether they are of God. We know of no test equal to the Bible whereby to try them, assured that, as God is unchangeable, his Spirit will to-day speak in perfect harmony with what it spoke three thousand years ago.

There are many who are afraid to deny the visions, they have had too much evidence of their truthfulness; yet they are unwilling to receive and acknowledge them fully. They try to compromise the matter, by saying that they believe some parts of them, but some things in them they cannot believe. This is another sad mistake. They use them as they would mere human testimony. Can this be right?

On this point I offer the following suggestions, with which all must agree. The testimony of man may be taken with allowance; for however honest they may be, they are liable to mistakes; they may not fully understand whereof they affirm. Therefore, human testimony may be partly true and partly false; part may be received and part rejected. But with the Lord there is neither mistake nor lack of knowledge: therefore, any testimony professedly from the Lord is to be fully received or entirely rejected. For, if it is from the Lord it is *all* true; but if it is *not* from the Lord it is all a deception. Let all observe this rule, and not deceive themselves. The Lord is not honored by our believing part of his word. "Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt." The double minded receive no blessing; let us be of one mind, and trust alone in the one Spirit.

J. H. W.

Labors in Ohio.

THE meeting at Townsend was not what we desired, as it was not possible for the brethren to get their families there. In other respects it was up to our expectations. Brn. were in attendance from Milan, Norwalk,

Clarksfield, and Wakeman. A church was organized, taking the name of Wakeman; Bro. Warren Coon, of Wakeman, elected Clerk, and Bro. J. Tillotson, of Milan, Treasurer. As the Brn. were scattered, and not all acquainted with each other, it was thought best to defer the election of elder till some future time. Bro. Geo. Smith was chosen to act temporarily. Another meeting was appointed to be held at Wakeman in four weeks (April 11). It was also resolved to have similar meetings every four weeks thereafter, at places to be designated from time to time.

The best of feeling prevailed throughout the meetings. The testimonies were encouraging, and the plan of systematic benevolence adopted cheerfully.

It is to be hoped that circumstances will permit the Brn. to bring their families to these meetings in the future, that the youth and children who are now interested in the truth may have the benefit of these gatherings and social meetings.

I remained in this place till this time by request to attend the funeral of Bro. Geo. T. Spencer. When I was in Ohio three years ago, I gave lectures in Portage which he attended, and obeyed the truth for a season, but afterward suffered various influences to divert him from the Sabbath, though he was always friendly to the cause. During the past winter I visited him, when his convictions seemed to be renewed, and he expressed regret that he had moved from Portage, and seemed to look forward to the time when he might be situated so that he could again keep the Sabbath.

He was intending to go to the meeting in Townsend on Sunday last, but on Sabbath an accident occurred which resulted in his death on Tuesday evening. In these hours of suffering his great regret seemed to be that he had not lived up to his duty, and he expressed the firm determination to keep the Sabbath if he was spared. But the opportunity is past. He was deeply penitent, and before he died manifested perfect submission and confidence in the Saviour. But this event has aroused my mind to the danger of compromising the truth, and delaying obedience. O that all who now believe the truth could realize what will one day be their feelings in reflecting on duties neglected, and opportunities unimproved.

J. H. W.

Norwalk, Ohio, March 19, 1863.

Note from Bro. Cornell.

BRO. WHITE: Since returning home from Iowa, though not engaged in new fields, in wearing labor, yet I have not been entirely idle. When I had been at home but one day, it seemed to be duty to go and assist Bro. Hull, at Allegan, where I spent Sabbath and first-day, and preached three times. Bro. H. was having large audiences, and good freedom in preaching the word. Finding that his health was improved so that he could manage the meeting alone, I went on to Monterey, where I had one meeting. I was glad to see how many the Lord has added to the church there. They number now about one hundred. The next two Sabbaths I spent in my father's neighborhood in Livingston Co. Preached four times, and three more were received into the organization. From what I have seen and heard of the results of organization, I am confirmed in the belief that it is owned and blessed of God.

