

# ADVENT REVIEW

## And Sabbath Herald.

VOL. XXVI.

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 15, 1865.

No. 11.

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

### The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars a year in advance.

Address ELDER JAMES WHITE, Battle Creek, Michigan.

#### O Think of the Morn.

O THINK of the morn of the Saviour's appearing,  
When man from his slumbers with awe shall behold  
The clouds of the East to the mountain tops nearing  
All radiant with colors of purple and gold.

While far in the distance the white cloud of glory  
Is speeding its way down the star-spangled dome,  
And trumpets like thunder re-echo the story,  
Ye heirs of salvation ascend to your home.

And yet still afar is his throne of dominion,  
Transcending in splendor the sun's brightest rays,  
While swiftly descending on angelic pinion,  
'Mid trumpet and voices of seraphic praise.

O think of the morn of the great consummation,  
'Mid scenes so appalling, and yet so sublime,  
When saints oft forgotten by every nation,  
Translated to glory, with Jesus will shine.

And while all above and beneath is commotion,  
Where wave blends with wave until mountains arise,  
Behold from the depths of old coral-bed ocean,  
The saints of all ages ascend to the skies.

And lo! from the moss covered tombs of the valley,  
Where once by the hand of the Tyrant was slain,  
The martyrs by millions, from death shall they rally,  
Triumphantly rise, with their Saviour to reign.

O think of the morn of the great restitution,  
When earth with the flowers of Eden shall bloom,  
When sin, death, and sorrow, with every pollution,  
Shall vanish away, or be left in the tomb.

—C. PATTERSON, in *Ad. Herald*.

#### Thoughts on the Day of Atonement.

BY ELD. J. N. LOUGHBOROUGH.

It is supposed by some, that when we come up to the great day of atonement, and Christ, our high priest, enters upon the work of blotting out sins, there can be no longer mercy for the unconverted. This conclusion is drawn from the supposition, that in the typical day of atonement there was no other work accomplished on that day, only the work of blotting out sins. If the work of that day was only to blot out sins, it is said, of course no sins could be blotted out but those which had been conveyed into the sanctuary in the blood of the offerings of the daily ministration. But facts are against the above position, for there were other offerings for sin upon that day besides those made to cleanse the sanctuary. An enumeration of the different offerings made on the day of atonement, is given in Num. xxix. We there read, verse 11, "One kid of the goats for a sin offering, besides the sin offering of atonement." This shows that at least one offering was made for other sins upon that day besides those previously borne into the sanctuary.

It is further claimed, by those who argue for the position of no mercy for sinners in the blotting-out

time, that the high priest on that day, wore the breastplate of judgment, and that upon it were only the names of those who had, previous to that day confessed their sins. But it appears from the record, that this breastplate of judgment was worn only by the high priest, and was worn by him every day in the year. We read in Ex. xxviii, 28-30, "And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod. And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually. And thou shalt put in the breastplate of judgment the Urim and the Thummim, and they shall be upon Aaron's heart, when he goeth in before the Lord, and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." It seems that Aaron was the first high priest, and what was done by Aaron, was the work afterward to be done by the high priests. Aaron was to go into the most holy place. "Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark, that he die not. For I will appear in the cloud upon the mercy seat. Thus shall Aaron come into the holy place," &c. Lev. xvi, 2, 3. By looking at Paul's testimony, we learn that none went into this second apartment, but the high priest: "But into the second went the high priest alone once every year." Heb. ix, 7. This is proof then that Aaron's work was that of an high priest. So, what is said in the arrangement of the service of the sanctuary, should be done by Aaron, is that afterward to be done by the high priests, while that done by Aaron's sons is the work of the other priests. In Ex. xxviii, 29, we learned that Aaron was to wear the breastplate of judgment continually. This was a portion of the holy garment of the high priest, and must ever be worn by him while engaged in his service. Looking at the service to be performed by Aaron and his sons, we learn that the high priest had to do with the offerings of every day, and must have superintended the daily service in the holy place, and before the door of the tabernacle of the congregation, as well as to go in once a year into the most holy. By looking at Lev. xi, 16-19, in the case of the failure to eat the goat of the sin-offering, answer is made by Aaron, which shows that the service of the day was under his superintendence.

By reading Lev. ix, 8-18, it will be readily seen that Aaron had a part to act in the daily offerings; "Aaron therefore went unto the altar, and slew the calf of the sin-offering, which was for himself. And the sons of Aaron brought the blood unto him, and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar. But the fat, and the kidneys, and the caul above the liver, of the sin-offering, he burnt upon the altar, as the Lord commanded Moses. And the flesh and the hide he burnt with fire without the camp. And he slew the burnt offering, and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar. And they presented the burnt offering unto him, with the pieces

thereof, and the head, and he burnt them upon the altar. And he did wash the inwards and the legs, and burnt them upon the burnt offering on the altar. And he brought the people's offering, and took the goat, which was the sin-offering for the people, and slew it, and offered it for sin as the first. And he brought the burnt offering, and offered it according to the manner (ordinance, margin). And he brought the meat offering and took an handful thereof, and burnt it upon the altar, beside the burnt sacrifice of the morning. He slew also the bullock and the ram for a sacrifice of peace offerings, which was for the people, and Aaron's sons presented unto him the blood which he sprinkled upon the altar round about." &c. This testimony shows that Aaron as high priest, had a part to act in offering the burnt offering, &c.

If we are correct in the positions above, that the breastplate of judgment was worn by the high priest daily as a portion of his priestly attire, no special argument could be based on the fact that he wore it on the day of atonement. It had no more names on it on the day of atonement than it had during the other days of the year. Speaking of this breastplate and its twelve precious stones, the Lord says to Moses: "And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name shall they be according to the twelve tribes." Ex. xxviii, 21. It was worn as a representation or memorial of Israel "continually," and it represented no more on the day of atonement than on other days.

But, it is claimed by those who contend for no mercy for sinners in the day of atonement, that there could be no offerings made upon that day only those made by the high priest, because it says, Lev. xvi, 17: "And there shall be no man in the tabernacle of the congregation, when he goeth in to make an atonement in the holy place." It does not follow from this, that there was no man before the door, by the altar of burnt sacrifice, nor that offerings were not being made upon that altar for the sins of the people. But we think we shall be able to show that sacrifices were burning there while the high priest was in the second apartment of the sanctuary.

We, as Seventh-day Adventists, believe that since the great Advent proclamation in 1843 and 4, and the close of the 2300 days, we have been in the period called in Dan. viii, 14 the cleansing of the sanctuary, but we do not believe that the time has yet come when he that is filthy is to "be filthy still." To understand the nature of events in this great antitypical day of atonement, it is necessary for us to look at the order of events in the type. Paul says; "It was therefore necessary that the patterns of things in the Heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." For Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us." Heb. ix, 23, 24. How was the work accomplished in the cleansing of the pattern? Or what was the order of events on the tenth day of the seventh month, the great day of atonement?

Let it be borne in mind that the day of atonement extended over a space of twenty-four hours. "It shall be unto you a Sabbath of rest, and ye shall afflict your souls; in the ninth day of the month at even,

from even unto even, shall ye celebrate your Sabbath." Lev. xxiii, 32. From this, we learn that the services of that day were to commence with the setting of the sun on the ninth day of that month. By looking at Num. xxix, 7-11, we learn that there were many offerings made on the day of atonement, besides the blood of the goat offered for the blotting out of sins: "And ye shall have on the tenth day of this seventh month, an holy convocation, and ye shall afflict your souls; ye shall not do any work therein. But ye shall offer a burnt-offering unto the Lord for a sweet savor; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish. And their meat-offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram, a several tenth deal for one lamb, throughout the seven lambs. One kid of the goats for a sin-offering, besides the sin-offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings."

