

# 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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#### "There is But One."

THERE is but one unfading rose;  
There is but one ne'er paling light;  
There's but one star which always throws  
Its radiance on the gloom of night.

That rose is Sharon's dewy pride;  
That light the glory of the throne;  
That star is Bethlehem's angel guide,  
Which points us to the great Unknown.

There is but one unfailing river;  
There is but one immortal tree;  
There's but one song which lasts forever,  
With nought to mar its harmony.

That river is the stream of life;  
That tree springs ever on its shores;  
That song, with love and praises rife,  
Is hymned for aye by angel choirs.

There's but one home, where'er man ranges—  
One healing for the wounded breast;  
There's but one friend who never changes,  
One heart wherein man's heart may rest.

That home's beyond the clouds that lower;  
That healing is Jehovah's rod;  
That friend the Fount of truth and power;  
That heart the all-clasping heart of God.

#### The Coming Kingdom.

And the Kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.—Dan. vii. 27.

THE subject which these words bring before us is, of course, the kingdom which the God of Heaven is to set up. And, that we may attain to clear and comprehensive views concerning it, I propose to treat it under the following heads:

- I. What are we to understand by this kingdom?
- II. The locality of it.
- III. The state of the earth as the seat of this kingdom.
- IV. The time and manner of its setting up; and
- V. The subjects and officers of it; including its greatness and duration.

And in the progress of this examination, I shall ask you, brethren, to hear me patiently; to scan narrowly the proofs submitted to you, and then form your conclusions in the light of the word of God. I have nothing more to ask. My duty is done, when I have here made known to you all the counsel of God. You are responsible for your reception of it. Each one of you must answer for yourself. What others hold, or teach or deny, will be no plea for you. God's truth, as you receive or reject it, is to tell on your spiritual growth, and be the measure of your eternal state. If it is not the truth of God which I proclaim, mine will be a fearful account; and if it is, and you reject it, no less fearful will be yours. Let us come, then, to this great

theme in an humble and prayerful spirit. Let us simply desire to know what the truth concerning it is, and then, with whole-hearted earnestness, follow wherever it leads us.

I. What are we to understand by this kingdom? Now, I submit to you that it would be quite impossible for any man to entertain a moment's doubt concerning this question, were he to be guided simply by the course of the prophetic narrative. He would see that the prophet foretold the rise and fall of four distinct and literal kingdoms of universal dominion. He would see, I mean, that they were real kings, holding sway over real people, dwelling in real and literal lands. He would see that the first was to be subverted by the second; that the second would be overturned by the third; and that the third was to go down before the power of the fourth. He would see, moreover, that this was to be broken into ten separate kingdoms, in the midst of which another, diverse from all the rest, was to arise, and before which three of the first ten were to be plucked up by the roots. He would then find that these kingdoms, so broken, were to exist even until the time of the end.

All these requirements of the prophecy he would find minutely and fully carried out in the book of history. Not one is wanting. In the simple literality of absolute facts, all received an absolute fulfillment. When, therefore, he read in the same prophecy that, at an appointed time, the God of Heaven was to set up a kingdom, which was to break in pieces all other kingdoms, fill the whole earth and last forever, could he doubt as to what was meant by that kingdom? Could he fail to understand, I mean, that it was to be an absolute and literal kingdom? The first four were so. One after another they rose, literal kingdoms on the earth's surface. Each despoiled the one going before it of its power, and gained a mightier dominion. Can the fifth be aught else than an absolute and literal kingdom too? No. He could not come to any other conclusion. From the prophetic narrative, no other conclusion could be formed. If language requires anything, and justifies anything, as a deduction from it, the language of this prophecy requires and justifies this. Guided by it, this conclusion is inevitable. It is plain reasoning, from which, as it seems to me, no man can get away.

But, then, it is quite certain that other conclusions have been formed. How is this? What account shall we give it? Simply this: Other passages have been appealed to in support of the idea, that the kingdom of God is simply a spiritual kingdom.

Is, then, the Bible a book whose teachings in one part can be arrayed against those in another? No. Nothing can possibly be further from the truth. The Bible is one. Its teachings are one. It is one, in the great scheme which it unfolds. And I desire here, brethren, to affirm this principle, that no interpretation can be accepted as the true one, which does not build upon and unite all the passages which bear upon a given theme. To this test let every doctrine be brought. Nothing but the truth can sustain it; and nothing which sustains it can fail to be truth. A key may pass through many wards of a lock, yet if there is but one which it cannot pass, you say at once it is not the key for that lock. You gain nothing by the wards which it passes. It does not reach the bolt. You open not the door by means of it. So, a principle of interpretation may pass through the wards of many passages, but the single one

which opposes it shows its true character. It is not the key to the truth. The true doctrine of the word, like the bolt of the lock, moves not before it. The door of the truth opens not. The treasures within are shut up from you. You do not reach them. They are to you as though they were not. It may be an interpretation supported by great names. This single test is decisive against it. Come whence it may, support it who will, it is false. God's book is one. No one part contradicts, or fails to harmonize with all other parts. They all agree. It is one, as the light of day is one. When you decompose a sunbeam, some men might say, "These colors are very beautiful, but you can never unite them in one." You would smile at the man's ignorance, as, with a lens, you collected all the several rays together and said: "See how these different colors unite to reproduce the light!"

Now, just what the lens does to the different colored rays, which make up the sun's light, a true principle of interpretation does to the different parts of the word of God. It unites them all in the sunlight of God's truth.

But, it will be asked, are there not passages which speak of the kingdom of God as a spiritual kingdom? Of course there are. It would be a sad and dreary thing for the believer were it not so.

By a spiritual kingdom, we understand the entire subjection of man's spirit to the will of God. It is a reign in the hearts of His people. And who can doubt that the Bible teaches this? But, then, this is not all. Man's spirit is not man; and ruling in the hearts of his people, is not the full idea of the kingdom of God. The redemption, wrought out by Jesus Christ, takes in the whole man; body and soul alike are to share it. It is to be a perfected redemption; i. e., a redemption taking in the entire being of those who share it. No part of their nature is to be shut out from it. The body, thus "fearfully and wonderfully made," and bearing at first the impress of the image of God, is not destined to destruction. I read the pledge of its entire and glorious renovation in the humanity of Him who was "God manifest in the flesh." It is a wondrous display of God's wisdom and power and skill. Sin has invaded it. It has marred its fair proportions, and blunted its powers, and spread through all its wondrous mechanism the witnesses of its fall. Sickness attacks it; death seizes upon it; but shall it be left in its dark domain? Nay. If like the leprous house, it must be taken down, it is only that it may be reared again, in glory surpassing its first estate. It lies in the tomb; but it is not to abide there forever. The eye of the All-Seeing One watches over it; the power of the Almighty One is around it. It shall rise again. At the appointed time it shall awake from its slumbers, and come forth in the loveliness of a new creation. Hence, the apostle prays that "your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Aye, brethren, it is a glorious truth, that our entire nature is to share the redemption wrought out by Jesus Christ. It is all the purchase of his blood; and, hence, a redeemed soul, in a redeemed and glorified body, forms the full idea of a subject of the kingdom of God. Everything short of this is fragmentary, imperfect, unsatisfactory.

When, therefore, I read that "God hath delivered us

from the power of darkness, and translated us into the kingdom of his dear Son," (Col. i, 13,) I bless him for that glorious truth. I thank and praise him for every evidence that men may become subjects of his spiritual kingdom. But, then, that is not all the truth. I read again: "Then shall the righteous shine forth as the sun, in the kingdom of their Father." Matt. xiii, 13. And that also is true. Neither passage by itself gives the entire truth. Both together do. And is there any clashing between the blossoms of spring and the fruits of autumn? The one is the preparation for the other.

It is a beautiful sight to see the trees of the orchard covered over with the blossoms of spring; but it is something more beautiful still to see those same trees laden with the ripe and glowing fruits of the closing year. So it is a beautiful sight to see the budding tokens of God's grace in the spiritual affections and holy lives of his people. But, oh! it is to be counted more beautiful and glorious far, to witness the gathering in of the fruits of redeeming love, in the visible setting up of the kingdom of our Lord and of his Christ!