I wish to say that I am decidedly in favor of your proposition to change the time for general and state conferences in Michigan. The last of May appears to be the best time, as tent operations can begin as early as the first of June.

M. E. CORNELL.

Newton, March 17.

The Cause in Ohio.

At last, after a long night of darkness, light is dawning upon the cause of present truth in Ohio. Thanks to our heavenly Father for the tokens of good which are beginning to appear.

In view of the great work to be accomplished, and desiring to use the best and most judicious means of forwarding the cause of present truth, the committee would earnestly address the friends of truth in Ohio, recommending such measures as they have united upon,

and as seem necessary, judicious, and in harmony with the work.

Past experience admonishes us to move with the greatest caution, wisdom, and humility, using the utmost care and circumspection, lest the enemy gain an advantage; and while we walk as sheep in the midst of wolves, let us see to it, that past mistakes and errors do not dampen our ardor, or quench our zeal.

First, then, as to systematic benevolence. The committee would recommend to the churches in Ohio, the following plan for their adoption:

That the S. D. A. churches in Ohio, send in (by the hands of the treasurers) an account of the amount pledged upon the systematic benevolence books, for the current year, as soon as possible; upon which the committee have concluded to levy ninety per cent., or nine tenths of the whole amount, which shall constitute a fund for conference purposes, to be sent in to the treasurer of the conference committee, I. N. VAN GORDER, PORTAGE, WOOD CO., OHIO, which funds will be expected in payments as follows:

Said payments to be made quarterly, or every three months, thus: the first quarter expires with the present month, so that the first installment will be due on the first of April; the second, by the first of July; the third by the first of October; and the fourth by the first of January 1864.

By strictly following out the plan herein stated, the committee believe that much expense and trouble will be avoided; as for want of system, the committee have heretofore not only been cramped for want of means, but have been compelled to use their precious time, in making laborious trips, over difficult roads, in getting together a few dollars, for the upbuilding of the down-trodden cause of present truth.

The church at Lovett's Grove, have pledged nobly, coming up monthly with their tithes and offerings until their pledges for the coming year, amount to \$200.00 or more, and truly God is pouring out his blessing upon them: at Portage eight brethren and sisters, four of us brethren and some of us day-laborers, have pledged \$130.00 for the current year, and we feel that it is truly good to serve the Lord in bringing our tithes into the store-house.

Perhaps little more need be said prompting to liberality, as testimonies on this subject have been abundant of late, both oral and written. Only let this admonish us: "He that soweth sparingly shall reap also sparingly." And let this encourage us: "He which soweth bountifully, shall reap also bountifully." See 2 Cor. ix, 6. JOSEPH CLARKE, *Conf. Sec.*

The Tongue.

"DEATH and life are in the power of the tongue." Prov. xviii, 21.

From these words we see the importance of ordering our tongues aright. If we speak aright we shall live, but if we speak wrong we shall die. The tongue was made to glorify God. We glorify God with our tongues when we praise him for his goodness, and speak in favor of his truth, and when we speak the truth in regard to ourselves and in regard to others. We should ever tell the truth; for the lip of truth shall be established forever; but a lying tongue is but for a moment." Prov. xii, 19.

Our words should be words of pleasantness. How agreeable it is to be in the society of those who talk pleasantly. But how unpleasant it is to be with those who speak angry words. Says Solomon, "There is that speaketh like the piercings of a sword! but the tongue of the wise is health." "A soft answer turneth away wrath; but grievous words stir up anger." Prov. xii, 18; xv, 1.

We should not speak idle words. Says Christ, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. xii, 36, 37. If those who indulge in idle conversation realized that for every idle word they speak they shall have to give an account, they would be more careful to not sin with their tongues.

Dear brethren and sisters, let us pray the Lord to give us wisdom and overcoming grace, that we may

use our tongues aright, and that our words may be few and well chosen. MARION E. BOURDEAU.

West Enosburgh, Vt.

Who Shall Stand?

"Lord who shall abide in thy Tabernacle?" Ps. xv.