It is very evident from the above scripture, that there were many offerings on the day of atonement besides the offering of the blood of the kid to cleanse the sanctuary. The "continual burnt offering" of other days was also continued upon this day. This continual burnt offering required them to offer a lamb in the evening at the commencement of the day of atonement, and another in the morning of the day. The order of this continual burnt offering is stated as follows: "Now this is that which thou shalt offer upon the altar; two lambs of the first year, day by day continually. The one lamb thou shalt offer at even. And with the one lamb a tenth-deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink-offering. And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savor, an offering made by fire unto the Lord. This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord." Ex. xxix, 38-42. By looking at Lev. vi, 12, 13, it will be seen that the law of the continual burnt offering required the fire to be kept constantly burning. "And the fire upon the altar shall be burning in it, it shall not be put out. And the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings. The fire shall ever be burning upon the altar; it shall never go out." We should understand from this, that a lamb was offered in the evening of the day that burned all night, and another was offered in the morning that burned during the entire day, and this was called a continual burnt offering. This offering was continued on the day of atonement. Besides these two lambs, seven other lambs were offered during the day of atonement. At just what time they were offered we are not informed, but the probabilities are that they were offered at different intervals during the whole day.

A bullock and two rams were offered for a burnt offering. Lev. xvi, 3, 5; Num. xxix, 7-11. One of these rams was burning while the high priest went into the most holy with the blood of the bullock to make an atonement for himself and his house, before he went in with the blood of the kid to make an atonement for the people. "Thus shall Aaron come into the holy place; with a young bullock for a sin-offering, and a ram for a burnt offering. And Aaron shall bring the bullock of the sin-offering, which is for himself, and shall make atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself, and he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail, and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward, and before the mercy seat shall he sprinkle of the blood with his fingers seven times." Lev. xvi, 11-14.

The high priest went into the most holy a second time with the blood of the goat which was offered for the sins of the people. This does not prove that Christ in fulfilling this work, must go into the most holy on high twice. There is no necessity, as in the case of the high priests, for Christ to make atonement for his own sins, for he "knew no sin." The language of the apostle, Heb. x, 1, should be borne in mind in applying these types: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." The law shadows forth the blotting out of the people's sins, but in the priests' offerings they must offer for their own sins. In this particular it was not the very image. Christ makes no offering for himself, but fills all that part of this shadow that had reference to the people's sins.

The claim is made by some, that although sacrifices were offered upon the day of atonement, they were all offered before the high priest went in with the blood of the goat, so they still contend for no mercy while the blotting out of sins is going on. But from the texts already presented it will be seen that facts are against them. The lamb of the continual burnt offering was to burn all day, and so would be burning during the time of the offering of the blood of the goat. The ram was also burning at the same time. Offerings were also made after the high priest came out from offering the blood of the goat. "And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there; and he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people." Lev. xvi, 23, 24. We would not understand from the fact that an offering was made after the work of blotting out sins in the type, that there is to be mercy after Christ has completed the work of blotting out sins, but this shows in the clearest manner that the entire day of atonement in the type was a day in which pardon for sins might be found. We suppose when Christ has completed his work of blotting out sins we shall come to the solemn decree, "He which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. xxii, 11.

That there was still mercy for sinners during the entire day of atonement, we think is further evident from the fact that in the work of that day, not only were other offerings made for sin besides the sin-offering of atonement, but the service performed required the lower priests to officiate as well as the high priest. In the regulations made concerning sin-offerings, burnt-offerings, meat-offerings, &c., Aaron's sons—or the lower priests—were required to officiate. These offerings were made on the day of atonement, and, as we have before shown, even more of these offerings were made on that day than upon ordinary days. It follows then that these priests had more labor to accomplish on that day than upon ordinary days, unless it can be shown that some exception is made whereby they were exempt from acting their part in those services upon that day. No such exception is to be found, hence we conclude they did their part in those offerings. If it be objected that they sprinkled no blood upon that day, we reply, that they performed a similar service to that they accomplished on other days in order that the blood sprinkled might avail in behalf of the penitent ones. We suppose that their attending these offerings on that day placed those for whom these offerings were made, in a position where the blood of the goat sprinkled by the high priest to blot out sins would also avail to cancel their transgressions. The scriptures, Lev. ix, 8-18, that set forth the part which Aaron's sons acted in these different offerings, we have already quoted, and will not repeat them here.

All the blood offered in the type, we understand typifies the blood of Christ. There was other blood offered on the day of atonement besides that offered to cleanse the sanctuary. The blood of the sacrifices was sprinkled about the altar. Lev. ix, 8-18. That blood, we understand, shadows forth the blood of

Christ which is sprinkled to cleanse our hearts, while the sacrifices themselves represent the work which is accomplished by us in endeavoring to place ourselves in such a position that the blood of Christ will avail for us. Says Peter, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." 1 Pet. ii, 5. What these sacrifices are that place us in such a position that we may be accepted through the blood of Christ, Paul will tell us: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. xii, 1, 2. In writing to the Philippians concerning their supplying his temporal wants, he calls it "an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God." Phil. iv, 18. In writing to the Hebrews he says: "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth, therefore, unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good, and to communicate, forget not, for with such sacrifices God is well pleased." Heb. xiii, 11-16. These sacrifices, then, made on the day of atonement, meet their antitype in that consecration to God, and devotion to his cause, which must now be manifest on the part of those seeking an interest in the atonement of Christ our High Priest.

Again, that the atonement availed for those who would seek an interest in it upon that day, is evident from the fact that conditions of mercy are expressed, while the atonement itself is made for the entire congregation. "For whatever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Lev. xxiii, 29. Then it was the duty of all who would be benefited by the work of the high priest, to afflict their souls. But of the atonement, it is said: "And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priest, and for all the people of the congregation." Lev. xvi, 33. An atonement, then, was made for the entire congregation which availed in the case of every individual who afflicted his soul. From this we understand, when this work is fulfilled by Christ, his atoning blood avails for all those who afflict their souls. Those who make the sacrifice God requires, and earnestly seek an interest in that blood, will find salvation.

Some contend that the high priest only made atonement on the great day of atonement for those sins that had previous to that day been carried into the sanctuary; but, if we read concerning the closing up of that cleansing work, we shall find him out by the altar of sacrifice cleansing that: "And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat." Lev. xvi, 20. "And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation." Verse 33. From these scriptures, we learn that an atonement is made for the altar on that day. That altar of sacrifice, as already shown, typifies the work to be accomplished by the people. We understand the cleansing of that altar is virtually a recognition of the offerings for sins that have been made upon it. The people's offering for sins besides the sin offering of atonement have been made upon it on that day, and now a work is accomplished to blot out those as well as other sins confessed and conveyed to it by the blood of sprinkling. Lev. ix, 8-18. While the work of the priest in the sanctuary upon that day had, as its greatest object, the blotting out of past sins, the cleansing of the altar must take away the sins placed upon it during that day.



As before stated, we understand we are already in the time when Christ has entered upon the work of cleansing the sanctuary, or blotting out of sins. Paul says: "And for this cause, he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb. ix, 15. As Christ is to accomplish a work to blot out the sins of those, who, in past ages, confessed them through faith in a Saviour to come; now, in the antitype of the national atonement, must be the time for this work to be accomplished. This work, then, has commenced with the faithful dead, whose cases one after another are brought in review for examination. Christ's blood blots out their sins, and thus they are judged. At the same time, as in the type, confessions are being made, and the requisite sacrifices on the part of the living being offered, and when the work of Christ as high priest is drawn to a close, these sins will be blotted out, and the cases of the living decided. And when Christ comes, at the blast of the last trump, the righteous, both dead and living, will be changed in the twinkling of an eye, and go up to meet their Lord.

We have increasing evidence that we are rapidly approaching the time when Christ will cease to mediate for men, and come out to bless his people. Let us, then, be active and thorough in the work of making confession of all our wrongs, and render to God those sacrifices which are meet, that the atoning blood of Christ may avail for us, our sins all be blotted out, and we with joy go up to meet our coming King.

