

ADVENT



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And Sabbath Herald.

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

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THOUGHTS ON THE PAST.

Oh! how the rough waves of time wash away
Memories sweet of our childhood;
Dimly we think of that bright, golden day,
As an echo sent back from the wildwood.

Graver and sadder our voices have grown,
Careworn the lines on our faces,
Even our laugh has a sorrowful tone;
Time all our gladness erases.

Many and dear were the friends that have gone,
Low 'neath earth's bosom they're lying,
Here they have left us bereft and alone,
As the last leaf in autumn winds dying.

But when the loud trumpet shall ring through the air,
All the dear, sleeping saints raising,
Then we, too, immortal, their glory shall share,
Jesus, the life-giver, praising.

ALLIE SANTEE.

THE NATURE OF MAN AND PUNISHMENT OF THE WICKED, AS TAUGHT IN THE APOCRYPHA.

ALTHOUGH the books of the Apocrypha are not commonly regarded as being inspired, yet their testimony is important as showing the belief of the Jews at the time they were written. Having carefully read it through with reference to the above subject, I propose to examine what it teaches on this important point. I will quote every passage that refers to the subject, so that the reader may have the whole evidence before him.

1 Esdras iv, 37. Of the wicked he says: "In their unrighteousness also they shall perish." Webster defines perish, thus: "To die, to lose life in any manner, to wither and decay, to be destroyed, and to be destroyed eternally." That which is immortal cannot perish.

Esdras clearly teaches the literal resurrection of the dead. 2 Esdras ii, 16, 23: "And those that be dead will I raise up again from their places, and bring them out of the graves; for I have known my name in Israel." "Whosoever thou findest the dead, take them and bury them, and I will give thee the first place in my resurrection," said the Lord. Here we see the great care which the Jews always took to bury their dead, showing that they attached a great importance to the body. Also, the first resurrection is here spoken of. Verse 31: "Remember thy children that sleep; for I will bring them out of the sides of the earth, and show mercy unto them." Here the dead are said to be asleep in the sides of the earth. Then they were not alive and awake at the same time. Then he goes on to tell of the end of the world, the coming of the Son of God, the redemption of the saints, &c., of whom he says, after they are crowned

on Mount Zion, "These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God." This agrees well with Paul's teaching, that immortality shall be put on at the resurrection. 1 Cor. xv.

He next speaks of the creation of Adam thus: Thou "gavest a body unto Adam without soul, which was the workmanship of thine hands, and didst breathe into him the breath of life, and he was made living before thee." 2 Esdras iii, 5. Without soul, that is, without life. This was given him, not in the shape of an immortal soul, but by breathing into him the breath of life, which made him alive. Then he was a living soul, as in Gen. ii, 7. He represents the graves as the chambers of souls where they are waiting the resurrection. 2 Esdras iv, 41, 42: "And he said unto me, In the graves, the chambers of souls are like the womb of a woman; for like as a woman that travaileth maketh haste to escape the necessity of the travail: even so do these places haste to deliver those things that are committed unto them." Souls, then, are in the grave till the resurrection. Of course he could not believe that they were in Heaven at the same time.

In chap. vii there are some very plain testimonies showing that man is mortal, that the wicked will perish, that the dead are asleep, &c. Verse 15 reads: "Now, therefore, why disquietest thou thyself, seeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?" Then man is not immortal. Verse 17: The Lord has ordained "that the ungodly should perish." Verse 32: "And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them." Men are asleep in silence in the earth. This is not their bodies only, but their souls are there too, waiting to be delivered up. He did not believe in eternal misery; for he says, verse 33: "And the Most High shall appear upon the seat of judgment, and misery shall pass away, and long-suffering shall have an end." He plainly declares that there is no immortality yet; for it will begin at the Judgment. Verses 43-45: "But the day of doom shall be the end of this time, and the beginning of the immortality for to come, wherein corruption is past. . . . Then shall no man be able to save him that is destroyed, nor to oppress him that hath gotten the victory." When the saints have immortality, then the wicked are destroyed. To destroy is to "kill, to slay, to extirpate." Web. "Destroyed: demolished, pulled down, ruined, annihilated," &c. Web.

Verse 49: "For what profit is it unto us, if there be promised us an immortal time, whereas we have done the works that bring death?" Wicked works bring death. In this he agrees with Paul, "The wages of sin is death." To die is "to cease to live, to expire, to debase, to perish." Web. This is not eternal misery, certainly.

Chap. viii, 54-58: "Sorrows are passed, and in the end is showed the treasure of immortality. And, therefore, ask thou no more questions concerning the multitude of them that perish. For . . . they have trodden down his righteous, and said in their heart, that there is no God; yea, and that knowing they must die." This is plain: in the end of the world

immortality is given to the saints, while the sinners perish and die.

In chap. ix, Esdras is informed who shall be saved, and who shall be lost, and why. Verse 9: "They that have cast them [the saints] away despitefully shall dwell in torments." Verse 12. Those who have despised repentance, "the same must know it after death by pain." This teaches that the wicked shall be punished after death, severely, even with pain and torments; but it does not say eternal torments. Far from it, for it is immediately said, "There be many more of them which perish than them which shall be saved." "Let the multitude perish, then, which was born in vain." Verses 15, 22. They perish in their torments.

In chap. xiii, he has a view of the end of the world and the coming of Christ in great power, while the wicked are gathered against him, as in Rev. xix. Fire, flame, sparks, and tempests, "fell with violence upon the multitude which was prepared to fight; and burned them up every one, so that upon a sudden of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke." Verse 11. This is too clear and explicit to be misunderstood—the wicked are totally destroyed and reduced to dust. This shows what he means by perish. Verse 38: The Son "shall lay before them [the wicked nations] their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labor by the law which is like unto fire."

Chap. xv, 23, 26: "The fire is gone forth from his wrath, and hath consumed the foundations of the earth, and the sinners, like the straw that is kindled." "For the Lord knoweth all them that sin against him, and, therefore, delivereth he them unto death and destruction." This is in harmony with what he has before said. Fire shall consume the wicked like straw, and bring them to death and destruction.

The last testimony of Esdras on this subject is in chap. xvi, 61, where he describes the making of man. Does he give him an immortal soul? "He made man, and put his heart in the midst of the body, and gave him breath, life, and understanding." Not a word about the immortal soul, never-dying soul, deathless spirit, eternal misery, spirit land, &c., in all his writings. On the contrary, he says that man in death is "asleep," "dwells in silence," shall be raised out of the sides of the earth, &c. Man is "mortal" and "corruptible." The wicked shall "perish," "be destroyed," "die," be "burned up," "consumed like straw," "misery shall pass away," and "suffering have an end." The saints shall "put on the immortal clothing," &c. Who can doubt what Esdras' faith was?

The next in order is the book of Tobit. He says but little on the subject, yet enough to show that he believed in the mortality of man. Chap. iii, 6. He prays to God, "Now, therefore, deal with me as seemeth best unto thee, and command my spirit to be taken from me, that I may be dissolved, and become earth; for it is profitable for me to die rather than to live; because I have heard false reproaches and have much sorrow: command, therefore, that I may now be delivered out of this distress, and go into the everlasting place: turn not thy face away from me." When his spirit,

or breath, was taken from him, he expected to die, be dissolved, and become earth. He had no idea of going to Heaven. Chap. iv, 10: He says, "Alms do deliver from death." So xii, 9. This is all he says on the point.

Judith, the next book in order, has two valuable testimonies. Chap. vii, 27: "For it is better for us to be made a spoil unto them [their enemies] than to die for thirst; for we will be his servants, that our souls may live, and not see the death of our infants before our eyes." They were closely besieged and were likely to famish. By yielding to their enemies, to serve them, they would not die for thirst, and *their souls would live*. So they believed that their souls would die with their bodies if they died. Not immortal, then. Chap. xvi, 17: "Woe to the nations that rise up against my kindred! the Lord Almighty will take vengeance of them in the day of Judgment, in putting fire and worms in their flesh; and they shall feel them and weep forever." 1. God reserves his vengeance for the wicked *till the day of Judgment*; then they are not punished before that time. 2. At the Judgment, God will put fire and worms in their *flesh*. This shows that they understood these terms literally. 3. Weeping forever does not necessarily mean eternally, as forever is often limited in its meaning. Jonah was in the whale's belly only three days, yet he called it *forever*. Chap. ii, 6. So of many other cases in the Bible where forever means only a limited period.

Ether, the next book, is silent on this subject; but the Wisdom of Solomon has some decisive testimony. Chap. i, 11-18: "The mouth that believeth *slayeth the soul*. Seek not death in the error of your life; and pull not upon yourselves destruction with the works of your hands. For God made not death: neither hath he pleasure in the destruction of the living." On this we remark, 1. The soul can be slain; hence is not immortal. 2. Death and destruction will come upon the wicked. 3. God is not the author of death, nor has pleasure in it.

Chap. ii, 23, 24: "For God created man to be immortal, and made him to be an image of his own eternity. Nevertheless through envy of the Devil came death into the world: and they that do hold of his side do find it." Man was made to be immortal. God designed that he should live eternally; but the Devil led him into sin, which brought death upon the whole race; hence they are not now immortal. This is plainly his argument, and shows conclusively that he did not regard man as immortal. What follows in regard to the righteous shows that this position is correct; that the saints only will have immortality, and they not now, nor at death; for they rest in peace with a hope full of immortality, till the time of their visitation, *i. e.*, till the resurrection.

Chap. iii, 1-7: "But the souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die; and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. . . . And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble." They die, are in peace, with a *hope* full of immortality. Then, of course, they have not gotten immortality yet.

Chap. iv, 18. He tells the end of the wicked: "They shall hereafter be a vile carcase, and a reproach among the dead forevermore." This does not look like eternal torment.

Chap. vii, 1: "I myself also am a mortal man, like to all, and the offspring of him that was first made of the earth." This shows that, 1. He was mortal. 2. All are mortal; and 3. All men are made of earth. This cannot be mistaken,—man is wholly mortal.