He only who uprightly walks
Through life's uneven way,
Who asks for heavenly wisdom
And guidance day by day;
Who seeks in all his ways to bless,
And does the works of righteousness.

Who when his neighbor is assailed
By slander's poisonous dart,
Will never take up a reproach,
But act a nobler part;
And when no good of him can speak,
Will on his tongue a "bridle" keep.

He in whose eyes a person vile
Contemptible doth seem,
His vision clear doth point him out
Uncolored by a beam;
Whose feet are found in wisdom's way,
Who from all such will "turn away."

Who honoreth the pure in heart,
Whose trust is in their Lord,
Who taketh naught of unjust gain
Nor innocent's reward;
He who all these things doeth well,
Shall in God's tabernacle dwell.

E. HOUSE.

Catlin. N. Y.

Reformations and Learned Men.

MEN frequently object to present truth because learned men, popular ministers, and doctors of divinity oppose it. They ask, "How is it that you Adventists know more than all the great and learned men in the world? If what you preach is the truth, why haven't they found it out? Why has God hid the truth from wise and prudent men, till the advent of you Millerites?"

It would appear that such persons have never read their Bibles nor the history of the church. For the benefit of such, let us look at some of the reformations which have been wrought in the church. If I mistake not, we shall find that such preachers and "holy divines" have always opposed any reformation which did not agree with their preconceived opinions of religion; and that "God hath chosen the foolish things of this world to confound the wise."

At the advent of Jesus Christ, the Jewish church had lost the spirit of its religion. The Jews strictly observed the ceremonies and minor points of the law, even to the tithing of "mint, anise, and cummin." They fasted twice in a week, and "except they washed their hands oft, ate not, holding the tradition of the elders." They loved to make long prayers to be seen and heard of men. But the weightier matters of the law, mercy and judgment, they had neglected. They had killed the prophets of God, and were given to the love of the world. They rejected the Spirit of God, till, as Jesus says, they had become like "whited sepulchres, which, indeed, appear beautiful outwardly, but are within full of dead men's bones, and of all uncleanness."

They made God's house a den of thieves, corrupted his word, and shut their eyes to the signs that were fulfilled before them; signs too which were read of in the synagogues every Sabbath. This applied not to the common people only, but principally to the priests and teachers in Israel.

Thus God was dishonored. Zion languished, and the faithful ones cried to the Lord for deliverance. But who will come forward to reform the church? The people naturally looked to the priests and divines to do this. For who was holier than the high priest? Who was better acquainted with the oracles of God than the sanhedrim? Or who knew better what to do than the priests? But while they are vainly looking to the scribes and Pharisees for a reformation, God is preparing to effect this by far different means.

At length John the Baptist comes, preaching repentance. The common people hail him as a prophet of God. But how do those shepherds receive him? Why, they say he is not of God, and that he has a dev-

il. Thus they rejected the forerunner of Christ, though he came in fulfillment of the very scripture which they pretended to expound.

But lo! Jesus appears. He comes, not in the person of a high priest or some mighty prince, but, a humble man, working miracles to prove that he is of God. Surely the scribes and expounders of the law will acknowledge him. But no, they also reject the Lord, call him Beelzebub, a glutton and wine-bibber, and a friend of publicans and sinners. This is because he condemns their own ungodly deeds. Hence he finds his followers, not among the great and learned men, but with the humble fishermen, the poor, helpless, and despised.

But those "shepherds of the flock," fearful that others might believe on Jesus, accuse him of blasphemy, draw him before the rulers, condemn and crucify him. Thus "the kings of the earth stood up, and the rulers were gathered against the Lord, and against his Christ." Witness their persecutions of his apostles after him. How they beat and imprison Peter and John, kill Stephen, and persecute Paul. But in spite of them the reformation is wrought, and the church established.

Thus we see that those men who ought to have known and received the truth were the very ones to oppose it; and those who looked to them for an example, were led to crucify the Holy One of Israel. This, it would seem, ought to teach men to beware how they put confidence in popular or learned men. Though they may have great education, and ought to know the truth, yet the fact is, they are generally opposed to it. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

The church thus established by Christ and his apostles, kept the unity of the faith a number of years. But, as numbers increased, wicked men, as is always the case, crept into the church, and soon the mystery of iniquity, as foretold by Paul, 2 Thess. ii, began to do its work.