### The First Resurrection.

THE doctrine of a twofold resurrection is denied by many of those who are teachers of the Gospel. Many good men believe it to be a falsehood—some are bitter in their opposition to it, as though there was something in it hurtful to man, or dishonoring to God. They look upon those who believe and teach this doctrine, either as weak-minded, or knavish, or at least Fanatical.

Why they should so hate this doctrine is a mystery to me. It is honorable to God, and it honors the saint of God in thus resurrecting him before, and separate from the wicked. But the question to be decided is, *Does the Bible teach it?* If it does, we must receive it—if it does not, of course, we, as Protestants, must reject it. "To the law and to the testimony."

The Scriptures teach that there shall be a first resurrection—a resurrection of the just—of the saints—separated from the wicked in time a thousand years.

(1) There is a first resurrection. "But the rest of the dead lived not again until the thousand years were finished. *This is the first resurrection.*" "Blessed and holy is he that hath part in the first resurrection" (Rev. xx, 5, 6). Here is a plain statement of the doctrine—as plain as could be made. It is a recognized canon of interpretation of Scripture, that we shall take the plain obvious meaning of a passage, in its statement, unless the context, or some other parts of the Word, plainly demands otherwise. Does the context require us here to depart from the plain, obvious meaning of the text? Let those prove it who so assert. Are there other parts of the Word requiring us to depart from the plain meaning of the passage? We have not found them. No truth established by God's Word runs counter to his revealed truth. Why not then receive this text in its plain import—that there is a first resurrection. This first resurrection, of course, implies a second resurrection. The idea of this twofold resurrection is found in all parts of the Bible; and also the idea of the just rising first. Let us examine a few passages.

Christ himself, in speaking to certain ones concerning a feast, tells them to "call the poor, the maimed, the lame, the blind," and gives as a reason, that they could not recompense them, but they should be blessed, "for thou shalt be recompensed at the resurrection of the just" (Luke xiv, 14). Why the resurrection of the just, if at the same time *all*—just and unjust—shall be raised? Why not say simply at the resurrection?

Again: Jesus, in answering the Sadducees, who de-

nied the resurrection of any, used this language, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead (from among the dead, the original has it,) neither marry, nor are given in marriage." (Luke xx, 35.) Why should Christ speak of a "worthiness" for a resurrection, if *all* were to be raised? Worthy, or unworthy, all shall be resurrected, but only those who are accounted worthy to obtain that world, or age (the millennial period), will be raised at the first resurrection. Paul, in writing to the Philippians, tells them of his efforts to reach a certain kind of resurrection. "If by any means I might attain unto the resurrection of the dead." (Phil. iii, 11). (In the original it is much stronger, *ek toon nekroon, from among the dead.*) Why did Paul strive after the resurrection if *all* should reach it without effort? He knew that he would be resurrected whether he lived a Christian life or not, but he also knew that it was necessary to struggle to reach the resurrection—the first resurrection, since it was confined to the righteous or just. So might we quote many other passages of the Word to prove this point, but we deem it unnecessary. You may take your Bible and a Concordance, and examine, at your leisure, every passage which treats of the resurrection, and you will find this idea of a first resurrection—prior to the second—confined to the people of God. Wherever the two classes—the wicked and just—are mentioned together, you will *invariably* find the just mentioned *first*. Can you believe that this is by chance, or without design by the Holy Spirit? The Bible is inspired. All of it is truth. It was dictated by the Spirit of Wisdom. Each passage proceeded from infinite wisdom. No part of it—no passage—was simply thrown in to fill up, but each meant what was said—each is pregnant with instruction and important truth. Hence, when we find this truth mentioned in it, *always and invariably*, in the same order, we can but draw the conclusion that the Spirit intended to convey the idea of a twofold resurrection—the first confined to the just, the second to the wicked.

(2) *The first resurrection is a thousand years prior to that of the wicked.* This is plainly stated in the Bible. It requires no inference to obtain it from the Word—no argument—no straining of Scripture—it is plainly stated. After the first resurrection, the Bible states there shall be the reign of Christ for a thousand years, and then the "rest of the dead," as distinguished from the saints raised, should be raised. "But the rest of the dead lived not again until the thousand years were finished." (Rev. xx, 5.) But we are told this is the *only* place where such a doctrine is taught. Well, is it not sufficient that God should state a truth once? Shall we require Him to state and re-state truth before we receive it? If God says it here, and in plain words, why not receive it? What is there so terrible in the thought of a first resurrection—a thousand years before the wicked? Does it take any joy from the Christian? Does it make men worse? By no means. It is a joy to the weary one of earth, stricken by the hand of death, in the person of his best friend. It leads men to seek unto it as was the case with Paul. It thrills the heart of the Christian as he contemplates the hour when with *all* the just he shall "come forth" at the call of his Lord, at his Second Advent. Let us receive the fact, then, as a revealed one—revealed for our comfort and our information. The dead in Christ shall rise first at the coming of Christ, and be forever with him. Joy and bliss shall be theirs, for "blessed and holy is he that hath part in the first resurrection."

—J. M. WEAVER.—in Western Recorder.

### Church Gambling.

In strolling through the Fair at Chicago, we were pained and humiliated by the presence of a practice which is so fearfully demoralizing to our people, saint and sinner. "Raffling here," stared out shamelessly from many a point, even over the booth of one of the prominent religious denominations of the country. Thus the Demon of chance—the deadly mania of gambling—had marched out and up from the common saloon or hidden den, and taken a place by the side of the noblest and grandest charities of the pious and patriotic in behalf of our heroes. The words impinged

on the feelings with a sharp, unpleasant sensation, and we could see every professed gambler in the land, while grateful for such endorsement of an outlawed practice, smiling in mockery over the glaring inconsistency. "Raffling here!" And so it was, years ago, at general parades, and it needed but the dice-board, the dirty pack of cards to make the illusion complete. "Raffling here!" So it is at turkey shoots, and could such an affair have been added for the benefit of the soldiers of course, the ashamed looking fowls, and the ring of pennies in seedy hats, many might have been induced to venture a dime, who dared not risk \$5.00 in a "grand piano," etc. And why not, pray, have had a regular gambler's "booth" where "professional" gentlemen could have enjoyed "old sledge," "poker," "brag," "euchre," and thus have enabled good people who wished to help themselves, to toss in a mite to the Fair? Can those who justify and engage in modern and more fashionable gambling—"gift enterprises" if you please—tell us the real difference between gambling with cards and bits of paper drawn from a hat by some piously inclined Christian gentleman?—*Wisconsin Chief.*

### An Illustration.

[Bro. WHITE: The following, with the caption above, I clip from the American Wesleyan. It is taken from the "Note Book" of one of its correspondents; and if you choose to publish it, it will speak for itself. S. B. WHITNEY.]

"Somewhere I have seen a picture of a maiden whose lover had gone to the Holy Land, and was reported slain. With steadfast hopes that he would again return she kindled a beacon-fire on the shore of the island where she dwelt, to guide the vessel which love imagined would restore him to her arms. And by that watch-fire she took her stand each night; looking out across the dusky sea with sad and tremulous expectation of him on whom her heart was set.

The picture was meant only as poetry or fancy; but it may be used as a parable. That maiden is the church. That lover is Jesus. That Holy Land is Heaven. That report that he is dead is the teachings of unbelief and cold-hearted skepticism. That watch-fire is the flame of divine love (our blessed hope). The scene beyond is the misty future. The darkness, the bleak rocks, and the rolling and roaring waters, are nature's discouragements. And there, age after age, through all the long dark night of suffering stands the noble maiden by her love-lit fire, bending forward to catch the first glimpse of his coming, and to hail His approach who has pledged himself to make her his happy bride. She shall not be disappointed. That Bridegroom will come. He has promised to come. There is nothing that can possibly prevent his coming. Everything demands that he should come. And some of these nights while the world is wrapped in slumbers, and wicked men are laughing at the maiden watching on the shore, a form shall be seen rising over the surging waves and will bring to her loving heart a thrill of joy, which shall more than repay for all her long and anxious watchings. Dear brethren and sisters, are your watch-fires burning? Have you oil in your lamps? If so keep looking? for we are expecting him now very soon."