So the church of Christ on earth, or, if you like the title better, His spiritual reign in the hearts of his people, is just a preparation for entrance into his kingdom. It is not that kingdom. You may not put it in the place of that kingdom. Can you put the blossom in place of the ripened fruit? Can you make the one a substitute for the other? Never! It is only a preparation. You cannot make it more; you dare not make it less. There is no such thing as reaching the glory of the kingdom of God, save by membership in the church of God; i. e., by a saving reception in the heart "of the truth as it is in Jesus." You might as well hope to pluck the fruits of autumn, from a tree that had not borne the blossoms of spring. Hence, the Gospel is called "The Gospel of the kingdom." Matt. iv, 23; ix, 35; xxvi, 14. It is not that kingdom. It is sent to open the way into it; to prepare us for it; and, therefore, it is the gospel, or the good news of that kingdom. And so the people of God are called "heirs of the kingdom." They have not yet attained to it. It is still future. The title to it is theirs; but they have not entered on its possession.

The kingdom of God, then, is just the complement, the fullness of all that God designs to do for his people. His spiritual reign in their hearts is the beginning of it. His kingdom, set up in "the new heavens and new earth," is the conclusion of it; a universe, from which sin is banished forever! I submit to you, brethren, you can make nothing else out of it. Claim what you will for its spiritual aspect, there is a sense in which that does not express the fullness of its meaning. There are passages, and many of them, which lead you out into a wider, and more exalted, and more glorious range of truth, than it can possibly express.

Of course it must be granted that the phrase, "The kingdom of Heaven" is used in a variety of connections. I suppose, however, they may all be reduced to two, namely:

I. The kingdom which is yet to be set up on the earth; and

II. Some state or instrument of preparation for it. I think you will find no other. And, bearing this distinction in mind, we shall encounter no great difficulty in determining the sense of the phrase whenever it occurs. In one or two passages its meaning may be doubtful; but then, were it so in many, that could not outweigh a single instance in which its meaning is strongly and clearly defined.

One of these is: "Behold, the kingdom of God is within you." Luke xvii, 21. Now, if by this, our Lord meant, in our hearts, it would be a very clear example of its spiritual signification. But, does it mean that? The proof seems very clear that it does not. Who were they to whom these words were spoken? Pharisees; of whom He affirmed, that they were "hypocrites," whose hearts, like dead men's graves, were full of all uncleanness. They were children of hell; they were serpents; a generation of vipers, of whom He asked, "How can ye escape the damnation of hell?"

Now, can we suppose that our Lord meant to affirm of such men as these, that the kingdom of God was in their hearts? We must all feel that the supposition would be an outrage. But, if we adopt the marginal reading and say, the kingdom of God is "among you;"

we have here a different meaning. Most probably, that is the true sense.

The other passage is, "There be some standing here, who shall not taste of death, till they see the Son of man coming in his kingdom," Matt. xvi, 28. To what event does this refer? Clearly, not to the destruction of Jerusalem. It is difficult to understand how that interpretation ever gained currency in the church. What was there in a heathen army to symbolize the coming of the Son of God? And then it is absolutely destitute of scripture foundation. But, admit the transfiguration to be a type, or setting forth of the glory of His second coming; and a clear and radiant light invests the passage. And St. Peter manifestly takes this view. 2 Peter i, 16-20. He uses the one event to set forth the other. The sure word of prophecy attests that coming. And the transfiguration was a setting forth of its character. Christ in glory, and his risen saints with him; what is this, but his coming and his kingdom?

Let me repeat. The Bible is one. Its scheme is "at unity with itself." It has one, great central thought. And this, it follows out in every part. That thought is, "the restoration of man from the consequences of his fall. Of this, it never loses sight. The scene may change; but this is still the central figure. It may not always be equally visible. But it is always the great design; directing alike its silence and its speech. It informs every part, and breathes in every page, and leads us on, through changing scenes and times and laws, and the rise and fall of empires; until it bids us rest in the full attainment of its glorious end! From Genesis to Revelation, the march of truth returns like a circle upon itself. It brings us back to the point of beginning. At first, man is sinless by creation. At last he is so, as the result of a perfected redemption. In Genesis, he stands by the tree of life; from which, alas, he is speedily driven out. In Revelation, he stands there again; but then, it is to go out no more.

And yet, there is advance in this unity of plan. The Paradise of the beginning, is the Paradise also of the end; while yet, there are added to it the statelier proportions of the city and kingdom of our God! Man is merely sinless, in the one. He is incapable of sinning in the other. And that, not by the power of compulsion, but as the result of a finished redemption. When the precious metal is once wholly purified, the dross gathers not in it, again. It is pure gold forever. So, when redemption by the blood of Jesus has run its course; the soul that shares it, shall contract the defilement of sin no more. The Bible opens with man exercising dominion over all the works of God. It closes with the same beautiful fact. But, it adds thereto, that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

And so, I submit, that this interpretation combines all the passages. It shows a harmony of meaning in them all. It passes through the wards of the different texts, and opens the door of the truth of God concerning them.

And then, see how imperative this view of the kingdom becomes in the light of the prophetic word. "And in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed. And the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. ii, 44. Can anything but a literal and visible kingdom do this? "These kings" ruled over literal kingdoms—did they not? Just as literal will that of the God of heaven be. Not else, could it be the fifth kingdom on earth. Not else, could it break in pieces other kingdoms. Not else, could it take their place and occupy their room.

So again. When one like the Son of man, came near before the Ancient of Days, "there was given unto Him dominion and glory and a kingdom, that all people, nations and languages should serve Him." Dan. vii, 14. Here is, clearly, a kingdom on earth, a kingdom to which "all people, nations and languages" shall be subject. Could language be more pointed in description than this? What words could be employed to express this idea, if these words fail to convey it?

So again, in the words of our text: What is a "kingdom under the whole heavens," but a kingdom on the whole earth? If words mean anything, these words teach that the kingdom which the God of heaven shall set up, is to be an absolute and literal and visible kingdom.

That its scepter shall be swayed over willing and obedient subjects in the flesh. That opposition to his sway shall be nowhere found, and that the earth with all the wicked rooted out, shall flourish in the smile, and be blessed in the presence, of its God forever.

We may reach the same conclusion by another line of argument.

Christ is revealed to us in three offices; i. e., Prophet, Priest, and King. As far as he has entered on these, it has been an absolute and literal way. If there ever was a veritable prophet on earth, he was such. Did he not discharge all its duties? Did he not teach? Did he not unfold doctrine and prescribe law? Did he not reveal future events?

Was he not absolutely a Priest? Was it not a real sacrifice which he offered up? Both these offices were fulfilled by him in their plain, absolute, and literal sense. What reason, then, can you give why the other office will not be so fulfilled too? We are nowhere told that it will not. Nowhere is such a thing even hinted at. Why, then, should any one suppose it? Why dare assert that he will not be absolute King? He was a literal Prophet. He was a literal Priest. Why will he not also be a literal King? The teachings of his word are just as plain, just as positive, concerning the last as it is concerning the first. Why, then, draw a distinction not authorized in the word of God? It would, indeed, seem to be an easier thing to believe the one statement than the other. The doctrine of his exaltation as King, seems to be more natural, more in the line of what we might expect, than that of his humiliation on the cross. By itself, just as a revealed truth, it strikes the mind with a deeper awe to be told that he should be mocked, and scourged, and crucified, than that, as a consequence of this, he shall in the body that suffered be exalted to universal and endless dominion. Oh, when I look back upon the Saviour on the cross, it is an easy and grateful thing to look forward to the splendor of his crown.

If you say he is, and will be, King, but only in a spiritual sense, I reply, Be it so. If this is the Bible doctrine, it must rest on Bible proof. Where is that proof? You cannot produce it. No one can. It does not exist. The Bible does not contain it. If it does, where is it to be found?

And there is here a fearful dilemma, which may well scare back the honest inquirer after truth from receiving such a doctrine. If, after all the Scriptures teach about Christ as a literal and visible King, it should turn out in point of fact that he is only spiritually so; suppose that interpretation should be extended to the other side? Suppose that he be held to be only spiritually a Priest? There is as much authority for the one as for the other. There are no terms more express concerning his priesthood than concerning his kingdom. Why adopt a principle of interpretation in the one case, which is to be abandoned in the other? The Bible is consistent throughout. And if you rest with an assurance which nothing can shake, on the strict reality of the one office, why may you not on the other?