The church at Rome, founded by Paul, was at first noted for its piety. It sent out ministers to the surrounding cities, and the churches thus founded looked to Rome as to a mother. The authority of a bishop in those days, was proportioned to the city in which he lived.

Rome was the queen of the world; and if so, why should not her bishop be king of bishops? It was so. The other churches acknowledged the supremacy of the Roman bishop. In the 5th century, Theodosius II, proclaimed the bishop of Rome "ruler of the whole church."

Gradually, living faith died away, and external forms and ceremonies usurped its place. Now the church, instead of being united by faith, was kept together by canons, mitres, bishops, and popes. A few lonely souls walked in faith. But the majority were contending for worldly honors and preferments. Bishops, with sword in hand, fought for the right, not to feed, but to feed on, the flock. The pope claimed the sole right of explaining the Scriptures; and hence the word of God was soon corrupted, laid aside, and literally lost to the people. Instead of the Bible, priests and theologians studied the "fathers," many of whom had never heard of the gospel of Jesus. Thus heathenish doctrines were introduced into the church, which the church never taught. The most abandoned and licentious characters filled the pontifical throne. In this way the visible church continued for many centuries, through the "long and dark day," going further and further from God. Now and then a humble child of God appeared, but he was generally sacrificed upon the altar of superstition.

Such were the Vaudois in Piedmont, Wickliffe in England, and Huss in Bohemia. "Huss was the John the Baptist of the Reformation." The blood of his martyrdom watered the seeds of the Reformation, which afterward yielded such an abundant harvest.

The people had lost sight of God, religion, and morals. "There was no longer any thought of that faith by which we are made partakers of the Saviour's righteousness. Christ was regarded as a stern judge, prepared to condemn all who should not have recourse to the intercessions of saints, or to the pope's indul-

gences. "The bishops no longer appeared in the pulpits, but they consecrated priests, monks, churches, images, and burial places, and all this brought a large revenue. Bones, arms, and feet were preserved in boxes of silver and gold; and they gave them to the faithful to kiss during mass."

The priests were degraded by the lowest buffoonery and heathenish profanations. "The very temples were converted into a stage, and the priests into mountebanks." Thus matters stood in the fifteenth century.

The need of a reformation was felt by all classes. The church itself acknowledged this. Bishops, cardinals, and popes convoked councils for the purpose of reforming their religion. But they used man's wisdom and carnal tools to do a spiritual work. They were all corrupt to the very center; and a "bitter fountain cannot bring forth sweet water." One of those same councils murdered John Huss whom God had raised up to do his work.

D. M. CANRIGHT.

(To be continued.)

The Goodness of God.

I would like to tell you a little of the goodness of the Lord to me; for truly the Lord is good, and his mercy endureth forever.

For nearly four years I have been greatly afflicted with sickness, so that during the most of that time I could not sit up more than half the time; and for nearly one year was entirely confined to my bed. Something more than a year ago the Lord heard prayer and I was so much blessed as to leave my bed, but for some reason, perhaps it was owing to the trying circumstances in which I was placed, I did not go entirely free, and in a short time was again confined to my bed. Still we felt like trusting in the Lord and wrote to his people asking them to pray for me.

In August we were permitted to remove from those circumstances of trial. I was moved on a bed, and was so low that we were obliged to be seven hours going five miles. In answer, I believe, to my dear mother's prayers and faith, the Lord held me up. We kept crying to the Lord and I gained very slowly, so that in Oct. I could sit up a little longer than to have my bed made. For a few weeks I had felt much blessed in prayer and it had seemed to me that the Lord would let me go free speedily. On the 26th of Oct. while looking up to the Lord I was much blessed and felt assured that he was willing I should then put on my clothes and go free. I did so. The next day I walked to a near neighbor's to a funeral and back, and was soon able to work all day with ease. Surely I would praise the Lord for his mercy to me. "O that men would praise the Lord for his great goodness and his wonderful works to the children of men."