GENERAL JACKSON AND THE CLERGYMAN.—A preacher in the western country, says a writer in the Illinois Gazette, applied to General Jackson for an office of some character. At the time he applied, the General did not know the applicant was a preacher, and he very politely observed to him that he would think of his claims and weigh them. The preacher saw the General a few days after, and renewed his application. The General in the meantime got information that he was a preacher of the gospel. The General asked him if he was not a preacher of the gospel; he answered he was. "Well," said the General, "if you discharge the duties of that office, which is better than any I can confer, you will have no time to discharge the duties of any that I can give; you will, therefore, excuse me for advising you to return home, and attend to that, without being burdened with any other, that you may be enabled to account hereafter for your stewardship in this world."

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 15, 1865.

URIAH SMITH, EDITOR.

### The World's Conversion a Fable. No. 6.

JESUS CHRIST, apostles and prophets, are unanimous in predicting, for the last days of the gospel dispensation, times of peril and gross wickedness, in the world and in the church, which will only be terminated by the great day of wrath in which the Son of God shall be revealed from Heaven; and that that day will come upon the inhabitants of the earth, as the flood came upon the world of the ungodly in the time of Noah. And the united testimony of all the great chains of consecutive prophecy, together with their fulfillment, unmistakably proves that we have reached those last days, and consequently that the day of the Lord is just before us. In addition to this, the signs of the times—the present state of the world and the church—verify the predictions of prophecy, by filling up the dark picture of abounding iniquity of the last days.

Among the nations, war and strife are the order of the day. And though they are not actually engaged in the great struggle foretold in prophecy, being held in check by the angels commissioned to hold the winds of earth, yet their extensive preparations for war, while they show what we may expect, answer emphatically to the prophetic commandment: "Prepare war, wake up the mighty men," &c., (Joel iii, 9-14) showing unmistakably that the time is at hand when the nations will be gathered to the valley of slaughter, when the "mighty ones" will come down, the harvest of the earth will be reaped and the wine-press of the wrath of God will be trodden.

In society, the testimony comes from every quarter that crime is increasing to an alarming extent. I read it in the daily prints, I hear it by word of mouth. Conversing with some friends in Buffalo a few days since, they told me there was not a night passed but that more or less of house-breaking, stealing and robbery, were committed in that city. And this is a leading characteristic feature of the present time. The earth is filled with violence; and violence is increasing; and this in the most enlightened part of the earth—the land of Bibles, and a land also of a superabundance of religious teachers. Paul expressed it exactly when he said, "They shall heap to themselves teachers;" and he did not speak falsely when he added, "They shall turn away their ears from the truth, and shall be turned unto fables." The doctrine of the world's conversion is doubtless one of the fables referred to. But are there any signs of the conversion of the world in the present state of society? Not any. Still if the word of the Lord says it shall be, we will believe it "against hope." I call upon those who believe and teach the doctrine, to give us the word of the Lord, which proves it true. It cannot be found. Why then teach the people to expect it?

It will not be disputed that while the nations are preparing for war, society is exceedingly corrupt; indicating the very reverse of the conversion of the world to God. But it may be asked, Where is the evidence that the church is in a corrupt and fallen state? I reply: Were it a fact that church members were guilty of none of these abounding crimes, were they guilty of no extortion, and excessive worldliness, yet if they can calmly behold the present state of the most enlightened society, and squalor themselves with the anti-scriptural hope of the world's conversion, and a "good time coming," ignoring, if not repudiating and scoffing at the scriptural doctrine of the Lord's coming, it is sufficient evidence that the church is dead, though she may have a name to live. Jesus wept over Jerusalem and the Jews, when he foresaw the desolation and destruction that were about to come upon them. His Spirit now weeps over a doomed world and a fallen church about to drink of the wine-cup of vengeance and sink in irretrievable ruin. And hence the righteous of these days are characterized as those

who sigh and cry for all the abominations that are being done. Eze. ix, 4. But while the greatest reason exists that ever did exist for weeping over sinners—while the greatest and most terrible calamity is impending that ever befell the human race—a church, professing the Spirit of Christ, can look on with indifference, and not only not weep and sigh over the impending calamities, but can whisper peace in the sinner's ear, and prophesy of good days to come in which all will share the universal joy. And so confident are they of the truth of this fable, that some of them can say, in the face of the most astounding facts to the contrary, that the world is growing better, and can see, by the help of the glasses they use, the world's conversion at no remote period.

Now let those who are holding forth this delusive hope to a world filled with violence, and a church so fallen and so far allied to the world as not to perceive it, bring forth their strong reasons and their Scriptural evidences for the doctrine they hold. If they have none, let them cease crying peace, when there is no peace; but rather let them "cry aloud, and spare not," and show the people their transgression, and the professed church their sins.

Oh, that the warning might be given so loud and so clear that it might reach the ears of all who may be saved from this wreck of a world, so soon to taste the cup of unmingled fury which all the prophets have foretold. Oh, that the people of God may be aroused and that they may weep day and night over the slain of the Lord's people, and over the strange infatuation that has hidden the truth from the eyes of the professed church of God! R. F. COTTELL.

### Report from Bro. Loughborough.

SINCE the time of my last report, my whereabouts have been known by Bro. White's reports, up to the time he left Marion for Battle Creek. It was with reluctance that I parted from Bro. White, but duty called to different fields, and so our journeyings together, which have been especially an encouragement and strength to me, came to a close.

July 17, I left Marion for Wawkon, Iowa, and in passing over the rail-road to Dubuque, I had an opportunity of witnessing some of the ravages occasioned by the sudden rise in the Wapsipinicon river, which had risen twelve to fifteen feet during the heavy and continued rains of the 1st instant. Large fields of corn, and splendid gardens in the valleys, had suddenly been swept away, or submerged in floating sand carried over them from wasting rail-road embankments. It is said that this stream never was known to rise to such a height before. About every rail-road bridge, and every culvert on this river west of Dubuque, was swept away, and in some places, the heavy rail-road embankment was torn to pieces for a space of from fifty to one hundred yards together. And when the stream fell to its usual depth, old and safe fords had been gullied out to that extent that quite a number of teams and persons were drowned in the newly-opened gulfs, which before could be safely passed with that depth of water. Reading the accounts of this, and other floods of this season, reminds me of the time when our Saviour's prediction of the last days shall meet its accomplishment, "waves roaring." Luke xxi, 25.

Owing to delays occasioned by these breaks in the rail-road, and slow connections up the river, I was detained over one night at Dubuque. From there, I went by boat to McGregor, tarried over night, and on Wednesday came by stage to Wawkon. Spent two days in writing and visiting, and commenced meetings on the Sabbath, in company with Bro. Brinkerhoff, who arrived on Friday, having come up from Lisbon to labor in new fields in this northern part of the State.

It had commenced raining on Thursday afternoon, and continued rainy for one week, so that but few, except Sabbath-keepers, came in to attend our meetings. A number of brethren and sisters assembled with us on Sabbath and first-day from West Union, Iowa, and from Lynxville and Sand Prairie, Wis. We held six meetings. Two on the Sabbath, two on first-day, and one each, on Tuesday and Wednesday

afternoons at 5 o'clock. We both had freedom in speaking the word, which seemed to feed the flock. On Tuesday afternoon, a second deacon of the church was elected and ordained.

