

THE ADVENT REVIEW

And Herald of the Sabbath.

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

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THE CROSS.

Are thy toils and woes increasing?
Are the foes attacks unceasing?
Look with faith unclouded,
Gaze with eyes unshrouded,
On the Cross!

Dost thou fear that strictest trial?
Tremblest thou at Christ's denial?
Never rest without it,
Clasp thine arms about it,
That dear Cross!

Do diabolic legions press thee?
Thoughts and works of sin distress thee?
It shall chase all terror,
It shall right all error,
That sweet Cross!

Draw'st thou nigh to Jordan's river?
Shouldst thou tremble, need'st thou quiver?
No! if by it lying—
No! if on it dying—
On the Cross!

Say then—Master, while I cherish
That sweet hope, I cannot perish!
After this life's story,
Give thou me the glory
For the Cross!

—Methodius, A. D. 846.

EXAMINATION OF T. M. PREBLE'S FIRST-DAY SABBATH.

BY ELDER J. N. ANDREWS.

CHAPTER SECOND.

WHEN AND BY WHAT MEANS GOD MADE THE SABBATH.

WHOEVER takes up Eld. P.'s "First-Day Sabbath" expecting to find therein a connected statement of the author's peculiar views of the Sabbath will certainly be disappointed. To Eld. P.'s own mind the work may seem to be orderly, logical, and harmonious. But such will not be the judgment of the unprejudiced reader. It is a medley of confused and discordant ideas. It advocates some truths, but it obscures and darkens these as far as the author is capable of doing it, by advocating also the opposite errors.

His own views of the Sabbath form the first part of the work, and will therefore first engage our attention. Could we find a well-ordered statement of the author's views of the time when God made the Sabbath, the nature and design of this institution, the biblical history of the same as understood by Eld. P., and finally a clear, connected view of his theory of the perpetuity, or abrogation, or change of the same, with a plain straightforward presentation of the reasons for the faith that is in him, we should take pleasure in giving the work due credit for the same, however widely we might be compelled to differ from the doctrines therein advanced. But the reading of the work reminds one of Milton's description of chaos:

"For Hot, Cold, Moist, and Dry, four champions
fierce
Strive here for mastery, and to battle bring
Their embryon atoms."

The confusion which reigns throughout the work is not however its only or even its principal objectionable feature. The author's pen is dipped in gall, and he not once or twice only, but many times, mistakes sneers for arguments.

That we may discuss the Sabbath question in an understanding manner, and that we may do justice to the entire subject, we must regard the order of time in the events of its history as presented in the Bible. And therefore in examining Eld. P.'s book we shall endeavor to get the principal points of his theory into something like the proper

order of time, though to do it we shall be compelled to search through his entire work to find them, and shall have to bring them now from one part, and then from another, always however giving his exact idea upon the point in question, and doing it in his own words.

But we shall treat his quotation from the London *Quarterly Journal of Prophecy* on pages 147-149, as though it were his own words, for he confesses to have made some changes in it, as a comparison with the original article shows to be the case. It may therefore be fairly held to present his exact ideas upon the points which it treats. For still stronger reasons shall we treat his quotations from Sylvester Bliss, found on pages 140-147, as though they were the very words of Eld. P.

1. He prefaces the quotation by terming it "a clear and comprehensive view of the Sabbath."

2. Besides some omissions which he does indicate, he makes nine (9) omissions which he in no way indicates, some of which change the sense materially. The first of these which he does not mark is an omission of thirteen (13) lines; the second of six (6); the third of twelve (12); the fourth of six (6); the fifth of seventeen (17); the sixth of eight (8); the seventh of seven (7); the eighth of about one (1) line; and the ninth of twelve (12) lines.

3. He makes several changes in the words of Mr. Bliss without indicating that he has changed them at all.

4. He emphasizes the article in many places, showing that the points therein met his mind, and that he wishes them to stand out very distinct to the eye of the reader.

5. And finally he takes a portion of Dr. Jennings' *Jewish Antiquities* and inserts it into the middle of his extract from Mr. Bliss, and passes it all off for the words of the late, lamented Sylvester Bliss.

He cannot therefore complain if we treat these extracts as though written originally by himself,* it being manifest that he has fixed them over to his heart's content.

We now invite attention to the examination of this book. We shall call out the points of Eld. P.'s work by asking questions, giving the answers in his own words, and when occasion demands it, commenting upon the positions which he takes.

When, according to the teaching of Eld. P., did God make the Sabbath?

Answer. "It so happens that I believe its origin was at the creation." P. 271.

What scripture, according to Eld. P., records the act of instituting the Sabbath and shows that God gave commandment for its observance at the close of the creation?

Ans. "The institution of the Sabbath was coeval with the creation. Gen. 2:3. 'God blessed the seventh day and sanctified it; because that in it he had rested from all his work.' To sanctify, in the sense of the word here used, is to separate, to set apart, or appoint to a holy, sacred, or religious use. By a formal appointment, God thus distinguished from the other six one day in every seven, and commanded it to be observed as a day of rest—not as a local, but as a universal, observance." P. 143.