To the young I would say, My heart has been encouraged of late to hear what the Lord is doing for the children of the remnant. I believe, as another has expressed it, that the special preparation for the coming of Jesus has begun. How cheering to know the children are coming up. How blessed a struggle is this in which we are engaged, even the struggle for eternal life. And though we know the enemy will oppose us with all his powers, yet the Lord has in mercy shown us that if we strive with all our energies we shall have the watch-care of Jesus and the angels until the victory is won. Blessed Jesus! In his strength we will go forward!

Please read again "Thoughts on the Revelation," in Review Nos. nine and ten, present volume, which contain a description of the holy city. I think it will encourage your hearts and strengthen your faith.

May the Lord help us to obtain it.

CAROLINE E. HARRIS.

Lunenburg, Vt.

Doings of the Minnesota Conference.

THE brethren met for business purposes first-day morning, March 15, at the house of Bro. Odell, Oronoco, Minn. Prayer by Bro. Morse. Meeting organized by choosing Bro. Thos. Harlow to the chair, and appointing F. W. Morse secretary. It was then

Moved, That all present who are members, in good standing, of any organized church of S. D. Adventists, take part in the proceedings of this body. Carried.

Moved, By Bro. Bostwick, that a committee be appointed to bring business before the conference. Carried.

The following brethren were chosen for this purpose: W. and F. W. Morse, Jno. Bostwick, H. F. Lashier and Wm. Merry.

After a prayerful deliberation by the committee, the following resolutions were brought before, and passed by, the conference:

Resolved, That we see the wants of the cause promptly met by systematic benevolence funds.

Resolved, That Bro. Moses W. Porter of Mantorville act as State treasurer.

Resolved, That the treasurers of the different churches pay into the hands of the State treasurer, each quarter, all moneys designed for the wants of the cause, over and above their home wants.

Resolved, That each minister recognized by this conference, and laboring amongst us, be required to report at our annual conference the total amount of his receipts and expenditures during the conference year, also each week's labor.

Resolved, That the State treasurer make a full report of all receipts and disbursements during the year, at the annual session of this body.

Resolved, That we appoint Bro. Wm. Merry as a member of the conference committee in place of Elias Sanford.

Resolved, That the conference committee take charge of the old tent and dispose of it as they see fit, and report at the annual meeting.

Provisionally, Review No. 15 came to hand a few hours before our business meeting. The article in reference to a general conference was the right thing in the right time and place.

Upon this point the following action was taken.

Whereas, An immediate expression of ministers and people is called for by the Mich. conference committee as to the propriety of holding a general conference at Battle Creek Mich., at the commencement of the Tent season. Therefore.

Resolved, That it meets our hearty approval, and that we appoint Bro. W. Morse as a delegate to the general conference.

A portion of the money to defray his expenses was raised upon the spot.

Moved, That these proceedings be published in the Review. Carried.

Adjourned sine die.

Throughout this meeting the utmost harmony and good feeling prevailed.

THOS. HARLOW, Chairman.

F. W. MORSE, Secretary.

Before the Sin, and After.

It is well to repent, but it is better not to sin. The difference is often the odds between instability and principle. The man who can resist temptation, certainly ranks higher than the man who can only repent. He has either more strength or more grace. Of course we do not take into account peculiar instances, or peculiar susceptibilities to temptation, but suppose the cases equal.

The man who overcomes temptation has, too, a definite advantage in the matter of self-knowledge. It is difficult, sometimes, to know the quality of penitence. It may be fear, or shame, or dread of punishment, rather than abhorrence of self or sin. It is this uncertainty—to give it the mildest word—that makes death-bed repentances so untrustworthy. And the same uncertainty exists, measurably, in convictions of sin, under any circumstances. If repentance has no tendency to strengthen a man in advance, when the temptation comes again, there is reason to believe that it is not "after a godly sort"—is not "repentance that needeth not to be repented of." The man who is stung by remorse is in a fever. The drunkenness of his indulgence is not yet off, while he already begins to feel the penalty. His head is hot, his brain is unsteady. He cannot see clearly, or reason well, or understand his own motives. He may, indeed, have a spark of true penitence, but it is difficult, at first, to distinguish it from the shame of his conscious degradation. But it is otherwise with "him that overcometh." Confronting the yet untasted temptation, he is cool and firm.