You may. You must. You dare not stand upon a line of distinction which God has not drawn. Christ Jesus was a literal Prophet. He was, he is, he will be, a literal Priest. He will yet be a literal King. He is not yet. Not yet has he mounted his throne. He sits now on his Father's throne; i. e., his kingdom is not yet set up. When he ascended on high the Almighty Father said to him, "Sit thou on my right hand, until I make thine enemies thy footstool." And he himself says, "I am set down with my Father on his throne." And there he will remain until he comes again. Then, not before, but "then shall he sit upon the throne of his glory." Then "thousand thousands shall minister unto him, and ten thousand times ten thousand stand before him." Then shall his elect

\* We would say, Is he not absolutely a priest? for he did not offer himself up as priest, and no part of his priesthood was performed on earth; but he has been since, and is now, performing his priesthood in Heaven.

church be presented unto the Father, a glorious church, without spot, or wrinkle, or any such thing." And then shall be "given unto him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him." All shall be literally accomplished, even as it is written. You may say what you will of human theories. The sure word of prophecy calls for this. And this will assuredly be gained. The power of the Omnipotent stands behind and sustains that word, and it cannot fall to the ground. There will come a day in which all these things shall be gloriously fulfilled. As surely as the Saviour's brow supported the crown of thorns, it will yet glow with the splendor of universal dominion. As certainly as the reed spoke of a mock royalty, so certainly will he sway the scepter over all the universe of God? The earth which looked on him, bending beneath the burden of his cross, shall yet behold him, radiant with the sheen of his many crowns. And where the counsel of his murderers prevailed against him, there shall yet go up a ceaseless song of praise from the world which he purchased with his blood.

We learn from this subject the importance of securing an interest in the kingdom of God. That kingdom consists of two stages; i. e., of grace here and glory hereafter. They are related as the cause to its effect, or as the blossom is to the fruit. You cannot have the fruit without the blossom, the effect without the cause, the glory hereafter without the grace here. Life is the spring-time of our being. The harvest of eternity will be just what the seed we now sow makes it.

As there lie folded up in the bud all parts of the future flower, so the glory which awaits the Christian in the kingdom of Heaven, is simply an expansion, an unfolding of the grace that has been given him here. To reach the one, he must have the other. Whatever there may be of brightness or blessedness in his future lot, is his only as that grace is received into his soul. The glory which it hath not entered into the heart of man to conceive, and the duration of that glory, extending through eternal ages, are ours only as we are in Christ.

In what relation then do we stand to him? It is the one great question. All others are trifling in comparison with it. Other interests are for time. This is for eternity. Beyond and above all other questions, there rises up this one. What is my relation to this kingdom? What shall I be after death? What will be my eternal state? Where shall I be? And what? And how?

Our relation to this kingdom answers these questions. You and I, brethren, are the subjects of it, or we are not. The Bible speaks of those who are heirs of the kingdom: i. e., having a clear title to it. Only waiting to be called to its possession. Does that describe our state? Does that apply to you? Are you heirs? Are you? You may be among the rich, or wise, or great, of the earth. It matters little. What does it matter to the dead that once they were noted on the earth? As shadows, all these things pass away. But heirship in the kingdom of God is an absolute, fixed, glorious, and abiding reality. Are you then an heir? Is the title to that kingdom yours? Is that title clear? Have you examined it well? Has it no flaw? There is none which conveys an interest in that kingdom, save that which stands in Jesus' blood! He alone is the line of descent. You must be found in him, or you have no interest in his kingdom. You may call yourself a Christian. Many do. That will not make an heir. You may have a prominent place in the church. Many have, who will fail of the kingdom at last. All the ordinances of the church may be yours. But the title stands not in them. You must be born again. Your sins must be washed away in the Saviour's blood. Faith in Jesus must connect you with his atoning work. It must open to you the door of the kingdom. You must be living members of the church of God. Fitness for the kingdom must be gained on earth. Grace here must prepare you for glory hereafter.

Dear reader, in my Master's name I press this theme home upon you. Take hence with you the question, Am I an heir of the kingdom? Forget what else you will, oh, forget not that. Neglect what else you choose, but make that your first concern. Turn aside from

what else you may, but be you very sure that you have secured an interest in the everlasting kingdom.—*Lectures on Daniel.*

### Secret Societies.

DURING the fall of 1862, there was a lodge established here called the "Sons of Temperance." During the winter I was persuaded to join. Previous to this I had consulted some of my brethren, and was advised to let it alone. Says one brother, "There are some members you would not like to call 'brethren,'" and he said I would find myself closely connected with such. But I told him that I would try it, and when I found it was a damage to my spiritual life, I would immediately withdraw.

I tried it, and the first time that I met with them I was satisfied that it was the place for me. Paid my initiatory fee, was honored with the office of chaplain, and at the expiration of the quarter was re-elected, served that term, and was next promoted to the chair. Soon after this I found things were not right, and by a little examination of myself found that my mind was altogether absorbed in the matter, and I thought more of the Lodge than of the house of divine worship. Remembering the promise that I had made, and believing that I was one of the class that Paul speaks of in his first letter to Timothy (vi, 4, 5), "Doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness; from such withdraw thyself," I followed the admonition of the apostle, and by so doing made good my promise. Believing it, therefore, to be impossible for a Christian to be a member of a secret society without first apostatizing, or soon after, I hope that those who may think of joining such society will first study our Saviour's life; and if you there find that Jesus either practiced or advised it, by all means join. I think it one of Satan's snares, well and artfully arranged, to entrap those who are trying to be the disciples of Christ.

We have no time for idleness. Let us be about our Master's business. In these days of peril we need on the whole armor, that we may be able to guard against our besetting sins.—H. N. C. in *World's Crisis*.

### The Idle Word.

"I REMEMBER what you said." It was a trivial thing which had been said and thus remembered—remembered so many years. The remark recoiled upon me with strange and terrible power. What! is all we have said ten, twenty, thirty, forty, fifty years remembered? Have all our thoughtless words been indelibly stamped somewhere? Are they for ever speaking? Can they never be recalled? Are they registered for the final account? This gift of speech, how much it is abused. I do not now mean in the way of violent, profane, malicious, reproachful, or bitter language; but in the daily intercourse of life, how much we allow the superficial to take the place of the genuine, the trivial for the earnest, the unmeaning for the true. What a stream of aimless talk flows from the lips whose chief fault is that it is aimless. How many idle words are uttered; blameworthy, because that moment, that occasion given but once and forever gone, was not better improved. How much that is real is left unsaid, while we sport with unmeaning pleasure instead; yet they are caught up by deathless memories, sow their ignoble harvests, and will one day confront us to our shame.

The "idle word" was not beneath the admonition of Christ, because it not only frets away all our seriousness and vigor, but shallows those social intimacies which are meant to quicken, to improve, and to bless.

### Promises for the Day of Trial.

God calls his own children to pass through a stern discipline. As gold is purified in the fire, so his beloved ones must be refined in the furnace of affliction. The Captain of our salvation was made perfect through suffering, and the disciple cannot expect to be above the master. But all afflictions are made to work

together for good, and the following paragraphs may comfort any passing through the deep waters:

The day of trial came, and the blow, as usual, fell most heavily upon the mother. Her child was dead. In her troubles she hastened to the promises of God; and when asked if she found support from them, she answered, "What are the promises for, if not for such a season as this?"

The child of God is often called to walk in darkness. The further he proceeds, the greater is the darkness. The light of reason fails to guide him. He is confused, and the gloom within is tenfold that of the gloom without: for, "if the light that is in thee be darkness, how great is that darkness!" He casts himself upon God, and receives—deliverance? no—nothing but a promise. "Fear not, when thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." And it is enough; "Hath he said, and shall he not do it; or hath he spoken, and shall he not make it good?"

The promises of God give light; they are the Lord's candles. When the Lord had delivered David out of the hands of all his enemies, and out of the hand of Saul, he said, "Thou art my lamp (or candle,) O Lord, and the Lord will enlighten my darkness."