I was glad to visit this place again, after an absence of about eight years. Bro. Stevens and father Andrews, whose voices were then heard in the assembly of the saints, are now sleeping in Jesus, awaiting the blast of the last trump, which shall awake to life immortal those who have lived for that day. There were at these meetings some who were obeying the commandments of God eight years since, but as large a number of our neighbors and others, who have since embraced the truth under the labors of Bro. J. N. Andrews, Bro. Cornell, and others. We were glad to find that there were no matters in this church of a nature to demand trial, but that affairs here were prospering under the careful management of their elder, Geo. I. Butler. This church, although in moderate circumstances and paying the very highest figures on Systematic Benevolence, have erected a commodious house of worship, which is nearly completed, excepting a part of the seats, and the desk. While there is activity and zeal manifested on the part of the majority of this church, we were sorry to learn that there were those who would try to seek an easy position, and neglect the admonition of Paul in Heb. x, 23-26: "Let us hold fast the profession of our faith without wavering; for he is faithful that promised. And let us consider one another to provoke unto love and to good works. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching." We could but labor to try to arouse such, and to pray that the efforts made by Bro. Butler for their recovery from this snare of the enemy, may be blessed of the Lord.

I would say in conclusion, that this church was greatly disappointed in not being permitted to see Bro. and sister White, as they had hoped they might, while they were on their western tour. Gladly will they welcome them here at any time in the future, that they can make it convenient to come.

J. N. LOUGHBOROUGH.

Fayette, Iowa, July 31, 1865.

### Interesting Extracts. No. 17.

BY ELDER M. E. CORNELL.

THE following extracts are from a tract entitled, "The Taking of Human Life, Incompatible with Christianity," by T. F. Tukésbury. It is advertised every week in the "World's Crisis," as "A Tract for the Times." Opening, and reading on the first page, the first sentences were the following:

"Is it not true that the TEN COMMANDMENTS were given to man that he should obey them, without exception? Is not every one of them obligatory in every case?"

Here I paused in astonishment. Has the Crisis found out that Eld. Preble's spirit law is not sufficient to enforce morality in this age?

Has it "fallen from grace," that it should now endorse the "old dead school-master?" I read on, and found the author declaring

GOD'S LAW WITHOUT EXCEPTIONS.

"The person who voluntarily or deliberately takes the life of another, has violated a command of Heaven, as truly as he who worships an idol, commits adultery, bears false witness, or steals. They are all without exceptions, because God has given none. If, as the objector thinks, there are exceptions to God's commands, who has produced them? Where are they found? Are they not among the unfruitful works of darkness?—among the ruins of the fall, the carnal inventions of the transgressor?"

Our author is also very clear on the

TWO LAWS.

"We answer, that there should be a distinguishing between the civil and the moral law. The moral law was binding on all, down to the end of time; but the civil and ceremonial laws were not, because Christ was to do them away in introducing the new dispensation."



"But the objector may ask, 'Was not the moral law also given by Moses?' It was; but it was 'written on tables of stone, with the finger of God,' (Ex. xxxi, 18), emphatically because it was more important, reaching down to the end of time." \* \* \* "But what gives a distinguishing feature to the ten commandments, or moral law, is, that Christ has never nullified it, but sanctioned it, by teaching that neither jot nor tittle should 'pass from the law till all be fulfilled.'"

#### HOW TO BE SUBJECT TO HUMAN LAWS.

"Let every soul be subject unto the higher powers." Let it, indeed, mean rulers and magistrates: but in what sense are we to be subject to them? Are we to violate God's law, if they tell us to do so? Let the line be drawn in strict harmony with the other precepts. Is there no way to be subject to them without obeying their wicked decrees? Most certainly there is: We can be subject to all the penalties of disobedience; and this is our duty, whenever God's truth demands it in requiring obedience to the divine law. Thus, Daniel was subject to his wicked rulers, by being cast into the den; and many others, also, have suffered penalties by their rulers, as the martyrs to truth, in various ages. And we ought to be subject to magistrates, in obeying them, whenever their decrees do not conflict with the divine law. This should be regarded, in the first place, as supreme, and all other laws bend in harmony to it." pp. 7, 8.

#### Popular Errors and Their Fruits. No. 1.

THE world is full of unbelief. If we question people in regard to their religious faith, nine-tenths of them will proceed to tell us what they *do not* believe. Instead of complying with the apostolic requirement, to be ready to give a reason of the hope that is in them, they are always ready and sometimes anxious to give a reason of the unbelief that is in them. Now it is apparent that such persons cannot be true Bible Christians; for such will ever be ready to tell what they believe, and give a reason why they believe it; and that reason, we may be assured, will not be that "our church" or "our minister" believes so.

It is nevertheless a fact, however, that very many who openly profess Christianity, are, in this state of semi-infidelity; and in view of this fact, the query arises, How do they get there? It would doubtless be a very difficult matter to account for all the skepticism that prevails in our land of Bibles and Christian privileges. The infidel declares that Christianity itself is at fault; that as a system, it does not commend itself to the judgment of enlightened men. While we unhesitatingly deny this statement, we shall take a position which may at first seem somewhat like it, and charge a great proportion of the prevailing unbelief upon the *so-called* Christianity of the present day. In other words, the popular errors which have so perverted the Christianity, and become incorporated into the religious belief of the churches in our land, have a tendency to drive men into unbelief.

We are sometimes accused of being too earnest in assailing these errors, and making them of too much account; but if we succeed in establishing the foregoing proposition, and prove that they are a prolific source of unbelief, no further defense of our course is necessary.

It is not our purpose in this short article, to go into a discussion as to the truthfulness or falsity of these doctrines, but, upon the ground that we consider them as gross errors, give some of the reasons why they should be opposed. So many errors are afloat at the present day, it is manifest that to consider them all, would be out of the question, so we propose to take up such as are most popular, and endorsed by the greatest number of religious denominations.

First and foremost among errors, comes the doctrine of *endless misery*. Endorsed by all Evangelical churches, thundered from almost every pulpit, used as an incentive in every popular revival, we dare assert that it has made more rank infidels than any other false doctrine ever preached. By it God is represented as a vindictive tyrant, whose anger at the wicked cannot be satiated, even throughout all eternity, although the Scriptures declare that his anger will cease in their destruction. When pulpit orators,

with all the eloquence at their command, present before their hearers a picture of the wicked undergoing the pains of eternal torment, wailing out their anguish and despair in cursing God, while the righteous are happy in contemplation of the scene, and God himself is represented as delighted with it, can we wonder that men turn away from the picture and say, "I want nothing to do with such a God and such a religion as that?"

In view of the mischief of such teaching, it should be our earnest endeavor to show its falsity, and persuade men to love the Lord because he "hath no pleasure in the death of him that dieth."

WM. C. GAGE.

Manchester, N. H.

#### Did the Israelites Lie to the Egyptians?

IN Ex. xii, 35, 36, it is said that the children of Israel "borrowed of the Egyptians, jewels of silver, and jewels of gold, and raiment. And they spoiled the Egyptians." Infidels say that this was lying and deception; and since it was done by the command of God, it reflects dishonor upon his character.

Josephus, the Jewish historian, in his Antiquities B. ii, Chap. xiv, Sect. 6, speaks of this event thus: "Accordingly Pharaoh called for Moses, and bid them begone; as supposing, that if once the Hebrews were gone out of the country, Egypt should be freed from its miseries. They also honored the Hebrews with gifts; some, in order to get them to depart quickly, and others on account of their neighborhood, and the friendship they had with them."

In a foot note on this, Wm. Whiston A. M., says: "These large presents made to the Israelites, of vessels of silver, and vessels of gold, and raiment, were, as Josephus truly calls them, gifts really given them; not lent them, as our English falsely renders them. They were spoils required, not borrowed of them. Gen. xv, 14; Ex. iii, 22; xi, 2; Ps. cv, 37; as the same version falsely renders the Hebrew word here used. Ex. xii, 35, 36. God had ordered them to demand these as their pay and reward, during their long and bitter slavery in Egypt, as atonements for the lives of the Egyptians, and as the condition of the Jew's departure, and of the Egyptians' deliverance from these terrible judgments, which had they not now ceased, they had soon been all dead men, as they themselves confess. Chap. xii, 33. Nor was there any sense in borrowing or lending, when the Israelites were finally departing out of the land forever."

This seems to be the truth of the matter; and it fairly clears the Hebrews from the charge of dishonesty, and God from the imputation of encouraging deception.