Chap. viii, 13, 17: "Moreover by the means of her [wisdom] I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me." "To be allied unto wisdom is immortality." Nothing could be plainer than this. Immortality may be obtained by wisdom; then, of course, without wisdom it cannot be had.

Chap. ix, 14, 15: "For the thoughts of mortal men are miserable, and our devices are but uncertain. For the corruptible body presseth down the soul, and the

earthly tabernacle weigheth down the mind that museth upon many things." Here we see that the whole man is mortal, and not the body only, as some try to argue; for he says, "the thoughts of mortal men are miserable," &c. That which *thinks* is mortal. The last verse may be claimed as proof of the separate existence of the soul,—the corruptible body presseth down the soul. But the next phrase explains what is meant by the *soul*: it is the *mind*,—"and the earthly tabernacle weigheth down the *mind*." The mind or thoughts he calls the soul. He does not say it is immortal, nor that it lives when the body dies. David says: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Chap. xii, 6. After mentioning several classes of sinners, he says it was God's will to destroy them "and the parents that kill with their own hands souls destitute of help." He regarded souls as capable of being killed, hence mortal. In chap. xv, 3, he says, that "to know thy [God's] power is the root of immortality." Verse 11. Of the idolater he says: "He knew not his Maker, and him that inspired into him an active soul, and breathed in a living spirit." We have seen already what he means by the soul: it is man's mind, thoughts, or life. "Breathed in a living spirit," is equivalent to "breathed into his nostrils the breath of life." Gen. ii, 7. It is this breath of life which makes man live; but neither breath nor body is alive unless united. It will be marked that he never calls it a deathless spirit, immortal spirit, or any such term. In verse 17, of this same man as a whole he says, "For being mortal, he worketh a dead thing with wicked hands." The fact that man is mortal he often repeats. In chap. xvi, 14, the soul and spirit are mentioned about the same as above, hence I do not quote it. This closes the testimony of that book, which we consider decisive on the question before us.

The next book, Ecclesiasticus, written by Jesus the son of Sirach, about B. C. 200, is still more clear on the nature of man. Chap. v, 7: "Make no tarrying to turn to the Lord, and put not off from day to day; for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed and perish in the day of vengeance."

Chap. vi, 4: "A wicked soul shall destroy him that hath it." So also chap. ix, 9. We know the meaning of perish and destroy. They put an end to a thing. They do not mean eternal torment. In chap. x, 11, he states where a man goes when he dies, *i. e.* into the corruption of the grave: "For when a man is dead, he shall inherit creeping things, beasts, and worms." Chap. xiv, 16, 17: "Give, and take, and sanctify thy soul, for there is no seeking of dainties in the grave. All flesh waxeth old as a garment; for the covenant from the beginning is, Thou shalt die the death." This is too plain to need explanation.

Chap. xvii is very much to the point, as it describes very minutely the creation of man, tells us in so many words that "he is not immortal," and tells his condition in death: "The Lord created man of the earth, and turned him into it again." Verse 1. It is *man* as a whole that is made of earth and goes into it again. Then he goes on to say that God made men "according to his image," verse 3, gave them "understanding," "speech," "counsel, and a tongue, and eyes, ears, and a heart," &c. Verses 5, 6. All parts of man's composition are mentioned, but nothing said about an immortal soul. Then he tells man's condition in death. Verses 27, 28: "Who shall praise the Most High in the grave, instead of them which live and give thanks? Thanksgiving perisheth from the dead, as from one that is not: the living and sound in heart shall praise the Lord." From this it is very plain that he thought that the dead were unconscious in the grave, and that they were not alive in Heaven praising God. His language is the reverse of this. "Thanksgiving perisheth from the dead, as from one that is not." But verse 30 settles the point as to what he thought of the nature of man: "For all things can not be in men, because the son of man is NOT immortal." Nothing could be plainer than this, showing that the Jews at that time did not believe in the immortality of man.

Chap. xxi, 2: The teeth of sin "are as the teeth of a lion, slaying the souls of men." Verse 9: "The con-

gregation of the wicked is like tow wrapped together; and the end of them is a flame of fire to destroy them." This is a forcible illustration, showing the utter destruction of sinners. They shall be burned up like tow. Chap. xxii, 11: he says that the dead "hath lost the light" and "he is at rest." Chap. xxxvi, 9: "Let them *perish* that oppress the people." Chap. xxxviii, 23: "When the dead is at rest, let his remembrance rest; and be comforted for him, when his spirit is departed from him." Here again we have the dead at rest. "His spirit is departed from him," that is, his life or breath. Chap. xlii, 19, 20: Of Samuel he says, "And before his *long sleep* he made protestations," &c. This refers to Samuel's death, which is called his *long sleep*. This is the way the Bible always represents the death of the saints,—as a sleep in the grave. In sleep there is no thought, no consciousness. Verse 20: "And after his death he prophesied, and showed the king his end, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people." It may be claimed that this indicates that Samuel's soul was alive after his death. But such a position is untenable; for, 1. The previous verse unqualifiedly declares that Samuel was asleep. It does not affirm this of a part, the body, simply, but of the whole man, Samuel. 2. The same writer has frequently declared, as we have seen, that man is mortal, that he is not immortal, that the dead do not give thanks to God, &c. Hence this must be explained in harmony with those positive statements. An inference must never be allowed to contradict and outweigh a positive statement. At the best, only an inference can be drawn from this passage. 3. Nothing is said in the passage about the soul or spirit, much less about its living and knowing when the body is dead. 4. The same one that died, is the same one that prophesied after death,—"*And after his death he prophesied*," says the writer. Mark, it does not say, "After the death of his body his soul prophesied;" but the same thing that died and slept also prophesied. 5. This language is spoken with reference to the witch of Endor's bringing up Samuel at the request of Saul, the king. 1 Sam. xxviii. By reference to that event, it will be seen that Samuel is represented as coming up out of the earth bodily, as being disquieted by it, &c. Hence our writer says, that "he showed the king [Saul] his end, and lifted up his voice from the earth." Manifestly he took it that Samuel did actually come up from his grave and talk with Saul. But this is far from showing that he thought Samuel's soul lived, and came back and prophesied, while his body was in the grave. That which was in the grave came up and talked. Chap. xlviii, 5: Of Elijah he says, "Who didst raise up a dead man from death, and his soul from the place of the dead" (margin, grave). "Then the souls of the dead are in the grave." Thus closes this writer's testimony.

Baruch ii, 17, says: "Open thine eyes and behold; for the dead that are in the graves, whose souls (margin, Gr. *spirit* or *life*) are taken from their bodies, will give unto the Lord neither praise nor righteousness." Here again we see the same idea of the unconscious state of the dead. Chap. iv, 1: "All they that keep it [the law] shall come to *life*; but such as leave it shall *die*." To die is to cease to live, to lose existence. This is the fate of the sinner.

We now come to the Maccabees, which were probably written about 150 years before Christ. In 1 Mac. ii, 63, we read of the sinner, "To-day he shall be lifted up, and to-morrow he shall not be found, because he is returned into his dust, and his thought is come to nothing." This clearly conveys the idea that he is entirely unconscious in the dust. In 2 Mac. vii, is related the remarkable case of a mother and seven sons, who suffered a most cruel martyrdom by their enemies, because they would not give up their religion and break the law. The seven sons were most cruelly tortured and slain before their mother's eyes. Each one tried to encourage and strengthen the others in their pains. If they had believed that their souls were immortal and would immediately go to Heaven, this was an excellent time for them to talk of that hope as an encouragement. But hear them: the second one said to his tormentor, "Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have

died for his laws, unto everlasting life." When the third was brought, he put out his tongue and hand, and said, "These I had from Heaven; and for his laws I despise them; and from him I hope to receive them again." When the fourth was about to die, he said, "It is good, being put to death by men, to look for hope from God to be raised up again by him. As for thee, thou shalt have no resurrection to life." Then the mother said to her sons, "The Creator will also of his own mercy give you breath and life again, as ye now regard not your own selves for his law's sake." When the last one was dying he said, "Our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life." Thus they all died. The hope of the resurrection from the dead was their only hope. This was what strengthened and encouraged them in all their sufferings. Not a word about going to Heaven, or any thing of the kind.

In chap. xii, 48-45, is a passage claimed by Catholics as proving the doctrine of purgatory. If it could be proved that the soul is immortal, and lives after the body dies, it would be quite a plausible proof that the Jews held the doctrine of purgatory. But as we have shown that they did not believe in these doctrines, this passage does not prove what is claimed for it. It reads thus: "And when he [Judas] had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin offering, doing therein very well and honestly, in that he was mindful of the resurrection. For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead. And also in that he perceived that there was great favor laid up for those that die godly, it was a holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin."

There is no evidence here that the dead are conscious, but the reverse, as it all relates to the resurrection. It is said that all that was done for the dead would have been in vain if they had not hoped that they would rise again. Hence they did not expect that their offerings and prayers would benefit the dead till the resurrection. Then of course they did not believe that the dead were alive and conscious.

CONCLUSION. Here, then, we have the whole testimony of the Apocrypha on the nature of man and punishment of the wicked. It seems to me to be overwhelmingly conclusive that the Jews at that time did not believe in the immortality of the soul nor in eternal misery. Not a word of either occurs in the whole Apocrypha; but it is often said that man is mortal; that the son of man is not immortal; that the dead are asleep; are at rest; that souls are in the grave; that souls can be killed, destroyed, slain, &c.; and that the wicked shall die, perish, be consumed, burned up like tow, destroyed, &c., &c. This harmonizes with the teachings of both the Old and New Testaments. There is no reliable evidence that any of the Jews ever believed in the immortality of the soul. D. M. CANRIGHT.

Sigourney, Iowa, June 25.

THE LORD'S SABBATH PROVED BY SUNDAY ARGUMENTS.