He can reason, and he can repel. Fear is not yet present with him, nor dread of punishment, nor shame, except as he may see their dark shadows forecast. He acts upon principle. His is that true Christian prudence which "foreseeth the evil, and hideth itself." He remembers the horror that he had, when he was "overcome of evil" before. He will not incur it again. He can assure himself that it is for God's sake that he will resist. The temptation is before him, and the love of Jesus. If he smites the one, and cleaves to the other, he knows which he loves most, for he has stood the test.

Prevention is certain, cure is precarious. "He that overcometh shall not be hurt of the second death."—Sel.

"WILL YE ALSO GO AWAY?"—"Will ye also go away?" said the Saviour to his disciples. "Lord, to whom shall we go?" asked Peter, "Thou hast the words of eternal life." To what teachers should they repair that would be better qualified to instruct them? To what Jewish party could they apply, that they might better learn the way to heaven? To what sect of philosophers should they go, that they might find more consolation in the ills of life, be better supported in its trials, and find more satisfactory answers to those questions which their very nature prompted them to ask? Difficulties their might be in the Christian religion, but where could they find fewer? Mysteries there might be, but where could they go where there were none?

And where will a man go now to find a system that is better fitted to meet the evils of the present world? This is a fair question, and one which it becomes every man to answer for himself. Can sinful, suffering, dying man find a system that will better meet his condition? Will he go to heathenism? to the ancient philosophers? to the modern infidel? Do they propose a better way by which a guilty conscience may become calm, by which life's sorrows may be borne, and by which the pangs of death may be more patiently or triumphantly endured?—Sel.

TRouble is brewing in Utah. On the 10th of March, Judge Kinney issued a writ against Brigham Young, under the Polygamy act of Congress. It was placed in the hands of United States Marshal Gibbs, who served it. It was responded to, and the defendant personally appeared in court, and, upon investigation, the judge held him to bail in the sum of \$2,000, which was promptly given. In a meeting of the Cabinet at Washington, March 12, it is said that Gen. Nye, Governor of Nevada, after narrating the condition of affairs there, expressed the belief that nothing short of the arrest and execution of some of the leaders, including Brigham Young, will bring peace and order to that section.—Sel.

Extracts from Letters.

Bro. J. W. Hillebert writes from Garden Valley, Wis.: I have been keeping the Sabbath of the Lord about one year and a half, and still feel to rejoice in the light, although there are none here except myself and wife, that are keeping or trying to keep the commands of God. We have no Advent preaching here. I often wish that I could hear the Bible preached in its purity. We have preaching, but it teaches for doctrine, the commandments of men. So instead of encouraging people on in the ways of truth, it confounds the word of God. Under these circumstances I can take more comfort at home, reading the Bible and the Review. If any of the messengers should come this way I should be happy to have them call on me, and also hold a few meetings here. The people's hearts are hard, but the word of God unmixed with creeds might penetrate even the hearts of this people. I ask the brethren to remember me and my companion at the throne of grace, that we may be kept from evil and at last enter in through the gates into the city.

OBITUARY.

THE subject of this notice, Samuel W. Bean, died of consumption at South Troy, Vt., March 9, 1863, aged 67 years. He was among the first who embraced the first message. He embraced also the third, six years ago. Since that time he has delighted in the law of the Lord. But he sleeps in Jesus, as we trust. His last end was peaceful. We expect to meet him again.

"Hail glorious morn ere long to dawn
And set death's captives free."

A discourse was delivered on the occasion by Bro. Stone.

LEWIS BEAN.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, MARCH, 31 1863.

Report from Bro. Byington.