D. M. CANRIGHT.

#### Health. No. 3.

THE body is not the only part that becomes morbidly affected by errors in diet; the mind also suffers with it. There is great sympathy between the organs of digestion and the brain. They are closely and intimately connected by nervous communication, so that you cannot, to any extent, affect the one, without affecting the other; and to the degree that you affect the brain, to the same degree do you affect the mind; for it is by the action of the brain that mind is produced.

Now, unhealthful food irritates the nerves of the stomach, and through them, the irritation, to a greater or less extent, is conveyed to the brain, causing it to act abnormally; thereby affecting and perverting the intellectual and moral condition of the mind. And then again, bad food makes bad blood, and bad blood has a tendency to irritate the brain as it passes through it, and is poorly adapted to sustain the brain in its important function; and as a consequence, evil results follow.

Many an individual has often wondered why he could not better control his mind, and why his evil passions should so often and so easily gain the mastery over him, and he become irritable, fretful, peevish, and fault-finding; when, if he would but correct his bad habit of eating, and would live on plain, simple, and

unstimulating food, he would find that his mind would be more easily controlled, and be in a much better condition to bear the trials and difficulties of this life, and he would have a better prospect before him of securing that which is to come.

H. S. LAY, M. D.

Danville, N. Y.

#### "The Great Revival Near."

THIS is the heading of an article in a recent number of the Independent, written "by Rev. Wm. Patton, D. D., New Haven." On reading this caption, it would be natural for one not taught to expect a great revival, to inquire, *What great revival is near?* But those who understand that a great revival is promised in prophecy to take place in these last days, will have no question of this kind to ask, but will without hesitation refer the expression to the great revival which is promised, and consequently expected some time in the future to occur.

When one speaks thus definitely—the great revival—we understand him to speak of some definite thing, which ought, at least, to be well understood by the reader. For example, When the apostle speaks of "that man of sin," (2 Thess. ii, 3,) it should be understood by the reader that the object of which he speaks had been the subject of some prophecy going before, and the Bible student will not be at a loss to refer it to the right thing, namely, the little-horn power described in the seventh chapter of the book of Daniel. So, if a great revival is promised in prophecy—greater infinitely than the earth has ever seen—the Bible student should be able to put his finger on the chapter and verse which promises it.

When the scoffers of these last days ask, "Where is the promise of his coming," we can cite them to numerous scriptures that promise a second, a personal and glorious coming of our Lord Jesus Christ. This is a matter of explicit revelation, and yet few care to inquire whether or not it is near. It is unpopular to believe that these promises are about to be fulfilled. But suppose we ask these men that are looking for a great revival instead of the coming of the Lord, Where is the promise of the great revival? we get no response from them. We hear nothing upon the subject but the echo of our question, "Where is the promise of the great revival?"

Our writer says, "It has been deeply impressed upon my mind that God is preparing the United States for a wonderful outpouring of the Holy Spirit. It will be the most wonderful, for power and extent, ever witnessed on earth," &c. He then refers us to God's dealing with our nation in the past, claiming that times when iniquity has prevailed, have been followed by great revivals, and takes this as an evidence that a great revival is at hand. This to me is not infallible evidence. I should think that a people that have been blessed with exalted privileges, might become so wicked, that their wickedness would not be a sign of a great revival, but that, being given over of God, they might, like Capernaum, after having been exalted to heaven be brought down to hades.

Again, if the people have grown worse and worse, notwithstanding the revivals in the past, what would be their condition after enjoying another, and the greatest revival of all? Have we any guaranty from the past (and past experience is all the evidence to which appeal is made), that the benefits of this great future revival will be more lasting than that of past revivals, and that the people will not, as in the past, in a short time sink lower in the scale of religion and morality than they were before? Since then there is no promise of this revival and of its permanency, but experience is our only guide, would it not be best to pray against the occurrence of so great a revival, fearing that our people would immediately be plunged into still deeper wickedness and degradation?

We agree with the writer concerning the present state of our people, but wonder how it is a sign to him of a great revival, unless he has a clear promise of such a revival, and that great and unparalleled wickedness is to be a sign that it is near at hand. He says:

"At the present time there are heavy clouds which darken the horizon, and which fill many hearts with

fearfulness and trembling. The war of the past four years has broken up the quietude of former times, and given prominence and force to various forms of evil. This is true, not only in the armies both North and South, but also in the secret and open combinations of corrupt men in their contentions for place and power. How reckless have men become of the sacredness of an oath, and the obligation to keep the Sabbath holy unto the Lord. How unparalleled are the extravagance and demonstrations of fashion, so unseemly in a time of war and grief, which threaten to shut out all reflection from the mind, and to erase all sense of accountability from the heart. This tide of worldliness sweeps through the church, bearing along, not only the young and inexperienced, but the middle aged and even the aged, until the boundary line between the world and the church is so overgrown and hidden that it cannot now be found. These are indeed the dark overshadowings. If these powers of evil are not arrested, they will work mightily for evil, and will carry our people on to deeper depths of wickedness. But our hope is in God, and in God alone. It is when iniquity comes in like a flood that the Spirit of the Lord doth lift up a standard against it. The revival, the great revival will come; for this alone can save us. This alone, when the war is over, can allay the animosities and wipe out the alienations between the different sections, and make us a harmonious and loving people; and this alone can counteract the evil and make us virtuous; this alone can prepare us for the important influence we are destined to exert upon other nations in the future history of the world."

This extract contains a true picture of the present state of the people. Iniquity abounds. This is indisputable. There are truly "heavy clouds which darken the horizon" at the present time. The wonder is, how our writer can have faith strong enough to pierce these clouds with a promise from the Lord. He may, as he says, trust in God; but his trust will be in vain, while he hopes, not only for that which God has not promised, but for an event the very reverse of what God has declared will come.

We have a sure promise from the Lord Jesus that he will come again; and he gave this sign of the approach of that day, namely, "Iniquity shall abound;" and that it would be as it was in the days of Noah—the earth "filled with violence," and every imagination of the thoughts of men's hearts "only evil continually."

Not only are we forewarned that iniquity shall abound just before the coming of the Son of man, but also that "the love of many shall wax cold." That the professed church shall be in a state of declension and apostasy, amid the perils of the last days, being guilty of almost every enormity, and still "having a form of godliness but denying the power thereof." 2 Tim iii, 1-5. Our writer sees this. He sees that the "tide of worldliness sweeps through the church, carrying all—youth, middle aged and aged—before it, so that "the boundary line between the world and the church is so overgrown and hidden that it cannot now be found." And this is the church through which, and to which, the world is to be converted! Oh no; our author does not trust in the world nor the church, but in God alone, to do the work. As though God had determined that, at a time when the world was extremely wicked, and the church so fallen that it cannot be distinguished from the world, he would, by his own almighty power, convert this world and church to himself. If this is God's mode of converting the world, I can see no reason why the world should not have been converted long ago, and an almost infinite amount of sin and misery prevented.

It is hard for men to believe that the coming of the Lord is at hand, in such a time as this, though it is expressly foretold in the word of God. But by some strange infatuation, they can believe a thing not promised, a mere fable, the doctrine of the world's conversion, while increasing wickedness, in the professed church as well as in the world, and every sign of the times betokens the contrary, showing that the great day of wrath is impending. Thus it was with the Jews who rejected the Messiah at his first advent, and thus it will be with professed Christians who reject all the signs and evidences of his second coming. They will be looking for peace and prosperity when sudden destruction is about to overwhelm them. Spare thy people, O Lord! Gather them out and seal them with thy seal, that they may be saved in the day of wrath.

Our writer alludes to the scripture—"When the enemy shall come in like a flood, the Spirit of the Lord

shall lift up a standard against him;" and he is right in applying it to the present flood of wickedness; but at the lifting up of God's standard, we are not sure that the enemies will be converted; they may be slain. And the writer does not notice that the coming of the Redeemer is promised in the very next verse. See Isa. lix, 19, 20.