A few days since, an esteemed lady placed in the writer's hands a book of nearly 400 duodecimo pages, which had been presented to her by a minister who wished to convince her that "the seventh day is [not] the Sabbath of the Lord thy God." The volume, however, instead of establishing her mind in favor of Sunday, was the main thing, aside from the Scriptures, which led her to become a Sabbath-keeper!

Upon an examination of the work, we are not at all surprised at the effect it had upon the lady's mind. And believing that the Sabbath cause would be well served if such books were even more plenty, liberal extracts are presented from it for the benefit of the reader. The name of this volume is, "The Sabbath: A Brief History of Laws, Petitions, Remonstrances, and Reports; with Facts, Appeals, and Answers to Popular Objections relating to the Christian Sabbath. By Harmon Kingsbury." This title shows the char-

acter and aim of the book, and is thus given in full lest some might naturally infer from the extracts made that the author was really a Sabbatarian. So much by way of introduction.

The first page of Mr. Kingsbury's work, speaking of the law of the Sabbath, starts out as follows:—

"The first law on record relating to the Sabbath, was written on tables of stone, by the finger of God, more than three thousand years ago. It is in these words, viz:—

"Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Ex. xx.

"This law ever has stood, now stands, and always must stand, unrepealed. It is over and above all law, binding on all men through all time; and its claims are imperative."

In reference to the time when the Sabbath was instituted, Mr. K. says:—

"It is an important question, pertaining to this subject: When was the Sabbath instituted? If it was made for man, and is so wonderfully adjusted to his whole nature, the inference seems almost irresistible, from this consideration only, that it was given in Eden.

"If not, where was it given? Can any other period be assigned for its institution, so well authenticated, as this is in the first of Genesis? Was it at Sinai? Most assuredly not. All the commands of the Moral Law, there given, relate either to moral beings, or things of a moral nature already in existence. God and man are the moral beings there introduced. The Sabbath is an institution of a moral nature, and must, therefore, have had a previous existence. No new moral obligations were there originated; no new moral acts were there required."

The position that the Sabbath originated at the fall of the manna, before the giving of the law on Mount Sinai, is met thus:—

"Should it be said, that if the Sabbath was not given at Sinai, it was at the first fall of manna—we may reply, that of this there is no proof, and no probability. The language of Moses, in respect to the Sabbath, at that time, clearly implies that it was not a new, but a pre-existing institution, equally with the language used in the ten commandments: 'To-morrow is the rest of the holy Sabbath unto the Lord.' It is not 'a Sabbath,' but 'the Sabbath.' 'The Lord hath said,' not 'the Lord now says.' The surprise of the people, on seeing twice as much manna fall on the sixth day as on others, was because it was unexpected. As they knew it could not be preserved from one day to another, they of course expected it would fall on the Sabbath, as at other times. The whole history shows that the Sabbath was not then instituted, but only recognized and honored of God, by a two-fold miracle, wrought to guard it against profanation.

"When, then, was it instituted? When but in Eden, and at the very beginning of time. The prevailing silence of the Scriptures, together with the manner in which the Sabbath and the marriage institution are often alluded to, confirms this hypothesis. If, on the very threshold of creation, God had enacted and promulgated them, and had also inscribed them on man's original constitution, and they were therefore already familiar to the Hebrew race as Heaven's own appointed ordinances, then, and only on that supposition, is the Scripture method of only alluding to those institutions natural. The whole subject being perfectly understood, and no one questioning that God had, from the beginning, appointed a Sabbath, it would be superfluous to re-enact its observance. It might become important to call attention to it, and to write it, to enjoin upon the people to remember it, and keep it holy. And while on this theory the language of Scripture is perfectly natural, on any other it is incapable of any satisfactory explanation. It was doubtless given at the beginning, and Sinai only witnessed its republication.

"But let us examine a little more minutely the precepts of the decalogue. The first three prohibit cer-

tain things in relation to God, the Lawgiver. The fourth is addressed to man: 'Remember the Sabbath day to keep it holy.' Here the institution is first particularized as already existing: it is 'the Sabbath day.' Then follow specific enactments to secure its observance: 'Six days shalt thou labor, and do all thy work:' so as to be prepared for the seventh. The remaining six refer to duties which men everywhere, and in all ages, were bound to perform toward each other; duties the obligation of which did not originate then, nor did those enjoined toward God. That obligation existed always. It grew out of the very nature and relations of man; not of the Jews, but of all men, in all ages. With what propriety, then, could the Sabbath alone be supposed to be of recent origin, or limited obligation, while all the other precepts are universal? Besides, as if to guard against the possibility of such an hypothesis, the Sabbath is spoken of explicitly—as if, however ignorant men might be of every other duty, they already knew that this institution existed, there was no necessity for enjoining a day of rest, but only of enforcing the remembrance of one which they already knew to have been ordained.

"From these considerations, it is obvious that the Sabbath is not peculiar to any dispensation, patriarchal, Jewish, or Christian. It is older than either, and belongs to the race. It was 'made for man.' It derives none of its authority from either, as such; they rather have been dependent upon its influence for their entire efficiency and support."

The common objection that the Sabbath was only intended for the Jews, is fairly met and answered by Mr. Kingsbury. He says:—

"Man, from his relation to his Creator, has always been under obligation to love him supremely, and from his relations to his fellow-men, to love them as himself; hence the duty of dealing justly, loving mercy, and walking humbly with God, before the ten commandments were given to the Jews as well as after. For, previous to that time, all men were as really under law, and accountable to God, as the Jews have been since. Though the will of God was more clearly revealed to the Jews than to any other nation; though they had more blessings and privileges secured to them than their idolatrous neighbors; yet this, while it increased the weight, did not alter the nature of their obligations. God's people, now, though composed principally of Gentiles, are as much his people, and are as much entitled to all the privileges which are suited to make them happy, as the Jews were. God's moral claims on them are the same, and they are under no less obligation to walk in the ways of his commandments blameless. The same moral laws which bind the righteous in every age, to fulfill the great law of love, extend to the wicked also. If these obligations should be met and fulfilled by the Jews, as sacred obligations which they owe to God and man, and as productive of the happiest consequences, why not by the Gentiles for the same reason?

"If it be objected, that a change has taken place since the coming of the Saviour, it may be answered, that the change consists in breaking down the wall of partition between Jews and Gentiles, and by this means making the latter, equally with the former, participate fully in all the blessings and privileges of the gospel. Whatever the Jews were bound to do under the Old-Testament dispensation as typical of Christ, ceased, of course, to be obligatory on them, when Christ had, by his sufferings and death, fulfilled the types and promises: so that what is peculiar to that dispensation is now no more binding on either Jew or Gentile. If, then, the ten commandments are to be regarded as peculiar to the ancient dispensation, and not binding on the Gentile, they are not on the Jew. And as Christ gave no new law, the Gentiles are of course utterly destitute of law, and so are the Jews. We are therefore brought to the conclusion, that all persons are now left as destitute of written law as were the antediluvians. Has God then finally concluded, since his creatures have broken all his laws, that they may go on without any? If not, all the moral laws, which were binding on the Jews before the coming and crucifixion of the Saviour, are and were equally binding on the whole human family. If any benefit was derived to the Jews from the keeping of a Sabbath, then the same benefit belongs to us and to our children. For he hath made us both one, so that in Christ Jesus, there is no longer either Jew or Gentile.

"Thus it clearly appears, that if the Sabbath was designed only for the Jew, then we Gentiles are under no obligation to observe any of the ten commandments; for they, all alike, were given either to the Jews alone, or to both Jews and Gentiles.

"This is sound logic, and, if the objector's premises are correct, leaves the Gentile without law, without gospel, without Sabbath, without promised blessings, temporal or spiritual; without a guide or friend when he leaves this world, and consequently without hope."

These extracts from Mr. Kingsbury's work will appear in several papers. The italics in every case are his.

G. W. A.

(To be continued.)

The Review and Herald.

"Sanctify them through thy Truth; thy Word is Truth."

BATTLE CREEK, MICH., THIRD-DAY, JULY 27, 1869.

J. N. ANDREWS, EDITOR.

TO CORRESPONDENTS.

J. S. BLODGETT: You have failed to read Gen. ii, 1-3 with proper care. You say that "in the second chapter of Genesis is an account of the Lord's resting on the seventh day, and blessing that day, but nothing is intimated that man was ever to keep a day of rest." This is, no doubt, your exact idea of the chapter, but if you will read it again with candor, you will see your mistake. God did three things which pertain to the seventh day. You mention only the first two. 1. He rested on that day. 2. He put his blessing upon it. 3. He sanctified it. The third act you overlook entirely. Having blessed the day of his rest, he sanctified it, *i. e.*, set it apart to a holy use; for that is the literal signification of the word *sanctify*. To set apart the seventh day to a holy use was simply to inform Adam that that day must not be given to dressing the garden, but devoted to sacred rest. Not that Adam was wearied, nor that the Creator was wearied who first rested on that day. But the Creator rested in order to lay the foundation of a divine memorial of creation, and Adam was to rest in commemoration of the like act by the Creator. But you will see that the act of setting apart the seventh day to a holy use in memory of his own rest thereon, was simply commanding Adam to use that day differently from the other days.

You speak of the act of gathering a double portion of manna on the sixth day as being a sufficient proof that the people had some knowledge of the Sabbath. See Ex. xvi, 22. You think the people understood the Sabbath, but that the rulers had not been informed on the point. Yet were it really true that but one class understood the Sabbath, it would have been the rulers and not the people; for God spoke to the people by addressing Moses personally, who communicated with the people through their rulers. It does appear, indeed, by the act of gathering a double portion of the manna on the sixth day, that the people did have knowledge of the Sabbath, and a disposition to observe it. For the manna was designed to prove the people, whether they would walk in God's law or not. So Moses did not communicate to the people what God said to him in verses 4, 5, until they had first shown by their own action whether they had any regard for the Sabbath or not. Compare verses 4, 5, 22, 23.