BRO. WHITE: I have spent most of the time since our last yearly conference, to Feb. 7, 1863, in company with Bro. Loughborough, in attending quarterly meetings, visiting and organizing churches, &c. Bro. L. has given a full account of our meetings.

In this time I have traveled over a thousand miles with my own team, no sleighing, and most of the time in the timbered land of Northern Mich., where there was little but muddy going, and frequently we would travel several miles a day on foot to rest our weary beast.

Have in this time immersed thirty-nine; and though going into the water nearly every week, yet have not been sensible in one instance of taking cold, and health quite as good at the end of the tour as at the beginning.

After leaving Bro. L. at Lowell, Feb. 8, we spent that evening with the church at Bowne. The 26th we spent at Parkville. Here two families in the village had embraced the truth since the last quarterly meeting. A sister who was immersed at the quarterly meeting, living several miles from the village, went home, and with the consent of her husband (who, though he had kept the letter of the Sabbath, felt that he was not converted), she set up family worship. Her companion felt that he could not be left behind. He gave his heart to God, laid aside his tobacco, gave five dollars to the S. B. treasury, the expense of this poisonous weed for one year; and now I understand unites with his wife in family worship, and wishes, the first opportunity, to be baptized.

We have since visited Charlotte, Convis, and Newton, and have had good meetings.

JOHN BYINGTON.

Battle Creek, March 25, 1863.

Note from Bro. Bostwick.

I HAVE just returned from Deerfield, Minn., where I have been giving a short course of lectures which has resulted in establishing some honest souls in present truth. May the Lord bless them, and they be encouraged to press forward to mount Zion. As soon as the way opens for me to leave home, I will commence a course of lectures in the neighborhood of Bro. E. W. Darling's. O Lord, give me a missionary spirit, that I may feel the weight of the cause and the worth of souls.

JNO. BOSTWICK.

Oronoco, Minn., March 13, 1863.

CHRISTIANITY AND TOBACCO.—How very contrary to the spirit of ancient Christians is the tobacco using religionist! How contrary to his own precepts and teachings! How he exhorts the sinner to give up all—every casual pleasure, in which he may enjoy himself—and accept Christ Jesus as all in all, when, at the same time, he thinks more about his tobacco than about God, and is known to fill his pipe oftener than he says his prayers. O that these tobacco Christians would see their folly, in pulling down with practice what they rear up by precept! O that they might show to the world, that they really believe what they teach! Show that they are really in earnest to do good, pluck out their right eye and cut off their right hand sin,—tobacco, and cast it away from them: and thus become a light indeed, to show the sinner the error of his ways.—Sel.

APPOINTMENTS.

Quarterly Meetings.

Monterey, April 11th, 12th.
Parkville, " 18th, 19th.

The time of the Monterey meeting in last week's Review was a mistake.

Appointment for N. Y.

THE meeting appointed by Bro. Andrews. Apr. 18,

19, will be held at, Buck's Bridge. Brn. & Srs. from other Churches are invited.

In behalf of the Church.

H. HILLIARD.

Appointment Postponed.

In consequence of a very urgent call for labor at Leipsic, it is thought best by the committee, to postpone the appointment in Wood Co. until the 11th of April. Place of meeting, Lovett's Grove.

By order of committee.

JOSEPH CLARKE, Conf. Sec.

I will be at Charlotte, Friday eve, April 3, and continue over Sunday.

MOSES HULL.

According to previous arrangements made at Irasburg, the Conference for the Troy and Patten church will be held at South Troy, Sabbath, April 4.

We would extend a cordial invitation to the brethren and sisters of other churches to meet with us.

LEWIS BEAN.

I design to meet with the church at Adams' Center, Sabbath and first-day, April 4 and 5. Also April 11 and 12.

At Buck's Bridge, St. Law. Co., where Bro. Hilliard may appoint, Sabbath and first-day, April 18 and 19.

The next monthly meeting for Central N. Y. will be held with the church at Roosevelt the first Sabbath in April.

J. N. ANDREWS.

BUSINESS DEPARTMENT.

Business Notes.