But though he has no Bible testimony to sustain him in his position that millions are about to be converted, he has an argument. It is this: "The revival, the great revival will come, for this alone can save us." Reduced to the form of a syllogism the argument stands thus:

1. We, as a people, must be saved.
2. Nothing but the great revival can save us.
3. Therefore the great revival must and will come.

If it is a truth that the American people must certainly be saved, all must admit that nothing can save them from the depths of wickedness, in which our writer admits that they are, but a greater revival than this world ever saw, a revival which shall, by almighty power save the vilest of the vile, whether they will or not. But I must be allowed to doubt the truth of the major premise in the argument, which is taken for granted and not expressed; for since we have no promise that the American people must and shall be saved, I must admit the possibility of their being lost, when the Coming One shall dash all the nations in pieces, like a potter's vessel. Psa. ii; Jer. xxv. The antediluvians might have urged that nothing could save them in case the flood should come, therefore it would not come.

But I must stop; promising, the Lord willing, to speak in another article of the great revival promised in the word of God for these last days.

R. F. COTTRELL.

### Evil Speaking.

"SPEAK not evil one of another, brethren." James iv, 11.

Among the sins of the last days, evil speaking stands prominent. Whisperers and backbiters are numerous. And through the work of such, the love of many waxeth cold. Satan is "the accuser of our brethren," and whosoever gives himself to speak evil of the children of God takes part with him. The evil consequences of such work are not seen at first; but alas, its withering influence drives out love and peace from the heart and brings in prejudice, suspicion, envy, and many other evil things. Evil angels rejoice in such work.

That we hear so much evil speaking among the world's people and lukewarm professors, is not to be wondered at, but that those who profess to be looking for the soon coming of Christ, also take part in the same, is lamentable. "My brethren, these things ought not so to be."

Especially when a messenger comes into a place, there is most everywhere some who are very anxious to whisper in his ears all the bad news they know about their brethren. They often tell things which are not strictly true, or they magnify their brethren's faults and injure their characters. Such individuals are not worthy of confidence. A man who will not tell his brother to his face what he has against him, but does tell it behind his back, violates the principles of the gospel. Some such say, they believe strongly the testimony for the church. Please look at No. 4, pages 14-16. Brother, "shew me thy faith without thy works, and I will show thee my faith by my works."

Love and evil speaking can not flourish together. Love "is not easily provoked, thinketh no evil." If we would love one another, we must try to speak well of one another. Remember that we are members of the same body, and if one suffer, all suffer. Which is the greatest crime, to steal a man's money or his honor? But commandment-keepers do not steal.

Another branch of evil speaking, is to speak lightly or to make fun of a brother because his intellectual capacities are smaller. The Lord does not require so much where but little is given. If we have better judgment than others, it is the gift of God. And even the opportunities that we have had to develop

our faculties, are blessings from a kind Providence Where is boasting then? It is excluded. If therefore my brother is weaker than I, it is my duty to sympathize with him, not with his wrongs. If he be overtaken in a fault, it is my duty to endeavor to restore him in the spirit of meekness, and at the same time, remember that I also have weak points, though they may be different from his. The hardest case to reach is him who saith or thinketh, "I am rich and increased with goods, and have need of nothing." May the Lord have mercy on such also, that they may repent. May we all seek for eye-salve and anoint our eyes that we may see our own faults, and by the grace of God come nearer to Jesus the perfect pattern. This we will try, not in our own strength, but in the strength of God. Then shall the precious promise be ours, "To him that overcometh, will I grant to sit with me on my throne, even as I also overcame and am set down with my Father upon his throne."

JOHN MATTESON.

### Continue Steadfast.

We can never make any great advance in the narrow way through impulse alone. It is not the forming of good resolutions, and covenanting with each other, when under the influence of a good meeting, that proves us children of God; but continuance in well-doing is the test of our religious profession. We are exhorted to bring forth fruits, and that our fruit should remain, not give up as soon as we have some cross or trial; and if we investigate the matter we may learn that the substance of our crosses and trials is some wound to our self-love. If we could get self once effectually crushed and be willing to be "anything or nothing for Christ's sake," we should find the path much smoother than it is now for the feet of some of us.

There must necessarily be some test of our obedience. "Goodness untried is no goodness at all," and we need not think it strange if temptation follows temptation in quick succession. It is only for us not to court it, but to lean on the strength that God has promised, to all those who come to him in meekness, to resist it. All who live godly will have a constant struggle; there is no sailing along with the tide, and oars idle. Heaven is not to be obtained through strategy. Looking down the whole chapter of religious experience, from the early ages, we find all had to war with a powerful and sleepless foe. The adversary that tempted Cain to evil, and each God-fearing servant down through successive generations, is one and the same with him that is striving to quiet our consciences to-day, and make us believe there is an easier way to Heaven, than the narrow one. He is dogging the footsteps of every unwatchful lamb of the fold, and unless we cease to wander, we shall soon be too far away for the angels of God to lead us back.

We are apt to grow into the belief that our temptations and experiences are peculiar; that there is more excuse for our wandering away, through force of circumstances; that the Lord knows our motives and judges so differently from our fellow-men, that we may reasonably hope he will remember mercy in our case. But we are all descendants from the same father, and we shall find our natures alike in the main. And do we remember the words "there has nothing befallen you but such as is common to man?" Perhaps some brother or sister has fought bravely and come off conqueror—though bearing bruises—in just such a temptation as we have weakly yielded to, counting Satan's strength greater than Christ's. "If we are insincere and half-hearted Christians, seeking just to reach Heaven at last, after having held to the world here, we need never think to cloak our proneness to go astray, under the pretext that temptation overpowered us." God is greater than all our foes and "will with every temptation make a way for our escape," if we are not willing prisoners.

One or two happy flights of feeling or resolves to do right, will never take us into God's presence. If we plant a seed to-day we do not expect a tree bearing fruit to-morrow; but dews by night, and sunlight by day must develop it. It is a constant growth, but a work of time, so it is with Christians. We can not grow



to "be perfect men and women in Christ Jesus," by going to church on the Sabbath, and praying once or twice in the family circle. Religion and its sweet offices are interwoven with every "beating pulse of time," and not an hour passes, but we declare either for or against Jesus.

Probably there is no sin so hard to overcome as that committed by an unruly tongue. Even when we try to watch every moment, if at the close of the day we could see a list of the peevish words—the idle, careless words we have spoken, we should be astonished, and not a little discouraged.

When we get some precious bit of gossip it is so natural to want to retail it to others, that too often we do it forgetting that the inhabitant of Zion as described by the Psalmist is one "that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." If when we are about to impart some information regarding others' affairs, we would seal our lips until we had decided whether we had the spirit of true religion in us, and if what we said could in any way be made to redound to the glory of God, I am assured there would be much less pain caused by that class of idle words, than there is now. And in the presence of worldlings, instead of letting our "conversation be in Heaven," it gets very low down upon the earth sometimes, and unconsciously we are led into unprofitable talk, and when we would open our lips to speak of the solemnity of these last days, our words condemn ourselves more than them, because we profess to believe these things, and yet they do not sanctify us.

We have taken a high position and are responsible for our influence over those with whom we are surrounded, and it should be a steady saving influence that we exert. When we look forward to what is coming upon the earth, and the perils which shall surround God's people, we may well cry out "Lord, who is sufficient for these things?" It is only by continued watchfulness and prayer, that we may hope to be brought through all the sorrow, confusion, and strife here, to the welcome rest that remaineth for God's people.

LERA E. DIBBLE.

Winspear, N. Y.

### "Be not Faithless, but Believing."

BRO. WHITE: The following is such good Advent doctrine, that I copy it for the Review, from the "Sunday-School Times."