And if you will read carefully verses 4, 27-29, you will see that God had at that very time a law, and in that law a precept relating to the Sabbath. You will also see that the violation of the Sabbath in Ex. xvi, 27, was not the first time that that people had violated it; for God says, "How long refuse ye to keep my commandments and my laws?" The Sabbath did not originate, therefore, at the fall of the manna, but was an existing institution, forming a part of his law, and as such had "long" been transgressed by many of the Hebrews. No command is given in Ex. xvi for the observance of the Sabbath till after the people had violated it. See verses 28, 29. It is therefore absolutely certain that the Sabbath did not originate at the fall of the manna, but did exist as a sacred institution before God rained the bread from Heaven.

When the fourth commandment is given, it traces its obligation back to its real origin. And observe that this is not the fall of the manna in six days, and its cessation on the seventh; but it is that God created the heavens and the earth in six days, and rested on the seventh, and that he, for that reason, hallowed, *i. e.*, appointed the seventh day to a holy use. Ex. xx, 8-19.

You seem to suppose that the commandment is entirely indefinite as to what is meant by the seventh day. In fact, any seventh day after six days of work will answer your conscience. Yet, if you will read the commandment carefully, you will see that it is the day of God's rest that we are commanded to keep holy.

And if you will read Luke xxiii, 56; xxiv, 1, you will see that those who keep the Sabbath day according to the commandment do keep the day that precedes the first day of the week. As to the week itself, it owes its origin to the six days of creation, and to the rest of the seventh day. The rest day of the Lord is certainly a definite day, quite distinct from the six days in which he wrought in the work of creation.

The Sabbath of the Lord is the rest day of the Lord. The seventh day is the Sabbath of the Lord thy God, because on that day he rested from the work of creation. If, Bro. B., you have hitherto trampled this sacred day in the dust, will you not, for the honor of God, and for your own conscience' sake, hereafter observe this sacred memorial of the creation of the heavens and the earth?

THE SIN OF DAVID.

THE sin of David has furnished occasion for reproaching the cause of God in every age since David lived. It was a fearful act of transgression. Rather, it was a combination of many dreadful sins against God and man. It seems incredible that a man of David's noble qualities and excellent traits of character should plunge into such an abyss of sin and shame. Adultery gave occasion to the only crime which is more heinous than that, *viz.*, murder. The crime was one in which lust, cruelty, treachery, and base ingratitude, all unite with awful intensity. From beginning to end it was such a work of iniquity as only can be wrought when Satan has complete control of the man.

How did David fall into this dreadful work of evil? Not in a moment, by any means. Men do not depart from God by one act of transgression. They backslide first in heart. Then, perhaps, to the astonishment of all who know them, they commit deeds of outbreaching crime. We may be sure that David was fearfully backslidden before he committed this crime, which has brought such a stain upon his memory. He had laid down his watch. His crime is thus introduced: "And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house." 2 Sam. xi, 2. He had been spending the afternoon in listless indolence. He had not been agonizing before God for victory over Satan. No; he was at ease in Zion. He thought himself strong enough to cope with the powers of darkness. He stood upon the very brink of ruin, and he knew it not. Had that afternoon been spent in earnest prayer and in faithful self-examination, how different had been David's whole future life! Alas! that he was thus taken captive by Satan. What sin did it produce! What reproach did it bring upon the cause of God! What guilt, what shame, what anguish upon David! And what ruin has it wrought in causing men to stumble to perdition! How faithful is the Bible. It gives us an exact history of the men whose lives it portrays. It conceals nothing. And so the case of David is placed on record as a warning to all that read the book of God. Here fell a man highly favored of God. You, reader, are exposed to the same danger. Take heed, lest you also stumble to your final ruin.

THE REPENTANCE OF DAVID.

THE sin of David was very grievous, but his repentance was most heartfelt and earnest. No case of sin ever seemed so hopeless and desperate where God has condescended to send a message of rebuke and warning. David fell asleep in the arms of Satan. When he awoke to his own awful situation he acted with the energy and decision that his case demanded. He did not cover up his guilt. He did not excuse his crime. He did not attempt to throw the blame upon others. Nor did he seek to conceal from future ages the record of his repentance. He was ashamed, indeed, of his sin, and well he might be; but he was not ashamed to make known his penitence for his great transgression. In the fifty-first Psalm, he has placed on record one of the most humble confessions of guilt that was ever penned. Several things in this confession are worthy of special attention:

1. His sense of the greatness of his guilt. David did not think his wrong done to Uriah a light thing. He

had been guilty of as great wrongs toward him, as one man can be guilty of toward another. But so great was his guilt toward God, and so derogatory to his infinite majesty and purity was his crime, and so calculated to bring lasting reproach and dishonor upon the name and cause of God, that even his wickedness toward Uriah was a small matter compared with that toward God. And so with the strictest propriety he says: "I acknowledge my transgressions; and my sin is ever before me. Against Thee, **THEE ONLY** have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest." Verses 3, 4.

2. His intense desire to be cleansed from his sin. It was not the shame of his guilt, nor the pain that he experienced from the rod of God upon him, that gave him his greatest distress and solicitude. It was the fact that he was stained with sin, and polluted with evil and with blood-guiltiness, that caused him such intense anguish of spirit. Witness his words:

Verse 2: "Wash me thoroughly from mine iniquity, and cleanse me from my sin."

Verse 7: "Purge me with hyssop, and I shall be clean: wash me and I shall be whiter than snow."

Verses 9, 10: "Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me."

Verse 14: "Deliver me from blood-guiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness."

3. His zeal in seeking God, though he knew that the rest of his life was to be filled with affliction from God's chastening hand. When Nathan reproved David, he announced to him the judgments of God which were never to depart from his house. David did not say that it was no use to try, if such was to be his case. Not so, by any means. He knew that the chastening hand of God if it ever spared anything to him, would leave him more than he deserved. He accepted the chastening with thankfulness, and bowed his whole soul to the just judgments of God.

There can be no doubt that David did truly repent. He was indeed guilty of dreadful crime toward God and toward man. But he was taken by the Devil in his snare before he was aware of his danger. The blindness which sin brings upon its victims was upon him till he was most pointedly rebuked by Nathan. Then he was made to see his awful guilt, and to arouse to the most heartfelt repentance. Had he ever afterward returned to the like transgression, we have no reason to believe that God would have extended pardon to him. Probably no man ever came so near perdition and yet escaped it as did David. Had there not been in his character some most noble qualities, he would never have been able to avail himself of the bare possibility of escape which alone remained to him. The fall of David is a warning to all who fear God, that they never for a moment forget their danger. His repentance does not furnish the slightest ground of hope for the deliberate transgressor of God's law.

THE JUDGMENTS OF GOD FOR THE SIN OF DAVID.

THE sin of David has given great occasion for the adversaries of the Lord to mock at everything sacred. Yet if these persons were men of candor, instead of being mere scoffers, they would never utter one word of derision and mocking over this great transgression. The guilt of David was very great. His repentance was manifestly deep and genuine. But the God of Heaven, against whom David had so grievously sinned, could not, if he vindicated his own honor, do otherwise than visit David with such calamities as should show to all mankind his utter abhorrence of his wicked acts. Nathan, by his parable, led David to pronounce sentence of death upon himself. When David humbly acknowledged his guilt, Nathan replied that he should not die at once, though in accordance with his own decision, he could be justly cut down by the angel of God for his transgression. But for the remainder of his life, he must expect trouble and anguish for his portion. Surely, none but a scoffer can say of this case, that God passed lightly over the sin of David.

1. The child born to David was smitten with disease; and though David did most earnestly seek God to spare the life of the child, his prayer was refused. 2 Sam. xii.

2. Next occurred the grievous crime of his son Amnon in the case of his own sister Tamar. 2 Sam. xiii, 1-21. Doubtless, though Amnon was very wicked, the providence of God would, for David's sake, have interfered to prevent the consummation of this crime, had not David, by his own transgression, broken down that wall which God places around every good man. Job i, 10.

3. And next, in revenge for this, came the murder of Amnon by Absalom, the brother of Tamar. 2 Sam. xiii, 22-29.

4. Then a false report came to the king that Absalom had slain all the king's sons. But Absalom fled for his life to Talmai, the king of Geshur, his grandfather. And David mourned the murder of Amnon, and the absence of Absalom. 2 Sam. xiii, 30-39.

5. Then, in a brief time from this, the rebellion of Absalom occurred. And David, not knowing whom to trust, and sensible that it had been suffered in punishment of his own guilt, fled from his royal city, Jerusalem, for life. He would not suffer the ark to go forth with him; but he said, with deep penitence, "Carry back the ark of God into the city: if I find favor in the eyes of the Lord, he will bring me again, and shew me both it, and his habitation: but if he thus say, I have no delight in thee, behold, here am I, let him do to me as seemeth good unto him." 2 Sam. xv, 25, 26. "And as David ascended the Mount of Olives, he wept as he went up, and he had his head covered, and went barefoot." Verse 30. When he reached Bahurim, Shimei came forth, and bitterly cursed David and his party, and threw stones and cast dust at them. When Abishai desired to take Shimei's life, David said, "Let him curse, because the Lord hath bidden him curse David. Who shall then say, Wherefore hast thou done so?" 2 Sam. xvi, 10. David acknowledged this as a judgment from God for his own transgression.

And now to show men that with what measure they mete it shall be measured to them again, Absalom is suffered to inflict upon David, his father, the same outrage which David had committed upon Uriah. The sin of David was secret. The sin of Absalom was in the sight of all Israel, and of the sun. And there were many things connected with this that showed the avenging hand of God. 2 Sam. xvi, 21, 22, compared with chap. xii, 11, 12.