The P. O. address of Elder E. B. Saunders is Oleott, Niagara Co., N. Y.

J. F. Ballenger: We have no large Prophetic nor Commandment Charts for sale.

S. N. Haskell: Testimonies 1-9 will be sent as soon as we receive them from the binder.

Who wrote from Rome, Jones Co., Iowa, on the 23d inst., inclosing \$2 for Review, and neglected to sign their name?

RECEIPTS.

For Review and Herald.

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

W. D. Bayless 1,00, xxii, 16. J. L. Palfrey 0,70, xxiii, 1. J. Hogle 1,00, xxii, 1. L. G. Bostwick 0,25, xxi, 15. E. B. Gaskill for D. Demary \$1 on acct. T. M. Morris 2,00, xxiii, 17. H. Heffer 1,00, xxii, 20. P. L. Cornell 1,00, xxii, 13. Sarah A. Daniels 3,50, xxiii, 1. B. F. Stroder 0,50, xviii, 15. Ellen W. Searle 1,00, xxiii, 18. S. R. Twist 1,00, xxii, 14. L. G. Sprague 5,00, xxiv, 1. Wm. Edgar 1,00, xxii, 17. C. A. Washburn 5,00, xxi, 1. J. Court 1,00, xxii, 18. J. G. Lamson 2,00, xxvii, 14. S. M. Hokes 2,00, xxiii, 17. E. Cobb 1,00, xxiii, 1. H. Phillips 1,00, xxiii, 17. Sophia S. Post for M. E. Chamberlain and Emily Post each 1,00, xxiii, 18. S. Haskell 2,00, xxiv, 8. S. Haskell for Geo. Haskell 1,00, xxiii, 18. E. Wycoff 1,00, xxi, 21. Mrs. S. M. Swan 1,75, xxi, 10. J. Kemp 2,00, xx, 1. W. T. Davis 3,00, xxi, 18. G. Kelsey 1,00, xxii, 18. J. B. Ingalls 0,20, xxii, 20. C. Russell for Miss E. Knight 0,50, xxii, 18. M. David 1,00, xxiii, 18. A. Ridgway for Genette Dickinson 0,50, xxii, 18. W. H. Snook 6,00, xxiii, 1. S. A. Allen 1,00, xxiii, 1. J. E. Hool 0,50, xxii, 13. Sarah A. Beach 1,00, xxii, 18.

Donations to Publishing Association.

S. Haskell \$1,63.

Cash Received on Account.

Jos. Clarke \$6,45. A. H. Daniels \$6. J. L. Baker \$3. I. C. Vaughan 30c. A. Lanphear \$4. E. L. Barr for J. L. Baker 50c. H. Bingham \$5.

Books Sent By Mail.

H. W. Decker 20c. C. F. Hall \$1,44. A. Sanborn \$3. S. Hastings 40c. S. Warner 50c. S. A. Scoville \$4. T. Smith 50c. A. Amburn 25c. A. H. Pervorse 25c. A. S. Hutchins 12c. M. T. Olds \$2. M. Kittle \$1,50. W. Bracken 6c. W. James 40c. J. T. Ashley 25c. H. F. Lashier 80c. H. H. Mann 12c. E. B. Gaskill \$2,50. D. J. Hitchcock 80c. W. R. Perry 40c. N. Lathrop 6c. M. J. Myers 31c. R. Hicks 15c. B. F. Bradbury 12c. A. Whitmore 35c. A. H. Morrell 15c. O. T. Moulton 25c. W. D. Bayless \$1. O. Scott \$1. J. Burbridge \$1. J. A. Smith \$2,85. H. H. Bramhall \$2,85. J. F. Hammond \$3. J. G. Lamson 50c. Mrs. M. Bramble \$25. W. Hunt \$1. S. Haskell 12c. D. W. Milk 85c. H. W. Dodge 92c. A. Kenedy 80c. L. S. Waters 25c. B. F. Bradbury 15c. J. B. Ingalls 80c. E. L. Barr \$1. J. Claxton \$1. H. Bingham \$2. F. A. Stevens \$3,26.

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