A motherless boy was once asked if he would not like to have another mother to take care of him. He assented, and then added: "But my grandmother will take care of me, and she'll do it, whether she is paid for it or not." This was child-like. The experience of the past was to the lad a pledge for the future. Now to the Christian, the promises of God are pledges that, come what may, all will be well. In their past experience all his promises are endorsed as kept, so that they can say with the Apostle, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him."

Is the night dark? Has the sun gone down, and is there no moon? Take, then, these pledges—these candles of the Lord—and let there be light in thy heart.

"Judge not the Lord by feeble sense,  
But trust him for his grace;  
Behind a frowning providence  
He hides a smiling face"

### Politeness.

ONE of the English infidels was so struck with the politeness and good feeling manifested in St. Paul's writings, that he affirmed that if St. Paul had said that he himself had ever performed a miracle, he would believe it, because he deemed St. Paul too much of a gentleman to tell an untruth. Whatever we may think of this remark, we cannot but be struck with the power which politeness had over the infidel. And as this infidel is not an exception, it may be well to show some of the advantages of being polite.

1. We conform to the Scriptures. If St. Paul taught politeness by his example, so did he by his writings. He tells us, "In honor we must prefer one another." Here is the great secret of politeness, viz.: forgetfulness of self. In another place he says, "Be courteous," in other words, be polite.

2. We make friends. Nothing so wins upon strangers as true politeness. A little attention shown in a stage, or in the cars, or at a public table, costs us very little. But what an effect it has upon the persons to whom the attention is shown. The pleased look, the grateful smile, show us we have gained a friend.

3. We increase our usefulness. One reason why ministers and good Christian people have no more influence, is on account of their sour face and forbidding countenance. They look as if they said, Keep away from me. But if they allow the vulgar to approach within reach of their majestic presence, there is a pompous manner or way they have, which prevents the hearts of others going out to them, and thus influence over such people is lost.

4. It gives success. Let any man who has goods to sell, or office to attain, be kind and polite, no sham—like that put on by the politicians—and his goods are sold, and his office reached, ten times sooner than the man who looks mad, and cuts you up as he cuts off his calicoes and clothes.

Politeness, of all things earthly, costs the least. But its power, it is not saying too much, is tremendous. The polite man, other things being anything like equal, will accomplish good in the world, over the rest of the world without this accomplishment.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DECEMBER 15, 1863.

JAMES WHITE, EDITOR.

### The Head and Front of Present Truth.

WE talk much of the present truth. There are many who dearly love the theme. There are many who greatly rejoice in it. It is meat in due season to the household of faith. It is always an appropriate subject for the little flock to dwell upon. Many can testify to its life-giving power when the veil of tradition is lifted and the windows of the mind are first opened to its cheering light. When a person has long wandered amid the indefiniteness of popular theology, with no special truth pressed home upon the conscience, and no definite idea of his own or the world's position in the fulfillment of prophecy; when the fog is suddenly cleared away, and he beholds on one hand, like a beacon light, some startling prophecy in process of fulfillment, and perceives on the other, some new truth towering up before him with its imperative claims, and begins to see in clear outline his position on the stream of time, the nearness of the end, and the rocks and breakers that endanger his course, how he wakes to new life! How the word of God becomes a new book to him, filled with new beauties and new harmonies; and how he starts up with glowing heart, to adapt himself to the new development of truth, heed its injunctions, walk in its light, and press to the prize that gleams like a newly risen star, in a full blaze of glory just before him!

Such is the nature and the work of present truth. But what do we mean by present truth? We mean by it, prophecies that are now fulfilling. We mean truths which have been developed in the course of time, and which show us the position we occupy in the great chains of prophetic events, now hastening to their accomplishment. We mean the duties which are now especially incumbent upon the church. We mean the interpretation of those symbols, which represent bodies of men, and organized governments which are now on the stage of action, fast fulfilling their part in the great drama. And we mean the solemn events that immediately follow all these prophecies and symbols.

And the "present truth" as we view it, presents an imposing array of these. This will at once appear, if the reader will for a moment fix his mind upon the chart, with which it is presumed that most of the readers of the Review are familiar, and briefly recapitulate the prophecies there illustrated. We have passed through, in prophetic fulfillment, the great image of Dan. ii. That is, the symbol is fully developed. The prophecy is, of course, not completed, as the Stone has not yet smitten the image upon its feet, and dashed it to shivers; but it stands ready and only waiting for that event. The same may be said of the prophecy of Dan. vii. The lion, bear, leopard, and Roman beast in its pagan and papal form have all been developed as matters of history. So of the prophecy of the ram, he-goat, and little horn, in the eight chapter. But there are other events of more recent development which stand forth in the foreground of present truth. These are the three messages of Rev. xiv, 9-12; the sanctuary; the prophecy of Rev. xiii, 11-17; and, Rev. xi, 15.

In the prophecy of Rev. xiv, we have reached the third message, and there we now are. That solemn messenger is on his way, bearing to the world its last offers of mercy, and uttering the most terrific warning that ever issued from the court of Heaven. Parallel with this message, a flood of light on the glorious subject of the sanctuary, has risen upon us. In the prophecy of Rev. xiii, we have reached the two-horned beast, which we now behold before us, rapidly developing himself, and preparing with all the speed of the railroad and telegraph, to accomplish the part assigned him. And in the prophecy of the trumpets, commencing in Rev. viii, continuing through chap. ix, and resumed again in chap. xi, 15, we have reached the sounding of the seventh, the last angel in the series.

As the front rank of present truth, we have therefore these four impressive scenes: The third angel giving the last message of mercy to the world, our great High Priest consummating the work of salvation in the most holy of the sanctuary above, the two-horned beast making ready for the conflict, and the seventh angel blowing his trumpet of woe upon the inhabitants of the earth!

And what scenes more important, more momentous and thrilling can be presented before us! What can be more calculated to stir our hearts to their utmost depths. Mark the very next event that is to succeed each one of these scenes: Immediately following the third angel, comes the Son of man on the white cloud with the sickle of the reaper in his mighty hand. He comes to reap the harvest of the earth, and gather the wheat into his garner. In the sanctuary the accounts of six thousand years are being settled up. The cases of all the inhabitants of the earth are passing in final review; and when its work is done, it is done for eternity! Beyond that work we see only the final decisions of everlasting life, or eternal death that pass upon the righteous and the wicked. The two-horned beast in the very midst of his brief career is to be cast alive into a lake of fire burning with brimstone. He is cast alive: no other government is to succeed this one; and the scene does not wait till this has reached a state of decrepitude and old age, but it goes into destruction, in the very height of the vigor and power to which it had so suddenly risen; and who shall say that it has not already reached that stage of its development. And in connection with the sounding of the seventh angel we behold a variety of scenes which mark the transition from this dispensation into the glorious one to come. With what peace and joy and heavenly anticipations, does he who has a good hope through grace, contemplate these things and mark how near is the consummation of the blessed hope.

Reader, if you have hitherto been careless on these important themes, let these things arrest your attention. Of one thing be assured, you will be aroused either by these events, or those which are to follow; but if not till then, you will only awake to behold that salvation gone which you might have shared, and meet the destruction which you might have avoided. Which shall it be? If you now treat with indifference the third angel's message, you cannot treat with indifference Him who follows, on the great white cloud, with the sharp sickle in his hand, and from whose presence the wicked will pray for the rocks and mountains to bury them forever. If you are unconcerned now in the work going forward in the heavenly sanctuary, you will not be unconcerned as you hear with terrible anguish, the fiat which will soon go forth as the result of that finished work: "He that is holy, let him be holy still; and he which is filthy let him be filthy still." If you take no interest now in the part which the two-horned beast is to act on the page of prophecy, you will see ere long that your true interest did call upon you to escape that lake of fire into which he is finally cast. And if you care not now for the sounding of the seventh angel, your carelessness will cease, when the wrath of God, which he announces, begins to fall, without mixture of mercy, on the heads of the wicked. Therefore heed now the voice of warning and mercy. The spirit says, Come; the bride says, Come; and they who have heard—heard the voice of truth, and see the storm approaching, are bidding you come, into the ark of safety.