And now David flees across the Jordan for life. Had not the counsel of Hushai defeated that of Ahithophel, David and his companions had been destroyed at once. But Absalom, though used by Providence as a scourge for the wicked acts of David, must himself now be punished. His own measure of crime was full, and with his ruin comes still more of bitterness to David's cup. When the decisive battle is fought between the forces of David and of Absalom, the tenderness of the father's heart awoke in David, and he charged all his captains to deal gently with the young man, Absalom. 2 Sam. xviii, 5. But Absalom was utterly defeated in the battle, and, falling into the hands of cruel Joab, was stabbed to the heart while he hung by the head in the oak tree. When the tidings of the battle were borne to David, his first inquiry expressed the great anxiety of his heart, "Is the young man Absalom safe?" When he learned that this wicked son was dead, then a sense of his own sins that had caused the providence of God to suffer this great rebellion, and a sense of Absalom's lost condition, greatly moved the king, and he cried out in words expressive of the utmost distress, "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

6. But the troubles of David were not yet ended. On the suppression of Absalom's revolt, a quarrel breaks out between the men of Judah and the men of Israel. And this quarrel gives occasion for the revolt of Sheba, the son of Bichri, which threatened to prove a very serious thing. 2 Sam. xx.

7. Even the last days of David were disturbed by an event that proved the death of another of his sons. Adonijah attempted, in the old age and feebleness of

David, his father, to seize his throne, and it is not unlikely that, had he succeeded, the lives of David and of Solomon would have been sacrificed. The plot was defeated by the wisdom of Nathan, but it proved the words of Nathan true, that the sword should never depart from his house. The plot of Adonijah ended in his own overthrow and death. 1 Kings i; ii.

Here is a list of calamities, every one of which is directly traceable to the sin of David in the case of Uriah. Let the reader review this list, and then decide whether it pays to sin against God. David repented of his sin with the deepest humiliation. Yet the chastening hand of God was upon him all his life long. For one moment of sinful pleasure, he suffered inexpressible anguish of spirit during many long years. Surely there is no profit in sin. And those who dare to test this statement will, one day, acknowledge its truth.

REPORT FROM CALIFORNIA.

We have now been at Healdsburg over three weeks, and have held upwards of thirty meetings, besides meeting with the brethren at Santa Rosa four Sabbaths, and holding one meeting with the brethren at Windsor. Last Sabbath we had our first Sabbath meeting in this place, while Bro. Loughborough was keeping up the interest in Santa Rosa. We both had a good time. The brethren and sisters in Windsor met with us in the tent, with over a dozen from this place, a few of whom have commenced to keep the Sabbath.

Owing to harvesting, our attendance from the country is small during the week, except Sundays, when we have a large audience. We have now quite thoroughly canvassed the Sabbath question, and last evening we closed a series of four discourses on the immortality theme, which greatly increased the interest. Yesterday (Sunday) the main burden of preaching rested upon me, as Bro. Loughborough was called to Santa Rosa to listen to an opposition discourse on the Sabbath, now that we have left the place. This discourse is to be replied to this evening. Notwithstanding the burdens of yesterday, this morning finds me as well as I was yesterday morning, which encourages me to trust in God.

The journals in this county have from time to time noticed the progress of the work, and their columns have been kindly opened for us to speak in defense of the truth, and to expose false assertions thrown out to prejudice the minds of the people against us, for which we are thankful.

But we regret that we are not treated so kindly by the religious press. To illustrate: The first Sunday evening we were in this place, Mr. H. C. Benson, editor of *The Advocate*, a Methodist paper published at San Francisco, preached at Healdsburg, and had but a small congregation. In his next editorial, he came out against us and our views, calling us false prophets, saying that in 1843, as well as now, "the lecturers only exhorted the people to believe that Christ would come that year, and on the day named, and be immersed—then they would be ready;" that "they did not preach repentance, and faith in Christ; they said nothing of the new birth; they did not implore mercy and pardon through the blessed Saviour; they offered no gospel to perishing sinners. They simply harangued the gaping crowds on prophecy, exhorted them to abandon the churches—to come out of Babylon, to believe that Christ would come on or about the 6th day of April; and with such belief they would be ready to meet him in the air." He also resorts to the oft-repeated, but unauthenticated assertion, that "a multitude of believers procured fine muslin and prepared ascension robes," etc.

Again, he says, "Well, to come to the point, the Millerites are repeating the old stories in Sonoma County. They opened their mission last fall at Petaluma; they have labored at Santa Rosa, also at Windsor; and now their tent is pitched at Healdsburg. The people, being curious to hear, flock to their tabernacle for a time. They do not worship, at least they do not pray and preach. They do not have any message for sinners, etc. Such, we are told, is the character of their teachings."

And such is the impression made on those who are

not acquainted with us and our teachings. With those who know us, and were acquainted with the Advent movement, this article refutes itself. Now what if these things are not just so? What if the coming of the Lord is a strong incentive to repentance? What if the commandments of God and the faith of Jesus are the burden of our message, and the means of true conversion, and what if sinners and infidels are being converted to the Lord? What then? What shall we say of a Christian (?) editor, who publishes with eagerness, on the strength of hearsay, and saying that he was acquainted with the Advent movement, such bare falsehoods? God pity the man. We are sorry for him, and for those whom he may, for the time being, influence against the truth. But, in the language of Paul, he "can do nothing against the truth, but for the truth."

This is a sample of the article, and he concludes in the following words: "Christian people should give all such prophets a wide berth. In listening to their harangues, you give them encouragement. The apostolic injunction must be kept in mind: 'With the unfruitful works of darkness have no fellowship.'"

D. T. BOURDEAU.

Healdsburg, Cal., July 5, 1869.

VISIT TO ST. CHARLES, MICH.

JULY 13, we left Greenville, for Lansing, for the purpose of holding meetings there, if the way should open. After due examination, the prospect not appearing favorable for meetings in that place at the present time, we went, on the 16th, to St. Charles, to spend Sabbath and first-day with the brethren there. During the two days of our stay there, five discourses were given, and one social and one business meeting were held. The principal object of the business meeting was the formation of "The Christian Philanthropic Association of St. Charles, Mich.," after the model of the one formed in Battle Creek. The members of the church took hold of this work with spirit, and seem determined to have a part in all the good enterprises of the day.

Five have recently embraced the truth in that place, through the efforts of the church. The people turned out quite well on first-day to hear the truth. The brethren seemed to be cheered and strengthened by our visit.

From the encouragement we received from the brethren there, and their interest to have a tent-meeting, and also the camp-meeting, for this year at least, in Owosso, we decided to return to this place. The way has seemed to open very providentially before us here. The brethren of St. Charles, Chesaning, and the few near here, have taken hold with a noble zeal and liberality to assist in starting the enterprise; so much so, that, notwithstanding we were considerably delayed by wet weather, the tent was ready for use by Thursday, the 22d inst., and the first meeting was held that evening. The tent is located on a pleasant spot, in a good part of the city, at the corner of Oliver and Saginaw streets.

Having been disappointed by not receiving handbills from Battle Creek, our facilities for getting out the notice of the meeting were very imperfect; yet word was sent abroad to some extent, and the attendance was quite fair.

The present truth has never been preached in this place; and before the curiosity of a new thing shall have lost its power to bring out the people, we hope that some will begin to be drawn hither by a higher motive, even an interest in the great truths which pertain to this time. We request all who have an interest in the truth to remember us in their prayers.

Our P. O. address will be, until further notice, Owosso, Mich. Box 300. U. SMITH,
W. H. LITTLEJOHN.

"EXPLODED"—"FALSE PROPHETS."

THESE are some of the epithets that are maliciously and slanderously flung at the Advent doctrine and at those who preach it, by the religious press and in the pulpit, because Adventists were disappointed in their expectations in 1844. It is claimed that because the Lord did not come in 1844, the Advent doctrine

is exploded, and those who preached it in 1844, as well as those who proclaim it now, are false prophets.

But a thing that is exploded is dead, and there is no propriety in raising an alarm against it. Why make such a great ado through the religious press and in the pulpit, if Adventism, or Millerism as it is falsely called, is exploded? No, my readers, Adventism is not dead. The Bible is full of it. It is, as it were, the Alpha and Omega of the Old and New Testaments; and of the plan of salvation. Without it the doctrine of the first coming of the Saviour has no power. He comes the second time to save and redeem that for which he died at his first coming. The second coming of Christ is the great event towards which the typical law and the prophets point; for the second advent is contemplated in the first.

Why don't those who raise the cry of "explosion," "false prophets," etc., touch these points? Why don't they show that Adventists were wrong in their teachings on the four universal monarchies as symbolized in the prophecy of Daniel, by which it is shown that we are this side of the reign of Papacy as a persecuting power, and that consequently we have reached the time of the end, and that Paul's caution to not look for Christ (see 1 Thess. ii, etc.) until these things have transpired, is removed? Why do they not meet Adventists on the signs of Christ's second coming, as given by himself in the twenty-fourth chapter of Matthew, and elsewhere, and which bring us to the last generation? Why do they not even show that Adventists were not right on the fulfillment of all prophetic times, and that the longest period in the Bible—the 2300 days—given of course for the benefit of God's people, and to be understood at the time of its termination, did not end in 1844? We still stand by the old landmarks. Let them dispute the territory, and show that we occupy forbidden ground. These periods were given for some wise purpose. Why is it not our duty to understand them, when they are being fulfilled, as Christ understood those times of Daniel that were to reach to Messiah the Prince, when he entered upon his mission, saying, with the first breath, "*The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.*" Mark. i, 15. Let them also grapple with additional signs of Christ's coming accumulating on our pathway, and which were unknown even to Adventists in 1843; such as Spiritualism, the Two-Horned Beast, as a symbol of this government, (see Rev. xiii, 11, etc.) and the three messages of Rev. xiv, symbolizing the three great advances in Advent experience, the last of which exposes the corruptions of Papacy, and brings to view "the commandments of God and the faith of Jesus." Will they show us that we are wrong on these points? Will they in all candor, as Christians, as Protestants, give us Bible authority for the change of the Sabbath, and show that the fourth commandment, enjoining the observance of God's rest-day, the seventh day, is not still binding? and not set out to write an article on the Christian Sabbath, without quoting one full text from Scripture, to prove the change of the Sabbath, but referring to the fact of the first day's being universally kept, and quoting from Eusebius and Justin Martyr, as did the editor of the *Advocate* at San Francisco, not long since.