L. M. GATES.

"The Lord has died; despond not. The Lord has risen; doubt not. The Lord is exalted; fear not. The Lord reigneth; hesitate not. The Lord returneth; delay not. Believe, and that with all simplicity and with all joy. Believe, and bring before him the wants of thine own heart and daily life, the daily requirements of thy soul: trust, and look upward. Believe, and bring before him the wants of thy friends, both for body and soul: trust, and look upward. Believe, and bring before him the wants of the church: trust, and look upward. Believe, and bring before him the wants of the world: and still, trustingly, look upward. "The night cometh, and also the morning." Soon the Lord shall return, and thou shalt welcome him, thou, and all the saints; nay, *earth itself, and all that dwell therein*. Then occupy till he come; and if before that day dawn, thou art called to rest, lie down to sleep in hope of the blessed resurrection, and the coming of the Lord with ten thousand of his saints. Even so, Lord Jesus, come quickly!"—*Dr. Edersheim*.

ANOTHER PLAGUE.—While the Russian disease has raged with such ferocity in the north of Europe, the south-western part of Asia has been suffering from a terrible visitation of the same kind. The Levant Herald of June 7th, says that letters from Medina give a frightful account of the ravages of the epidemic now raging at that city and Mecca. It takes the form both of typhus and cholera. On the eve of Courban-Beiram, and during the first and second days of the feast, this terrific scourge carried off no less than forty-six thousand victims amongst the pilgrims, and though the intensity of the plague is somewhat abated, multitudes still perish. The inhabitants have fled, and the

streets are filled with corpses. Of the Persian pilgrims alone, no less than five thousand have fallen victims, amongst whom is the Sheik Mirza Hachim, who, saint as he was reputed to be, has perished with his whole household, composed of ten persons. Sheriff Abdullah Pacha has taken refuge at Taif, and the Governor General, Vedji Pacha, after having lost a son and daughter, has himself fallen dangerously ill.

—*London Traveler*.

### Song of the Telegraph.

[PEOPLE do not forget to cry peace and safety. Everything must proclaim this. And according to their ideas as expressed in the following poetry, they would have Daniel's image turned topsy-turvy, having this, instead of the Babylonian, the golden age.

J. A. SMITH.

Libertyville, Iowa.]

I have heard men say that when winds were high,  
And clouds were tossing about the sky,  
Journeying over some lone morass,  
Where the endless wires of the telegraph pass,  
They have stood and listened, and trembled with fear,  
The song of the telegraph to hear,—  
A sad and most unearthly strain;  
A sharp, low moan like a soul in pain,  
Rising and falling fitfully,  
Like the long waves after a storm at sea.  
I have thought and wondered many a time,  
What the wire would say, could it speak in rhyme;  
And thinking much, and wondering long,  
At length have found the telegraph's song.

"Lo, the golden age has come!  
Light has broken o'er the world!  
Let the cannon mouth be dumb,  
Let the battle flag be furled!  
God hath sent me to the nations,  
To unite them, that each man  
Of all future generations  
May be cosmopolitan.

"I the lightning—the destroyer—  
I the untamable, the proud—  
To be harnessed to the wire,  
I have left my thunder-cloud,  
Harbinger of peace and union,  
Messenger no more of wrath,  
To establish sweet communion,  
Down to earth I take my path.

"With the olive branch extended,  
Swift I go to every shore;  
Soon all nations shall be blended,  
They shall hear of war no more.  
Peace and progress be forever  
Printed on the hearts of men,  
So that future time may never  
See a battle field again."

[The Telegraph Review.

SCENES of violence and bloodshed are becoming quite common at Indianapolis. On the 23 ult. an Irishman, named Bernard Logan, shot a returned soldier, named Hines, killing him instantly. Hines stabbed Logan the same night. Fred. Richard, a printer in the Journal Office, fearfully cut and slashed a man named Kochler, an officer in a Missouri colored regiment. Robberies, garrottings and assaults are of nightly occurrence.

### 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. 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.

### From Bro. Whitney.

BRO. WHITE: It is some time since I have said anything to the brethren through the Review, but my interest is still in the precious cause of present truth.

And instead of declining, my interest in this cause is increasing, and my heart is encouraged by the omens of good which begin to appear, both in my own experience and that of others in this section.

The last Monthly Meeting for this part of the State, which was held with the church at Norfolk, was one of the best we have ever had. There was a good rep-

resentation of brethren and sisters from Buck's Bridge and Bangor, who seemed to come up with a mind to work; and some whose cases have been lingering in a discouraging condition for months, and some for even years, again expressed their desire and determination to go with the remnant.

The Lord gave comfortable freedom in speaking the word, and especially were our hearts cheered and comforted, while attending to the ordinances of the Lord's house, by his sweet blessing that we received, as we endeavored to renew our covenant and "make strait paths for our feet."

Monday, July 23d, received a telegram from Adams' Center requesting me to attend the funeral of the youngest son of our dear Bro. and sister Taylor, which I accordingly did.

They deeply feel their loss, but are sustained by the "blessed hope," and are comforted by the thought that their little one is taken from the evil ~~to~~ come.

Wednesday the 25th, visited our aged brother Eld. Wm. Green who has been suffering greatly from rheumatism for some time, and has not been able to attend meeting, only as the brethren have kindly carried the meeting to him occasionally. In the evening, enjoyed a sweet time with the church there, while contemplating our future trials and prospects of overcoming.

The experience of this dear people is too well known to need commendation from me.

Last Sabbath was a comfortable day with the church here, and we feel encouraged still to strive against sin and labor to overcome.

Your unworthy brother.

S. B. WHITNEY.

Grass River, N. Y., July 31, 1865.

### From Sister Shepard.

BRO. WHITE: I wish to say to my brethren and sisters through the Review, that I am still striving to press my way onward toward the New Jerusalem, putting my whole trust in God, who has been with me and who still is with me, and has promised that he will never leave nor forsake me. My faith in God has been severely tried within a few years past; yet by the grace of God I have been enabled to still believe in his word, and have found his grace sufficient for me in all my trials. Surely I believe our heavenly Father knows what is best for us, and it is of no use to murmur about our trials; for "here is the patience of the saints," and we must learn patience, and learn to bow in meek submission to all His righteous will.

I have suffered none too much, and however much I may yet be called to suffer, I hope I shall be enabled to still trust in God who doeth all things well.

Those who are acquainted with me, will see by the notice of my husband's death in Review No. 8, that a heavy responsibility has suddenly fallen upon me in regard to my family; and I wish to say to you that I deeply desire and earnestly crave an interest in your prayers, that I may have wisdom and grace given me to discharge my duties aright, and that my children may be all gathered into the fold of Christ.

Yours in the blessed hope.

C. M. SHEPARD.

Beaver Dam, Wis.

Sister C. A. Piper writes from Wayne, Ohio: The teachings of the Review have been a great help to me in the investigation of the present truth, which I heard for the first time last summer at the tent in Ohio. While listening to the lectures of Elders Waggoner and Ingraham, I was convinced that the seventh-day was the true Sabbath of the Lord, and was as binding on all as when God himself spoke the command from Sinai. During the meeting, I made up my mind to keep the Sabbath. Although the singularity of keeping the seventh-day I expected would bring down the scoffs of the unprofessing part of the community, I did not expect it of the professed lovers of Jesus. But I have been sadly disappointed. I can discern no difference in the majority of the professors from the world in this respect, except that they manifest generally a more bitter spirit. But I can say that I rejoice that the messengers of the present truth ever came to Wayne, and that I was permitted to hear.

I am striving to overcome sin, and my daily prayer is for grace, more grace, that I may keep perfectly all the commandments of God, and have the faith of Jesus. The little company of Sabbath-keepers in this place, are bound together by the sweet ties of love, and Christian fellowship, and are seeking for that purity of heart, which will enable them to overcome the temptations of the enemy of all righteousness, and to stand in the great and terrible day of the Lord. May the Lord grant that, without the loss of a soul, we may be gathered with all the remnant people of God, and our loved ones that sleep in Jesus, in the bright morning of the first resurrection to that abode of peace and love, where celestial music rolls through every dome of the eternal city, and join in the song of redeeming love to God and the Lamb forever.

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