Brethren, are we awake to these things, as their importance and solemnity require. May the Lord warm up our hearts with a new love for the present truth, fire us anew with its zeal, and baptize us with its spirit; that when the announcement made by the great voices in Heaven, under the sounding of the seventh angel, becomes true in fact, and the kingdoms of this world become the kingdom of our Lord and of his Christ, we too, may be the Lord's, folded in safety under his sheltering wings, and so heirs of the everlasting kingdom, which he shall then establish.

Let us remember that God looks in our actions only for the motive. The world judges us by appearance; God counts for nothing what is most dazzling to men.

### "Why? What Evil Hath He Done?"

WHEN the Jews were clamoring for the blood of Jesus, their blind fury, their groundless and diabolical hate, received a staggering blow from the simple and innocent question put to them by Pilate, "Why? What evil hath he done?" Goaded to madness by a question which at once laid bare their own motives, and brought vividly to mind the innocency of their victim, they only shut their ears, and cried out the more, saying, Let him be crucified! Let him be crucified!

There are a few scattering individuals, who not being of us, or because they felt ill at ease in a church where there is the gift of prophecy and a discerning of spirits or at least of bad habits;—there are a few such individuals who have gone out from us, and are naturally enough doing what they can to denounce the visions and raise prejudice against them. Over this the Millennial Harbinger grows jubilant, and in its issue of Nov. 25, speaks to the effect that if these individuals can "do anything by which to enlighten the much-deluded followers of Mrs. White," that is its language, it can wish them success.

The Harbinger and its supporters, have appeared in times past, to be utterly at a loss upon which to bestow their bitterest and intensest hate, the Sabbath or the visions. Apparently regarding them each as objects of all the enmity they could muster, they have seemed to hesitate which to take as the object of that enmity, in preference to the other. But we have it at last. They deliberately take the visions instead of the Sabbath. We can come to no other conclusion; for these very individuals whom they bid God speed in their opposition to the visions, are for the time being observers and defenders of the Sabbath, and their bidding them success, is as much as to say, We will put up with the Sabbath, we will tolerate you in observing and propagating that, if you will only work yourselves up into sufficient fire and fury against the visions.

There were two things mentioned by the prophet, as special objects of enmity with the carnal heart—the commandments of God, and the testimony of Jesus; Rev. xii, 17; and surely the pen of inspiration did not go astray in intimating that pre-eminent in this respect would be the testimony of Jesus, which is the spirit of prophecy, by once mentioning this to the exclusion of all else, as the characteristic of the church right in connection with her final triumph over her bitterest foes. Rev. xix, 2, 10.

Now we ask, Why all this bitterness, why all this opposition, why all this zeal against the visions? What evil have they done? They are published abroad, and are open for all who wish to engage in the work of their investigation. Do they counsel evil, or devise wickedness? Do they lower the standard of morality? Do they lead their adherents into any paths of transgression and sin? Do they lead them to serve God less faithfully, to love him less fervently, or esteem his word less highly? Do they lead to any of the works of the flesh, or make less devoted and faithful Christians of those who believe them? No man can be found so reckless of his reputation for truth and honesty as to assert any such thing. And again, with equal confidence we inquire on the other hand, Do they not counsel everything that is lovely, pure, virtuous, and of good report? Do they not rebuke sin of every kind? Is not their whole and undivided tendency to lead to more zeal and consecration in the service of our Master? Do they not lessen our attachment to things of earth, and lead us to a closer, and sweeter communion with the things of Heaven? Do they not lead to holiness of heart and purity of life?

From whence, then, comes all this war against that of which nothing evil can be said? Do we not know from whence it comes? Ask Cain who slew his brother. Ask the Jews who clamored for the blood of the innocent Saviour. Ask the Papists who did all in their power for long ages to bury the word of God, in everlasting oblivion from honest hearts which were starving for its spiritual food. Ask the infidel who boils in wrath at the very name of Jesus. Ask, in short, the carnal heart in which there exists an inherent enmity against every thing heavenly and divine, and with which in its carnal state, it never can be reconciled. Here we find the fountain—a fountain from

which there never has come, and from which there never can come, any good thing.

But our opponents are doing more for the truth than, perhaps, they anticipate in this thing. All such opposition only strengthens us in our position; for anything over which there is so much uncalculated disturbance, so much groundless feeling, gives evidence of possessing in itself inherent goodness. Over the church's best treasures there will of course be the most stir in the ranks of the opposition. And just in proportion as war is waged against them; just so much the more should we cherish and defend them. Let us prize these visitations of grace vouchsafed to the church, and thankfully adopt the language of the poet:

"How cheering the thought that the angels of bliss,  
Will bend their bright wings to a world such as this,  
Will leave the sweet joys of the mansions above  
To breathe o'er our bosoms some message of love."

U. S.

### The Sanctuary.

THE sanctuary was the center of the typical system. It was the place where God's name was recorded, and his glory dwelt. It was the place where Israel should meet with God and inquire at his oracle, and toward which they should look when they prayed, even if they were in a foreign land, led captive by their enemies.

Since the typical system was abolished, at the death of the great and only true sacrifice for sin, the apostle Paul has clearly taught us, in his letter to the Hebrews, that the true tabernacle and priesthood are in heaven. "We have such an high priest," "who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Thus our minds are transferred from the earthly to the heavenly—from the typical to the true.

How strange it is that Christians should lose sight of the true sanctuary, the place to which all their worship should be directed, as they have at the present day! But that power has been manifested, spoken of in Rev. xiii, who "opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven;" and, as a consequence, men are looking on earth for the sanctuary, either to Rome or to Jerusalem, or some other place, where they have no warrant from scripture to look for it.

But since knowledge has increased in these last days, in fulfillment of the prophecy of Dan. xii, 4, light has broken upon this subject, as well as many others, and we find, not only that the sanctuary in heaven is the grand center of the Christian system, as the earthly was of the typical, but that this subject is the center and citadel of present truth. And since our temple is in heaven, and in that temple, "the ark of his testament," containing "the commandments of God," and in the very midst of these commandments, the Sabbath of the Lord, fenced around by nine moral precepts, that cannot be overthrown, it is no wonder that the enemies of the Sabbath should, not only strive to abolish the ten commandments, but to demolish the true sanctuary in which they are deposited beneath the mercy-seat—the throne of God in heaven.

It is no wonder that Eld. R. V. Lyon should despair of overthrowing the Sabbath, unless he could overthrow this tower of our strength—the sanctuary. If the sanctuary cannot be demolished, the Sabbath cannot be reached. Hence the necessity of the effort. And nothing but the most absolute and desperate necessity could induce a man of sense and of a sound mind to proclaim a theory so utterly and admirably weak, in the face of the fullness of the beaming light that now shines upon the subject.

It is truly lamentable that men professing loyalty to the King of heaven, should fight against his holy law. But, if they will do it, let them direct their efforts against the true sanctuary, and strive to pluck down the pillars of God's throne; for the law is safely housed in heaven. "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. xi. 19.

Oh, for a perfect conformity to that law! that law which is perfect, converting the soul.

R. F. COTTELL.

### Origin of the Doctrine of the Immortality of the Soul and Eternal Misery.

(Concluded.)

IT is a well known fact that Aristotle, the Greek philosopher, before the Reformation, was so much admired by the church, that he had entirely usurped the place of the Bible! See D'Aubigne's Hist. of the Reformation.

The reason of this preference may be learned by the following from the New American Cyclopedia. Art., Aristotle: "The reasoning power is regarded by Aristotle not, as we should expect, as a product of the body, but as foreign to its natural organism, bestowed on the outside, and as perfect only after its separation from the body by death—a view which has made Aristotle a favorite with many Christian theologians. In this single respect he harmonizes with Plato. No other philosopher has exerted so large an influence on so many centuries and on the ideas of so many nations, as Aristotle."

This same Aristotle in the second century was opposed by the Christians as being contrary to their faith; but when the church had become entirely corrupt, he was received with open arms.

"Nothing was done in his line of thinking until about 150 years after Christ, a school was founded at Alexandria, to comment upon, and grammatically explain, the writings of Plato and Aristotle. This school endeavored to beget an enthusiasm for a speculative philosophy among the educated classes and to revive classical heathenism in opposition to Christianity. The philosophy of Aristotle was thus rendered obnoxious to the fathers of the church."—*Id.*

But from the eleventh century to the Reformation, Aristotle was quoted by the church as good authority on theological questions. It may be interesting to us to trace the steps by which this corruption was gradually wrought in the church.