We are in earnest upon these points. The Lord is coming, and the masses are unprepared to meet him. We preach to all. Sinners need the present truth, and professors should not turn from it. If they do, there is something wrong, and they, too, need converting. When we go into a place to preach, we invite the preachers and people to come and hear. We offer to sit and consult with preachers as brethren, at their dwellings, in our tent, or at our home. But when they bitterly oppose us, and the truths that are dear to us, behind our backs, and by false reports prejudice the people against the truth, then it is time to expose their inconsistencies in plainness, however high may be their profession.

But because we were disappointed in 1844, they will have it that we are wrong, and are false prophets after all. But the fact of our disappointment does not in the least invalidate the great truths that we had on time and on the coming of the Lord in this genera-

tion. The disciples, who shouted, "Hosannah! Blessed is He that cometh in the name of the Lord," with the expectation that he was then coming to be their king, were greatly disappointed when the Saviour was crucified, even more so than were Adventists in 1844; yet who will, for one moment, hence contend that the gospel that the disciples preached was a humbug, and that the disciples were false prophets?

But our disappointment is all explained in the subject of the cleansing of the sanctuary, at the end of the 2300 days, which clearly sets forth our great High Priest, Jesus Christ, as accomplishing his last solemn judgment work for the church, preparatory to his return to earth to reward every one according as his work shall be.

But if Adventists had understood the whole truth in 1844, how could the path of the just have shone more and more unto the perfect day? and where would there have been room for the second and third messages to do their work? And what would have become of the cross of Christ in the message, which is so necessary?

When the disciples were disappointed 1800 years ago, the Jews verily thought that the gospel of Christ had exploded; but to their astonishment and great annoyance it had a resurrection when its Author was raised from the dead; and the cross of Christ, which was a stumbling block to the Jews, and foolishness to the Greeks, was preached with power, and accomplished a great work. So we believe it will be with the Advent doctrine. And men should take heed how they oppose it, lest peradventure they be found fighting against God, saying, "My Lord delayeth his coming," "smiting their fellow-servants," who try to give meat in due season; Matt. xxiv; and uniting with the "scoffers" that were to "come in the last days," "saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation," 2 Peter iii, 3, 4, and thus tearing down a work of divine origin, which they should heartily engage in building up, and adding to the labor of those who would do their whole duty, in response to the law of God and the prophetic word.

D. T. BOURDEAU.

MEETINGS IN MAINE.

We have had some cause of encouragement in our fields of labor, and in the churches this season. Our last two Monthly Meetings, one in Canaan and the other in Cornville, were interesting and, I hope, profitable, both to ministers and people. We had good liberty in preaching the word, and the brethren and sisters listened with unusual eagerness. Our social meetings were lively, animating, and very cheering to me.

About all the preaching that our churches have is what they have at their Monthly Meetings; therefore they are looked forward to with interest by the most, if not all. But there is one thing that I sincerely regret, and that is the habit our brethren and sisters are getting into of going a dozen or fifteen miles on Sabbath morning and returning the same day, leaving the meeting to go on as best it can till Sunday night. This ought not to be so. In the first place it looks very much like breaking the Sabbath, and in the next place it is discouraging to those who remain. It detracts a great deal from the interest of a meeting to go in Sunday morning and find perhaps half of the brethren and sisters missing. If ministers can spend their time and all their energies in preaching the truth, surely it ought to be worth spending one day in a month to hear it. And instead of *losing* the day, as some say, it is possible they gain something that is infinitely more valuable. It is too late in the day to allow the world to drive us away from duty. We find that those who make a sacrifice of their time, and remain with us to the last, helping all they can by their prayers and exhortations, are the ones who make the most advancement in present truth. If only those are going to be gathered who have made a covenant with the Lord by sacrifice, shall it be the few, or will all take hold of the work together? Let serving the Lord in faithfulness, be the primary object of all our lives, and the world secondary, then it will be well with us, both in this world and in that which is to come.

L. L. HOWARD.

MONTHLY MEETINGS IN N. Y.

The last two Monthly Meetings in this part of the State were such seasons of interest and encouragement to the brethren and sisters here, that I have thought some time of giving a brief report of them.

The first of these was held with the new friends of the truth at Chase's Mills. Freedom characterized all the exercises of the meeting. Our testimony relative to the health reform and s. b. was well received, and s. b. was organized, amounting to \$171.36, although it is probable these figures may be altered some. Three were baptized. The brethren and sisters there are doing well, and growing strong in the truth. Our opposers, mostly religious professors, are doing all they can to hinder the work, but are so short-sighted that they injure themselves every time. May God pity them.

The other meeting mentioned above was held at this place, and was truly a season of refreshing. We were favored with the presence and help of Brn. Lockwood and Whipple, of Battle Creek, who providentially called here on their way East. Their testimony was timely, and was appreciated. Four were baptized, one of whom has been a backslider from the present truth and Sabbath for about ten years. Pledges were made to the Foreign Missionary Society, amounting to \$66.50, to which has since been added \$11.00.

The Lord speed on the good work, and help us to act well our part that we may share in eternal life with all the saved.

S. B. WHITNEY.

Buck's Bridge, July 9, 1869.

THE PURE IN HEART.

THE pure in heart, O God,
How blest their lot shall be,
Amid the worship of thy throne
To stand and look on thee!

To stand and look on thee,
So long beloved unseen;
Assured, perfected in thy sight—
Without a shade between.

What must it be to walk
Where sinless seraphs throng,
With palm, and crown, and raiment white,
With golden harp and song!

What that refrain to join
Thy saints alone may sing;
"Thou hast redeemed us by thy blood,
O everlasting King!"

The men of peace are blest,
And all who wisdom seek;
The poor in spirit, true in soul,
The merciful, the meek.

Some wondrous grace, O God,
Thou wilt to each impart;
But the sum of all the joys of Heaven
Is for the pure in heart.

—*Advocate and Guardian.*

FEAR.

SOME things the Christian should fear, others he should not. God said to his people anciently, "When thou goest out to battle against thine enemies and seest horses and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee." Here the strongest possible reason is assigned why they should not fear. "For the Lord thy God is with thee." And again, "For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you." Deut. xx, 4.

Only let us know that our lives are such, that we are so humble, so obedient and faithful, in the cause of our divine Master, that God and holy angels are with us to guide and protect us, and it is enough. For, "If God be for us, who can be against us?" In him and in his cause we may be strong and bold.

But we should fear self-righteousness. We should fear self-exaltation. We should fear self-deception. For here thousands are going to be ruined. To-day they are on the sure road to destruction; and are going to reach the solemn hour of Judgment deceived, to be lost, forever lost! Matt. vii, 22.

Says Paul, "Examine yourselves, whether ye be in the faith; prove your own selves." Mark: the examination is not to see whether we *have been* in the faith. A good experience and rich blessings from Heaven, in the past, will not answer for to-day. The food we ate

twenty years since, does not afford us physical strength now. Christians pray, "Give us day by day our daily bread."

How false, how delusive then the hope of the individual, who to-day is in the dark, and far behind the fast-closing work for the world, using tea and the foul poison weed, tobacco; and yet flattering him or herself that God will not leave them now. "No, we have had too great an experience in this work to be left here."

We pity you, brother; we pity you, sister; and beg you to heed the injunction, "Be not high-minded, but fear." "Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. x, 12. *Prove yourselves.* "The Lord is with you, while ye be with him: and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." Kind reader, examine again carefully and prayerfully Rev. iii, 15-18. Oh! that we may all "buy the gold" and be "rich." Rich in faith. Rich in good works. Rich in the blessed hope. Rich in favor with God here and in the world to come. A. S. HUTCHINS.

Conference Department.

Exhorting one another, and so much the more as ye see the day approaching. Heb. x, 25.

This Department is designed to fill the same place in the paper that the Conference or Social Meeting does in the worship of God. Speak often one to another to comfort, edify and aid each other in the way of holiness and true Christian experience.

From Sr. Alexander.

DEAR BRETHREN AND SISTERS: I feel thankful that my life has been spared to see the days I now see, when everything foretells the coming of Him who has gone to prepare mansions for all who love his appearing. It is my daily prayer that I may be one of the happy subjects, that, when my Lord shall come, shall hear the welcome, Come ye blessed of my Father, inherit the kingdom.

My pen cannot tell the feeling of gratitude I owe to God in opening the eyes of my understanding to know my duty; and by his grace I desire to keep his holy commandments. It is my delight to observe his holy Sabbath, although deprived of the privilege of meeting with those of like faith.

I am a firm believer in the third angel's message. I believe it to be the last message of mercy to the world. I feel a hope within, while I write, which buoys my mind above earth's transitory things. I feel this is not my abode; but when this earth is made new, I hope then, with all the saints in light, to range the blissful fields of the new earth and see my Saviour as he is.

Yours in hope of eternal life.

LAURA M. ALEXANDER.

Lamoille Co., Vt.

From Sr. Shattuck.

DEAR BRETHREN AND SISTERS: To-day is my birthday, and I am determined, the Lord being my helper, to live in that way and manner the coming year, that the angels shall have better things to write in the book above, than last year. I am weak, but He is strong, and I feel this morning to put my trust in him, and follow him through evil as well as good report. My resolutions were never stronger than they are this morning to go through to Mount Zion with those that travel in the straight and narrow way. I love the commandments, I love the holy Sabbath day, and believe it is the seal of the living God. I believe if we truly love the Saviour we will do the Father's commandments, and I do not see how he can bless us unless we do. Yours trying to overcome.

MARY J. SHATTUCK.

From Bro. Carr.