As the gospel gradually spread its influence from Judea to the surrounding nations, many of the pagans embraced its truths, so that in the end of the third, and beginning of the fourth, centuries, they formed a considerable portion of the Roman empire. They were frequently subject to severe persecutions by the emperors. When Constantine ascended the throne, they were still smarting from the persecution by Maximian.

Constantine, by his conduct, gave them hopes that he would embrace Christianity, and thus bring them complete deliverance. From the dictates of human nature, we may be assured that they watched him with the most eager interest as he wavered between Christianity and paganism, as the result would probably be life or death to them. They made all the condescension on their part that conscience would allow. Gibbon says, "The severe rules of discipline which the prudence of the Bishops had instituted, were relaxed by the same prudence in favor of an Imperial proselyte, whom it was so impatient to allure, by every gentle condescension, into the pale of the church; and Constantine was permitted, at least by a tacit dispensation, to enjoy most of the privileges, before he had contracted any of the obligations, of a Christian."

Constantine was born and educated a pagan; and retained many of his pagan tenets after his conversion, which the Christians indulged him in, for the sake of obtaining an Imperial protector.

But we cannot regard Constantine as being a true Christian. All the acts of his life contradicted it. "Whatever symptoms of Christian piety might transpire in the discourses or actions of Constantine, he persevered till he was nearly forty years of age in the practice of the established religion; and the same conduct which in the court of Nicomedia, might be imputed to his fear, could be ascribed only to the inclination or policy of the sovereign of Gaul. His liberality restored and enriched the temples of the gods; the medals which issued from his Imperial mints are impressed with the figures and attributes of Jupiter and Apollo, of Mars and Hercules; and his filial piety increased the council of Olympus by the solemn apotheosis of his father Constantius.

"But the devotion of Constantine was more peculiarly directed to the genius of the sun, the Apollo of

the Greek and Roman Mythology; and he was pleased to be represented with the symbols of the God of Light and Poetry. . . The altars of Apollo were crowned with the votive offerings of Constantine."—*Milman's Gibbon's Rome. Vol. ii. pp. 250, 251.*

Instead of being instructed by the Christians, he took it upon himself to teach them. He immediately turned preacher; and the congregation, as they were by interest bound to do, applauded all that he said, whether it was sense or nonsense, orthodox or heterodox. He presumed to regulate the doctrine and worship of the whole church.

"Constantine early believed that the heretics, who presumed to dispute his opinions, or to oppose his commands, were guilty of the most absurd and criminal obstinacy."—*Gibbon.*

Hence he immediately turned the sword of persecution against all those who would not humbly follow his teachings. But those who sanctioned what he said and embraced Christianity according to his faith, were especially favored. "A white garment and twenty pieces of gold," was promised to every convert. Nay, further the historian says, "The rites of baptism were conferred on women and children, who for that purpose, had been torn from the arms of their friends and parents; the mouths of the communicants were held open by a wooden engine, while the consecrated bread was forced down their throat."

Who would look for purity either of doctrine or morals under such a state of things? If they should look for either they would look in vain. Whole cities were annihilated and provinces laid waste, because they would not adopt the heathen principles of the emperor and his satellites.

But Constantine being unacquainted with the Bible, placed more confidence on the heathen bards and philosophers than he did on the Scriptures. "In a very long discourse, which is still extant, the royal preacher expatiates on the various proofs of religion; but he dwells with peculiar complacency on the sibylline verses, and the fourth eclogue of Virgil." "He chiefly depends on a mysterious acoustic, composed in the sixth age after the deluge, by the Erythraean sibyl, and translated by Cicero into Latin."—*Milman's Gibbon's Rome. Vol. ii. p. 269.*

The teachings of Virgil and also of Ovid, on the immortality of the soul, are thus described by Dick: "The poems of Ovid and Virgil contain a variety of descriptions, in which the same opinions (the immortality of the soul) are involved. Their notions of future punishment are set forth in the descriptions they give of Ixion, who was fastened to a wheel, and whirled about continually with a swift and rapid motion—of Tantalus, who, for the loathsome banquet he made for the Gods, was set in water up to the chin, with apples hanging to his very lips, yet had no power to either stoop to the one to quench his raging thirst, or to reach to the other to satisfy his craving appetite." &c.—*Philosophy of a Future State. p. 20.*

Here, also, we can see all those horrid descriptions of hell, which orthodoxy has made so familiar to us; and which the lively imaginations of Finny, Spurgeon, and Beecher, have described in such glowing colors. If this is not their origin, and if they did originate in the Bible, why does it not give some such descriptions of hell, instead of simply saying the wicked shall "perish," "cease to be," "die," "be consumed." &c.?

This was the source from whence Constantine obtained his main evidence for religion, and his favorite authors, as we have seen, were zealous supporters of the doctrine of the immortality of the soul and eternal misery. Thus we see in his religion more of heathenism than Christianity. By him the freedom of private judgment was abolished and the faith of believers was gradually confined by creeds and conferences, the speculations of theologians and the authority of synods. A crowd of translators, compilers, and critics soon obscured what little light and truth still remained in the church. Thus the gap was opened for all that host of heathen superstitions, holidays, feasts, ceremonies, &c., &c., which now exist in the Roman Catholic Church.

In succeeding years, whole armies of conquered pagans were driven to the water at the point of the

sword and indiscriminately baptized!! The temples of the gods, with little or no change were used as churches. Who could wonder if, under such circumstances, every particle of true religion had been exchanged for some pagan superstition? That this was done to a great extent, every Protestant will allow. We only go a little further, but no further than facts will warrant, and include in that list, other traditions which are commonly ascribed to the Bible. Among these we must include the fable of the immortality of the soul and eternal misery as more strikingly indicating its pagan origin than any which Protestants have rejected. Certainly we cannot find in the whole theology of Rome, any thing that so much resembles a Greek or Roman fable of the gods, as this.

The church entered the dark period of her corruption and degradation with the hope of immortality resting on the resurrection of the dead; she emerged from it with natural immortality inherent in every man!

Even Protestants, wanting scriptural proof, have been reduced to the sad necessity of going to pagan philosophers to prove the natural immortality of man. Thus Dick in his defense of natural immortality, calls Plato's dialogue on this subject, "his admirable dialogue," and quotes it as the strongest proof of the soul's immortality. And Addison, in his "Cato," speaking of this subject, says, "It must be so: Plato, thou reasonest well." &c.

It is an undeniable fact that nearly every argument used by modern theological philosophers in support of the immortality of the soul, was thoroughly canvassed and used by a pagan more than two thousand years ago!

This, I am satisfied, is the true history of this wonderful doctrine of the immortality of the soul and eternal misery—a doctrine so absurd, so contrary to reason, to nature, and to God's word, that it would seem that no rational being, after a candid investigation of the subject, could so far subdue his reason as to believe it. Plato, himself, said that only when he was in warm debate on the subject, could he make himself believe it. Doubtless eternal misery was first preached by the heathen priests to obtain a greater sway over the minds of their ignorant and credulous hearers. This is the mighty scare-crow which Rome has used to frighten men into her hellish designs; or, as Luther says, the pope has used it to make his pot boil. He succeeded so well, that now the Devil, imitating him, is using it to make his pot boil.

Let us consider for a moment what really is meant by that awful term—Eternal Misery! Stop and think of it—how the mind is oppressed with the thought! Eternity! No figures, no numbers, no illustration can give us even a faint idea of the actual length of eternity. And yet orthodoxy tells us that man, poor, puny man, "who is but dust and ashes" and as a vapor that soon passes away," must endure through eternity the intense, living, burning, fires of an eternal hell. Even steam, under pressure can be made so hot that, if it were thrown upon a man, it would reduce him bones and all to a liquid. Artificial heat can be produced so intense as to burn and even volatilize the diamond, the hardest substance in nature. Yet this would be a very faint fire compared to hell-fire which Mr. Finny tells us will grow hotter and hotter as eternity rolls on. In this fire must the sinner live—a fire which, without a miracle from God, would reduce him to vapor in an instant. Now who can believe such a doctrine as that? Who is so dead to reason, so swallowed up in blind prejudice as to see consistency in it? Thank God for a religion which does not compel us to believe it.