BRO. ANDREWS: Permit me to say to the readers of the REVIEW who have been acquainted with me, that I am with full purpose of heart returning unto the Good Shepherd and his flock, I trust, never more to stray. On account of my wandering and sinful course in departing from the Lord, and forgetting his people and

his holy commandments, I must take to myself words of confession to his people who have known me, as I have to my God. I must make thorough and sure work, for my sins are great, relying solely upon His promise that if I confess my sins he will forgive them. With sorrow too deep for utterance do I confess that the vain things of this world had deceived and blinded me until I forgot my God, his holy law and Sabbath, and his people; and I must have been very near the verge of perdition, when the Good Shepherd came to my rescue and gave me to feel that if I would return unto him he would return unto me, and fully and freely pardon. This is what I am trying with all my might to do. I am deeply in earnest. I feel as the prodigal son must have felt. And that my restoration may be complete, I ask the forgiveness of God's people. I cannot rest until I have redeemed the time spent in departing from God.

I trust a godly sorrow for my sins, which worketh repentance that needeth not to be repented of, is having its cleansing, reforming, and sanctifying effect upon my mind and heart, and is revealing unto me the exceeding sinfulness of my sins, creating in me, I trust, a daily dying to sin, self, and the world. Brethren, I must join in the song that is to be sung by the overcomers on Mount Zion. Pray that this may be my lot. L. W. CARR.

Detroit, July 11, 1869.

From Bro. Field.

DEAR BRETHREN AND SISTERS: The love of Christ constrains me to pen a few lines to you, hoping if possible to encourage you to seek the Lord more fully. I am trying to live the truth before a wicked and perverse generation; to walk with God, and receive this testimony, that my ways please him. This I realize takes great self-denial and consecration, but by God's grace I am sufficient for the task.

Nine years have passed away since I embraced the message, and still I love the truth that has made us near by the blood of Christ. I am endeavoring to gain an experience that will sustain me in the hour of temptation. It has been a long time since I have heard from many of you. I love to hear of your welfare and your experience in the truth. I may never see many of you in this our pilgrimage, but for this am I laboring, that I may meet you when the Saviour comes, to forever enjoy the fruit of our labor.

WM. V. FIELD.

Anamosa, July 10, 1869.

From Bro. James.

DEAR BRETHREN AND SISTERS: Allow me to give my testimony in favor of Jesus, and the present truth. It has been two months since I commenced trying to keep the commandments. I have many temptations and a very wicked heart to contend with. But I still feel like trying to be an overcomer. When I think how our dear Saviour was tempted and sorely tried, I feel like taking fresh courage.

I write from Sigourney, because I am attending meeting at this place. My home is near Indianola, in this State. I have attended nine meetings since I came; they were very interesting indeed. There has been no meeting the last two evenings on account of heavy rains.

I am trying to obtain true wisdom which alone will fit us for usefulness here and happiness hereafter. The only method of obtaining this wisdom is by becoming unreservedly submissive to the will of God who is the author of our being and the source from which all our blessings are derived. He should be the Man of our counsel at all times and in all places. He is always willing to impart divine aid, to enlighten the understanding of those who are his true servants, and who are devoting their lives to his service by improving their talents, and by availing themselves of all lawful means in their power for the furtherance of the gospel. For our rule of faith and practice we are commanded to take his holy word, which is all-sufficient and lacks not anything wherewith we may become true followers of Christ. The all-important end is to be willing to abide by what it teaches; to bring ourselves into subjection to its precepts and requirements. This can be done only by sincerely invoking the aid of his Holy Spirit, and then by making every possible effort on our part to carry out the same. If we fall back, or depend upon any theory or system of our own understanding, that moment we become an easy prey to the enemy of souls. S. O. JAMES.

From Bro. Haskell.

THE Quarterly Meeting at Washington, N. H., was one of interest, and, I trust, profit. The brethren seemed to feel the importance of putting forth a greater effort to overcome. A good representation was present from South Lancaster, Mass., New Ipswich, Blakeville, and

Amherst, N. H., also the isolated ones in that section.

We were much cheered by the presence of Bro. Cornell, and by his preaching. He had ordered a tent to be made in Boston, to cost about \$500.00, and was waiting for it. A subscription paper, with \$220.00 already pledged, was presented by him, and \$177.59 was pledged and partly paid, at this meeting. Since then I have also received pledges for \$47.20 more. There is a mind to work among the brethren in Southern New Hampshire and Massachusetts. They stand ready to pay their own expenses, run a tent if thought best, and have an interest in every department of this work.

Besides the above, I have received in pledges, a portion of which is paid, on the Foreign Mission fund about \$100.00.

At this meeting I was chosen treasurer of the tent fund. Brethren wishing to pay their pledges, or others wishing to subscribe on the tent, can direct to me at South Lancaster, Mass. In due time the money received will all be credited in the REVIEW.

I now go to Rhode Island.

S. N. HASKELL.

July 11, 1869.

The Tongue.

THERE are but ten precepts of the law of God, says Leighton, and two of them, so far as concerns the outward organ and vent of the sins there forbidden, are bestowed on the tongue, (one in the first table, and the other in the second,) as though it were ready to fly out both against God and man if not thus bridled.

Pythagoras used to say that a wound from the tongue is worse than a wound from a sword; for the latter affects only the body, the former the spirit—the soul.

It was a remark of Anacharsis, that the tongue was at the same time the best part of man, and the worst; that with good government, none is more useful, and without it, none more mischievous.

Boerhaave, says Dr. Johnson, was never soured by calumny and detraction, nor ever thought it necessary to confute them; "For," said he, "they are sparks which, if you do not blow them, will go out of themselves."

We cannot, says Cato, control the evil tongues of others, but a good life enables us to despise them.

Slander, says Lacon, cannot make the subjects of it either better or worse. It may represent us in a false light, or place a likeness of us in a bad one. But we are the same. Not so the slanderer; the slander that he utters makes him worse, the slandered never.

No one, says Jerome, loves to tell a tale of scandal except to him who loves to hear it. Learn then to rebuke and check the detracting tongue, by showing that you do not listen to it with pleasure.

No man sees the wallet on his own back, says the old proverb, alluding to the fable of the traveler with two packs; the one before stuffed with the faults of his neighbors—the one behind with his own.

It was a maxim of Euripides either to keep silence, or to speak something better than silence.

St. James says, the tongue is an unruly evil, full of deadly poison.

Obituary Notices.

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

DIED, in Manlius, Onondaga Co., N. Y., May 17, 1869, widow Abigail E. Gridley, aged 89 years. Sr. G., with her companion, was among the early settlers of the town of Manlius, she having resided in that town sixty-nine years. She professed religion in early life, and embraced the present truth about nineteen years since. She was an ardent lover of the Sabbath of the Lord, and of the doctrine of immortality alone through Christ. She was a consistent Christian, and the blessed hope sustained her in her declining years. FREDERICK WHEELER.

DIED, in Odessa, Ionia Co., Mich., July 11, 1869, of typhoid fever, after an illness of 24 days, Anna L., youngest child of John and Lucinda Lunger, aged 7 years, 11 months and 4 days.

May this affliction, which has fallen so heavily upon the parents and two sisters, be sanctified to their eternal welfare. Prayers were offered and a few remarks made on the occasion of the funeral by Bro. F. Howe, of Orange. S. C. PERRY.

DIED, July 14, at the house of Bro. S. B. Craig, in Hamlin, Monroe Co., N. Y., sister Sarah Jane Seaman, aged 41 years, and 11 months. Sister Seaman has been an Adventist since 1844, and a Sabbath-keeper since 1852. Her painful disease, the dropsy, was endured without murmuring, and she died in hope of a part in the first resurrection. Funeral at her old home in Pittsford. Discourse by the writer from Rev. xiv, 13. E. B. SAUNDERS.

DIED, in Ingham, Mich., May 10, 1869, of disease of the heart and brain, my beloved husband, Alfred W. Powelson, aged 49 years. He died in hope of having a part in the first resurrection. MARY POWELSON.

The Review and Herald.

Battle Creek, Mich., Third-day, July 27, 1869.

Watch unto Prayer.

If we would but watch, we should find the most urgent necessity for prayer. If our eyes were attent upon the dangers of our situation to really take them in, how should we wrestle with God for help. Could we but take a partial view of our own lack of heavenly grace, and our great unlikeness to the pattern which we must imitate, we certainly should call on God in such a manner as we are not accustomed to do. Our case is really of the most urgent character. Our danger is imminent and appalling. We have but a brief moment in which to seek God. How many of us, like Jonah, spend it asleep? And how forcible in our cases are the words of the shipmaster addressed to him: "What meanest thou, O sleeper? arise, call upon thy God."

The Oath of the Angel.

THE mighty angel of Rev. x, 6, swears "by Him that liveth forever and ever." "The man clothed in linen," of Dan. xii, 7, swears "by Him that liveth forever." This form of oath is certainly worthy of special notice. It implies that there is but one such being who of himself is capable of thus living to all eternity. He is represented in Rev. x, 6, as the one who created all things. Now we see by the use of this term that God alone has this self-existent, immortal nature. He is the one who liveth forever and ever. If others live thus, it must be by his gift. And this gift is dependent on the fitness of those who receive it, to honor him by their thus living forever. Surely immortality is the gift of God.

Worthy of Notice.

THE following from the *Detroit Post* of July 1, is commended to the attention of those who think they cannot get along without the flesh of dead animals for food. If they have no pity for the poor suffering creatures that are subjected to such brutal treatment as this article describes, they should have some regard for their own health, and some sense of danger to themselves from the use of such diseased flesh as food. If the readers of the *REVIEW* desire to escape sharing in such occurrences, let them use as food those things which "GOD HATH CREATED TO BE RECEIVED WITH THANKSGIVING," which are fully set forth in the record of the creation. Gen. i, 29. But here is the article from the *Post*:

"It is reported that an entire car load of calves and sheep, transported over the Morris & Essex railroad, in New Jersey, were discovered to be dead of suffocation and thirst, upon the arrival of the train at Newark. This is horrible, whether viewed as cruelty to animals or to men; for, if these poor beasts had not quite expired, they would have been butchered and their flesh sold to consumers, hot with fever and thirst. Indeed, no doubt much of the meat sold and consumed in large cities dependent upon railroads for their supplies, is the flesh of animals which have undergone the pangs of thirst, hunger, suffocation, and innumerable bruises, while being transported to market. The laws and courts should inflict severe penalties upon half a dozen or more railroads offending in this inhuman manner, if not for the sake of the tortured brutes, at least for the benefit of the men and women who are to eat their flesh. Recently we were told of a whole train-load of cattle, which had been allowed to travel sixty hours over a certain railroad without either food or water. Such incidents are a disgrace to our civilization, and a dishonor to the State which allows them to go unpunished when occurring within its jurisdiction."