Some have become ashamed of this eternal misery doctrine, and substituted for it a "guilty conscience." This, if possible, is still more unscriptural, than the former doctrine; besides it does not better the case. For if fire is only used as a symbol, the pain must be as great as it would be if fire were actually used; otherwise the figure would not be a correct one. But nothing is more definite in the whole Bible than that the wicked will be punished with fire. Let us read a few passages and see if it is all figurative language.

John xv. 6: "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

Rev. xx, 9. "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them."

2. Pet. iii, 7. "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

2. Thess. i, 7, 8. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ."

Mal. iv, 1. "For behold the day cometh, that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this saith the Lord of hosts."

If fire is used figuratively in the above, will our opponents tell us what would express literal fire?

The Devil has always used this doctrine to the disadvantage of Christianity; but more especially is this the case now. Spiritualism has adopted the doctrine of the immortality of the soul, as its own darling pet. And now they turn it against Christianity itself, and with fearful effect too; for what can orthodoxy do against Spiritualism? Verily nothing. But rather all its teachings tend to help it along; indeed, its own members and ministers by hundreds, are embracing Spiritualism. It has been centuries building walls, digging trenches, throwing up redoubts, and planting cannons, until it vainly imagined itself perfectly secure. But lo! Spiritualism artfully creeping in, hauls down the orthodox and runs up the spiritual flag. This it does so dextrously that many of the soldiers within declare that it is the same flag for which they have so long been fighting.

They sustain this view with such plausible arguments, that their party is increasing every day, and the prospect now is that the whole garrison will soon be of the same opinion.

Thus we see orthodoxy turned out of doors naked and defenceless, and exposed to the fire of its own guns. Yes, the Catholic church, and Protestants following her example, have prepared the way for Spiritualism. If they had held to the Bible doctrine that "the dead know not any thing," Eccl. ix, 5; and that man is mortal, Job. iv, 17; Spiritualism could never have been. It is only the natural consequence, the outgrowth, of this doctrine of natural immortality. This cannot be denied.

Then, if we have not yet been caught in the coils of this soothing delusion, let us bless God that we know that the foundation on which it rests, is a false one, and hence it must be of the Devil.

Thus we have seen that this doctrine of the immortality of the soul had its birth, and passed its infancy, with the Egyptian priests; that it was stolen from them and taken to Greece by her philosophers, where it was nourished and raised to perfect manhood; that it was coaxed from there to Rome, where the Roman Catholic Church adopted it as her peculiar favorite; that Protestants have continued the same respects to it, and now we see that it has, like a spoiled child, turned against its latest benefactors and threatens them with total ruin.

D. M. CANRIGHT.

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### Order.

HEAVEN is a place of order. To be prepared for it, and enjoy its order, we must acquire a relish for it here; especially should we observe order in our devotions. By this we do not infer a Pharisaical, dead formality, or a tedious round of ceremonies; but we should have stated seasons of prayer in the closet there to draw spiritual consolation and heavenly food, and observe them with as much care as we do our meals. We can no more possess a healthy condition of mind without the former, than corporeal health and strength without the latter. If the proper time slips

by without prayer, other duties having their appropriate place and time, prayer must be attended with confusion, if not neglected entirely.

We have a vigilant foe, and we must be sober and vigilant, and watch unto prayer. If we are fitful and irregular in our prayers, and do not pray unless we feel like it, we shall be fitful and uncertain in our experience. That our prayers may not be set and formal, we must believe when we enter our closets that we are in the presence of God, and confess all our wrongs, in full confidence that if we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

A. P. LAWTON.

West Winfield, N. Y.

### Are We Right?

THIS question has reference to our keeping the Sabbath from sunset to sunset. We believe that the Sabbath begins thus:

"The sun rolls down the distant west,  
Soft twilight steals abroad,  
To welcome in the day of rest,  
The Sabbath of the Lord."

Our opponents know that we are great sticklers for the observance of the Sabbath, and so they would fain prove us wrong. Are we wrong? Before we give up our position, let us look around. Let us see if we can better ourselves, or find a more rational position.

Sunday-keepers would have us do thus: Work on Friday till dark, attend to minor matters through the evening, then retire, and at midnight, when in sound slumber, the Sabbath begins! Thus they would make the workmanship of man, the clock, the great ruler of the day. Is this right? No; for God made two great lights; the greater light to rule the day," &c. Undoubtedly "the greater light" is the sun. Then if the sun rules the day, we may expect that it will mark the beginning of the same. Which position looks the most reasonable?

Others would have us commence in the morning: they don't know exactly when, but somewhere about daybreak, or maybe not till sunrise! See their proof in Matt. xxviii, 1; Mark xvi, 2; Luke xxiv, 1; John xx, 1. We will look at this after a little. Have we such an indefinite position as that? No; we say sunset, which is definite; and a definite position is better than an indefinite one. Which position of the three dates back the farthest? Webster says, "The Babylonians begin the day at sun-rising; the Egyptians at midnight, as do several nations in modern times, the British, French, Spanish, American," &c. Thus we hear of the sunset position among the Jews as far back as any of the three, and when we take into consideration the fact that God told the Jews how to keep a certain Sabbath, which agrees with the manner in which they kept the seventh-day Sabbath, we may conclude that they kept it right; i. e., right with reference to time, and that this manner agrees with the way God kept the first Sabbath. If this reasoning is correct, we find that the sunset position dates as far back as creation-week. The certain Sabbath that I had reference to was one which is spoken of in Lev. xxiii, 28-32.

There are texts that are seeming objections. But when we consider that God instituted sunset time at creation, and since we have no information of his ever revoking it, we may rest assured that to commence to keep the Sabbath other than at sunset is incorrect. As for midnight-time, there is not the least shade of an argument in the Bible to sustain it, so I will pass that by as fabulous. But what shall we say for those who plead for us to commence resting at day-break? What shall we offer to explain those texts above referred to? The text most relied on is Matt. xxviii, 1. "In the end of the Sabbath, as it began to dawn toward the first day of the week," &c. Here they say is proof for the ending of the Sabbath at dawn of day; but stop a moment! Look at your other proof-text in Mark xvi, 1. Mark says, "And when the Sabbath was past," &c. Also in verse 2, "The first day of the week they came unto the sepulchre at the rising of the sun." So we see that from Mark's testimony alone, they would fail to prove the point; i. e., of the day's commencing

in the morning. But, say you, is not one text as good as a dozen? But I ask, Can you prove from Matt. xxviii, 1, that the day begins at sunrise? I think not. The Greek from which the word Sabbath is taken, is Sabbathon. In the Glossary of the Polymiorian Greek Testament is the following definition of Sabbathon: Cessation from labor, rest; the Sabbath, . . . the seventh day of the week both in the singular and plural. Matt. xii, 2, 5, 8; xxviii, 1; Luke iv, 16. A period of seven days, a week, singular and plural; Matt. xxviii, 1; Mark xvi, 9, . . . all the Sabbaths or times of sacred rest. Col. ii, 16." So we see that the word Sabbath does not necessarily imply the seventh day every time it is used. It is also evident that the word day has more than one meaning. In Matt. xxviii, 1, it evidently means the light part of the twenty-four hours. I understand Matt. xxviii, 1, to teach the following: In the end of the week as it began to dawn toward the first day (not the twenty-four-hour day, but the same one as is spoken of in Gen. i, 5) of the week. Take that position and all is plain. If the Sabbath does in reality last till daylight, then the disciples went to the tomb on the seventh, instead of the first, day, according to John's testimony. See John xx, 1. They came when it was yet dark. But John, with all the rest, claims that they came on the first day. But I think this text, without further comment, is clear enough.

We will now look at one more supposed proof-text. See Acts xx, 7. "And upon the first day of the week. . . Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight." Here, they claim, they have us fast. They ask, How could Paul preach in the evening, and leave in the morning, and still depart on the morrow, if the day begins at sunset? I answer, If there is but one definition to the word day, then your question is a hard one to solve. As we have shown before, the word day may mean twenty-four hours, or only the light part of the twenty-four hours. It is plain from the text that the day does not begin at midnight. And hence the text does not prove what is anticipated. Paul preached unto them, and continued his speech until midnight, then Eutychus fell from the loft, was taken up dead, and restored to life by Paul; after which they broke bread, and Paul talked a long while, even till break of day, so he departed; hence we have the first day of the week extending till after midnight. They met to break bread on the first day of the week, and do you suppose that they broke it on the second? Because Paul was to depart on the morrow, does it of necessity mean the second day? I think not. Morrow signifies, the day next after the present. Webster. Now it remains for our opponents to answer this question. If one definition of day is the light, was not another day ushered in when light again dawned? I conclude therefore that when the light returned another day came; i. e., the day spoken of in Gen. i, 5, I will close by giving a few texts in proof of sunset time. Gen. i, 5, 8, 13, 19, 23, 31; Lev. xxiii, 32; Joshua viii, 29; x, 26, 27; Eze. xlvi, 1, 2; Luke xxiii, 54, 56; xxiv, 1. G. W. COLCORD.

Mt. Carroll, Ills.

## Letters.

"Then they that feared the Lord, spake often one to another."

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Then they, says the prophet, that feared the Lord spake often one to another. We believe emphatically that we are living in that time. Therefore seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith. Let this department be well filled with lively testimonies of the goodness of God, and the value of his truth.

### From Bro. Van Horn.

BRO. WHITE: I left home Nov. 4, and joined Bro. Bates at the Lowell meeting. We enjoyed a good season of worship with the brethren here, who were much encouraged by the faithful testimony of our aged brother, who always has a comforting word for the little flock, to continue steadfast in the way of truth.

We continued our meeting together in a school-house near Bro. Van Deusen's, until Wednesday evening, Nov. 11, when Bro. Bates went on to fill other appoint-

ments, and I remained, by the request of the people, to continue the meeting awhile longer. I closed my labors here last evening. I have given seventeen discourses on present truth, which has resulted in removing a great amount of prejudice, and four or five have taken a stand in favor of the truth. There are others much interested, who I trust will continue to search the word of God until they shall see the beauty and harmony of present truth.

We have been necessarily detained here longer than we expected, by an effort that was made by Eld. Church, a no-law, Age-to-come preacher, who tried to tear down the law of God, and, by misrepresentation and abuse, to bring the character and Testimonies of sister White into disrepute among this people. He occupied two evenings in his effort, during which time he made so many contradictory statements, and so many personal attacks upon character, that the people became fairly disgusted with him. After he got through, I occupied the two following evenings in reviewing him. The Lord gave freedom in the exposition of error, and the vindication of his holy law, so that a complete victory was gained in favor of truth. At the close of the last evening I told the people that I should have no more to do with the Eld. on any condition whatever. He gave out that he would review me the next evening. There were between twelve and fifteen present to hear him the next evening; and thus the matter closed.

I feel thankful to God for his goodness to me, and I want to try always to be found doing his will, that I may share with the remnant in their praises to him on mount Zion.

Vergennes, Mich.

I. D. VAN HORN.

### From Sister Wescott.

BRO. WHITE: I would again cast in my mite into the Review, hoping it may perhaps cheer some one of the saints scattered abroad. These are indeed troublous times—times in which God's children need on the whole armor, especially the shield of living faith. We are to be purified and tried; but we have only to follow the footsteps of our blessed Saviour, and leave the consequences with our heavenly Father, who doeth all things well.

One of our number here has been drafted, which very much grieves us. We have laid his case before the Lord, hoping for deliverance. We believe God loves those who obey him, and will not suffer one of their hairs to fall to the ground unnumbered.

Brethren and sisters, have we as a people rightly appreciated the blood-bought privileges we have been for months enjoying? I feel for one to exclaim, How unworthy! What is man, O Lord, that thou art mindful of him, or the son of man, that thou visitest him? Oh that we could better endure affliction, die to self and be awake to God. Awake to righteousness and sin not, is the command of our Master. I believe we as a people must make greater efforts if we would abide his coming; and unmistakable signs foretell it near. We must hold on by faith and wrestle with God as did Jacob of old. We have not been half awake. Oh let us in the name of Israel's God wake up to a sense of our duty, lay aside every weight and the sin which doth so easily beset us, and run with patience the race that is set before us, and so let our light shine that others, by seeing our good works, may be led to glorify our Father which is in Heaven. Who of us is there who has not got some dear friend that might be won to Christ? Are our children all in the narrow way? or shall we leave them behind? If we do, I fear many of us will hear too late, Depart from me, I never knew you. I can see the way growing narrower at every step; but by the grace of God assisting, I am determined to get self subdued, so as to be able to walk therein, until with adoration I can behold the pearly gates.

Yours in hope of eternal life.

HARRIET J. WESCOTT.  
Loganville, Sauk Co., Wis.

### From Sister Sawyer.

BRO. WHITE: I was first brought to the knowledge of the truth under the labors of Bro. Bates, a year ago last August; and I feel to thank the Lord that he per-

mitted me to see the light of the third angel's message, and gave me a heart to receive it. I believe that this is the last message of mercy to this wicked, sinful world, and I desire to heed its warning voice by keeping all God's commandments and the faith of Jesus, that I may have a right to the tree of life, and enter through the gates into the city. I feel myself very unworthy to be numbered among God's chosen people; but Jesus is worthy, and it is through his worthiness I expect to be saved.

There are five of us, besides children, that meet together on the Sabbath, and we feel that it is good for us to meet together to serve the Lord, yet we greatly desire that some of the messengers may come here, that the weak may be strengthened, others encouraged, and things set in order. We believe that good may be done here, and others raised up to keep God's holy Sabbath. Our prayer is that some one may come soon.

Yours desiring eternal life.

FRANCES L. SAWYER.

Lake Station, Ind.

### From Sister Armstrong.

BRO. WHITE: For the first time I attempt to acknowledge through the Review what the Lord has done for me. It is over four years since I embraced the solemn truths of the third angel's message in a land of comparative darkness. I there lived for almost four years rejoicing in the truths of God's word, and I believe it was my only desire and chief delight to seek and to serve the living and true God, and to stand forth a living witness for his precious truth. I strove with all my power to live out the principles of the gospel of Christ.

On the 19th of March last I left my native home and embarked for America, and came to this place. God, who is rich in mercy, has recently sent Bro. Snook and Brinkerhoff this way to declare the living testimony; and truly their words and example went home with power to my heart, and once more I determined to start anew for the heavenly kingdom. I parted with those two dear children of God with a new and lively hope of meeting them when Jesus comes to make up his jewels, and to be admired in all those that love him. May I so live from henceforth that when Jesus comes I can join with all the redeemed and say, Lo, this is our God; we have waited for him and he will save us.

Never before did I realize so deeply what it is to be a Christian. It is a great thing to be a child of God, a son or a daughter of the King of heaven and earth.

Dear brethren and sisters, I am afraid but few of us do realize our position as we ought. With what Christian dignity ought we to look down on this poor dark world of sin and sorrow. Dead to the world and alive unto God, is a grand thought; dead to the world and alive unto God through faith in Jesus Christ. This ought to be the motto of us all. May it be mine from henceforth, is my earnest prayer. Pray for me that I may prove faithful, and at last meet all the overcomers on mount Zion.

Your sister, striving for the victory.

S. E. ARMSTRONG.

Clarence, Cedar Co., Iowa.

### From Bro. Sparks.

BRO. WHITE: We are still striving to live out the present truth of the third angel's message; but still we have much to contend with. Satan is busy and attacks us in many ways. I see a great need of taking heed to the Saviour's words, "Watch lest ye enter into temptation." Mark xiv, 38. The church here is striving to rise with the message, and has been rising since Bro. Sanborn was here. Thank God for his visit here and for the good that was done through him. When I look back and see what a condition we were in when he came here, and what we are now, I can but praise God for his goodness toward us.

At our quarterly meeting we had a good time. We were disappointed in not having Bro. Snook with us, but the Lord met with us in our social and prayer-meetings. The brethren from sister churches came in and assisted in our meeting; and at the close of the meeting we attended to the ordinances of God's house, and were greatly blest, for which we give God the praise.

J. H. SPARKS.

Knoxville, Iowa.

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