What God Designed, and What Satan Effected.

"For God made man to be immortal, and made him to be an image of his own eternity. Nevertheless through envy of the Devil came death into the world: and they that do hold of his side do find it." Wisdom of Solomon ii, 23, 24.

Does not this present the truth in a nutshell?

Brn. Smith and Littlejohn are at Owosso with my tent, and report favorably for camp-meeting at that place. The brethren at Otsego also suggest that the camp-meeting be at that place. Why not have two camp-meetings? one at Owosso and the other at Otsego?

JAMES WHITE.

The New Hymn Book.

An effort is now being made to get this book bound well, and in sufficient quantity to furnish all at the several Camp-meetings of the season. No pains is being spared to have the work of binding well done. We have tried some half dozen binderies with small lots, charging them all to do durable work. Some have failed to do this, and, of course, we give them no more work. We shall do the best we can, and then if persons complain, we shall try to suffer it patiently. We would, however, enjoy it better, could we, when we do the best we can, have the co-operation of all, and not suffer under the results of their unreasonable faultfinding. Some persons seem to be just a pattern for that kind of business. And if they cannot be cured, they must be endured.

JAMES WHITE.

To the S. B. Treasurers of Minn.

As THE conference year is now closed, you will please send in the church and financial reports and pledges. Also the reports for the last quarter, just past.

HENRY F. PHILIPS, Sec.

Pine Island, Minn.

No Time to Waste.

As we near the close of probation, how precious does the time seem to us! Every day, every hour, seems involved with new and unspeakable interest and importance.

No one who views these things aright can sleep over this subject. From the standpoint the S. D. Adventists now occupy, a flood of light is thrown upon prophecy, and shines with radiance upon our pathway. If ever a people were thoroughly warned, we are that people. For many years light has been steadily increasing, and now we realize that probation is about to close. Not many years, perhaps months, will pass before our High Priest will cease to minister before the ark.

A little time remains; a few fleeting years or months, and all is over. What is the scorn of the world to us now? What will it be then? Let me anticipate the time when mercy retires, and justice steps upon the platform. Why should we not anticipate that day? it will surely come: day of wrath, day of grief and sorrow. The idler in seed-time is the beggar in harvest; why? because he does not anticipate. Anticipate, I say; anticipate the worst, and so realize the best. Anticipate the wrath, and so, in time, supplicate for mercy. So does the thrifty farmer inspire his children with enthusiasm for labor by telling them of the want, and hunger, and poverty, in the future of the idler. So we will look forward and realize the future, and thus nerve our hearts to perform the duties of the present.

JOS. CLARKE.

Unconscious Selfishness.

THERE is not a little unconscious selfishness in the matter of politeness. Although there is on the froth of what is called politeness a great deal that is foolish; yet politeness, in its true signification, is only another name for Christianity socially applied; and good sense and etiquette are, in point of fact, Christian equity and kindness. In the code of politeness there are many things forbidden, and many things enjoined, which men who do not consider themselves to be disciples of the school of politeness need to have told them. We that stand in favored positions of society, often judge those that have no position, as if they could act as we act. We do not consider that their circumstances make it hard, if not impossible, for them to do things that we can do easily. The position a man is in makes a difference in little things. A robust man that is healthy in every bone and muscle, must take care as to what he requires of those that are sick and weak. If a man's nerves are like whip-cords, what contempt he has for a nervous and hysterical person. And yet,

I take it that persons who are hysterical and nervous are not so because they like it, but because they cannot help it. A blind man is not so well off as if he could see; but if he is blind, what are you going to do about it? It is a fact that a man who has no skin over his nerves, has no skin over his nerves, and that he suffers; and you that wear rhinoceros hides are not to despise him because he cannot bear as much as you can.

There is unconscious selfishness, likewise, in the use of language. The pain inflicted by the tongue is far greater, I think, than the pleasure imparted by it. Rudeness of every kind in language is liable to produce great and unnecessary pain. All the good there is in decisiveness, directness, or brevity, is perfectly compatible with being essentially kind. But persons who do wrong from ignorance and inexperience are often censured. Many a word drops a seed from us and grows up a thorn-bush in the soul on which it falls.—Henry Ward Beecher in *Herald of Health*.

THERE is just so much religion in the world as there is in individual hearts.

Appointments.

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

PROVIDENCE permitting, I will hold meetings at Montgomery, Vt., on the West hill, July 31 and Aug. 1, 1869; East Richford, Aug. 7 and 8; Irasburg, Aug. 14 and 15; Sutton, Aug. 18; and Compton, P. Q., Aug. 21 and 22. Brethren and sisters, come to these meetings praying that God may give us a reviving time in every place.

A. C. BOURDEAU.

THE next Monthly Meeting for Western New York, will be held at Olcott, on the second Sabbath and first day in August, 1869.

E. B. SAUNDERS.

THE next Monthly Meeting of the Johnstown, Little Prairie, and Oakland churches, will be held at Johnstown, Wis., July 31 and Aug. 1, 1869. It seems to be very important that some minister attend this meeting.

A. B. WILLIAMS.

Business Department.

Not Slothful in Business. Rom. xii, 11.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. B H Kynett 35-1, Maria Bates 34-1, Betsy Lovett 35-1, Nelson Calkins 34-15, C G Satterlee 35-1, Mary W Thompson 35-1, Ira T Day 35-1, A Munson 34-1, Mrs Nancy Warner 35-8, Joseph Ball 35-10, C Jensen 35-1, A York 35-1, B M Hibbard 35-1, S Rouse 35-1, H C Wilkinson 35-1, Mrs R Tarwater 35-1, Wm Prothers 35-1.

\$2.00 each. W S Salisbury 35-1, S H Houser 35-1, O F Brockway 35-3, Betsy Beed 35-1, A Belden 35-1, M S Burnham 35-15, M Satterlee 35-1, L H Denmore 35-11, L N Lawrence 35-1, Maggie A Strand 34-1, M F Dibble 35-1, L Schellhouse 35-4, C W Lindsay 35-1, H Lindsay 35-1, Eliza Timothy 35-1, R W Freer 35-8, Geo Bates 35-6, J A Laughhead 35-1, F Carlin 35-1, E C Rich 35-1, Hiram Witter 35-1, D C Demarest 35-1, Arba Smith 35-17.

Miscellaneous. L M Alexander 75c 35-1, Polly Leach \$3.00 35-15, E Mangford \$4.00 37-14, D H Sanborn \$4.00 35-1, S W Herrig 50c 34-4, H S Guilford 3.00 35-18, J Pashley, 5.00, 37-1, W Waters 1.50 35-1, Abigail Rogers 5.00 35-7, M D Brewer 4.00 35-9, E S Brooks 50c 35-1, Mrs M Ball, 50c 35-1, Miss S M Brooks 50c 35-1, J M Hall 1.50 34-1, A Hamilton 3.00 35-1 J W Thorpe 50c 35-1.

Books Sent by Mail.

Lucy M Squires 20c, T Burgess \$4, E Rice 25c, A Rice 25c, C Curtis 30c, B Dolley 30c, E Snell 30c, M E Crumb 20c, S H Houser \$1.37, L Gardner \$1.12, S Collins 72c, Mary J Shattuck \$1, C C Van Doren 25c, D H Snow 35c, O F Brockway 25c, J L Wood 25c, S W Herrig 25c, J A Smith 25c, J W Snyder \$1.12, C G Satterlee \$1.12, N Orcutt \$1, A Woodruff \$1, H M Kenyon \$1.25, J W Raymond 25c, A M Preston 12c, A York 38c, B M Osgood 10c, D T Evans \$1, J A Laughhead \$2.75, C K Farnsworth \$4.87, F Carlin \$1, Mrs S Lathrop \$1.62, E J Hatfield 12c, N Hodges \$1.44, J M Rhodes \$1.12, T H Gibson \$1, M Whisler 25c, L Filer 25c, A W Smith 35c.

Books Sent by Express.

Uriah Smith, Owosso, Mich., \$42.29.

Cash Received on Account.

A A Fairfield \$3.00, E Bracket Jr \$2.25, R F Cottrell 17c, W Sutliff \$0.00.

Received on Book and Tract Fund.

O F Brockway \$5, A Woodruff \$2.00.

General Conference Missionary Fund.

A friend \$5.00.

Michigan Conference Fund.

Church at Wright \$100.00, South Genoa \$14.55, Jackson \$40.00

Benevolent Fund.

A Woodruff \$2.00.

Foreign Missionary Fund.

Julia M Rhodes \$1.13, Betsy Carpenter 50c, Geo States 50c, B M Hibbard 1.00, M B Cyphers 6.00, J A Smith 5.00, A Bathum 10c, A friend 5.00, F C Castle 5.00, Betsy Reed 3.00, Ben Wood 1.00, W Thompson 1.00, Ernest Elmer 1.00, Susan Elmer 1.00, C M Cottrell 5.00, J W Raymond 5.00, J G Lamson 5.00, Harman Lindsey 5.00, Wm Potter 5.00, Eliza J Potter 1.00, Sally A Hoffman 5.00, Geo Crownheart 2.50, Cornelia Stringer 50c, Jane Crownheart 2.50, C W Lindsay 5.00.