Did Adam need the Sabbath in Paradise?

Ans. "Adam in Paradise, Israel in the wilderness, when there was no bustle, no tempting world around, needed a Sabbath for fellowship and worship." P. 147.

What does Eld. P. state to be the design of the seventh-day Sabbath?

Ans. "The seventh-day Sabbath was designed to commemorate the work of creation." P. 122.

Was the Sabbath observed by the people of God during the whole four thousand years covered by the historical records of the Bible?

Ans. "For four thousand years God

kept up this memorial of creation as a thing that was needed; and where is his declaration that creation needs no memorial now?" P. 147.

For the entire period from Adam to Moses, men had no Bible, for Moses wrote its first book. In what way does Eld. P. show that mankind could know the very word used by the Creator in his act of instituting the Sabbath?

Ans. "They did not need a law written with 'ink;' for Adam alone could be a teacher of the people for almost a thousand years, for he lived 'nine hundred and thirty years,' and he received the words directly from the mouth of God." P. 119, 120.

What else does Eld. P. say concerning the Sabbath from Adam to Moses?

Ans. "During this long period, the old patriarchs most likely had a law in their hearts (Rom. 2:12-15), which led them to observe a Sabbath." P. 119.

Eld. P. need not say "most likely had a law in their hearts," for the text cited shows that a copy of the law of God exists in the hearts of men "by nature." Were it not that this copy is marred by the fall which introduced "the carnal mind" or "law of sin" (Rom. 7:22-25; 8:1-7), there would be no need of the work of conversion which takes away the carnal mind and gives to man a perfect copy of the law of God. Heb. 8:10-12. But does Eld. P. hold that the law of which the Sabbath is a part existed before God proclaimed the ten commandments from Mount Sinai?

Ans. "The fourth commandment is the only one of the decalogue which designates time. But the Sabbath was contained in the law, and observed by God's people previous to the giving of the ten commandments from Mount Sinai." Pages 127, 128.

What poetical quotation does Eld. P. use to express his conviction that God ordained the Sabbath at the beginning?

Ans. "Day ever blessed,
Thy light, thy rest,
I hail with glad emotion;
Ordained for man,
When time began,
For solace and devotion." P. 131.

What just distinction between the weekly Sabbath and the sabbaths of the ceremonial code (see Lev. 23 and 25) does Eld. P. plainly express?

Ans. "The sabbaths of the ceremonial code pertained to the earthly inheritance—the land of Canaan. When that inheritance came to be trodden down of the Gentiles, as it was ever after their dispersion, so that these sabbaths could not be kept, the weekly Sabbath remained unaffected. This belonged to a higher order of institutions." P. 128.

Paul testifies in Col. 2:14-17, that the sabbaths, new moons, and feast days, of the typical system were abolished when Christ was crucified. Does Eld. P. hold that this higher institution, the Sabbath of the Lord, is one of the sabbaths which Paul there mentions?

Ans. "And it is thus worthy of special attention that whenever the seventh-day Sabbath is mentioned in the New Testament, it is always to be favored in the five historical books; and never once found in the epistles of any of the apostles." P. 47.

Did God make the Sabbath for a particular class or portion of mankind, or did he make it for the entire family of man?

Ans. "'The Sabbath,' said the Saviour (Mark 2:27), 'was made for man.' This declaration clearly refers to its original institution as a universal law. It was made for man; not as he may be a Jew or a Christian, but as a man, a creature on trial for eternity, and under obligation to love, worship, and obey his Creator." P. 143.

Eld. P. thus clearly teaches that the institution of the Sabbath pertains to the whole family of man, and he therefore maintains that it originated with Adam. But let no one think that Eld. P. favors the observance of that day which God sanctified at the beginning. He professes to honor the sabbatic institution; but he spitefully uses

the seventh day and treats it with exceeding contempt and bitterness. He must thrust out the last day of the week in order to bring in the first day. The Sabbath is the holy of the Lord and honorable if Sunday be the day observed. But should you keep that day of the week on which God rested, you are a Judaizer and a despiser of Christ. But how does Eld. P. go to work to get the seventh day of the week out of the sabbatic institution? He affirms that God appointed to a holy use the seventh day of only one week, the first of time, and that he did not sanctify the seventh day of the weeks that were to follow. How does he state this point?

Ans. "Remember, God did not bless ALL of the seventh days of the week, and sanctify them; but he blessed the seventh day and sanctified it." P. 119.

What does Eld. P. hold that sanctifying the seventh day means?

Ans. "To sanctify in the sense of the word here used, is to separate, to set apart, or appoint, to a holy, sacred, or religious use." P. 143.

Did God set apart the seventh day before he had rested upon it, or afterward? that is, did he rest upon the seventh day because that he had sanctified it, or did he sanctify the seventh day because that in it he had rested? If the first were the truth, the sanctification of the seventh day took place at or before the commencement of the first seventh day of time. But we know it to be false from the express language of the Bible, and that the second statement is the truth. The rest had taken place when God sanctified the day. God employed the seventh day in rest, and when he had thus rested, he appointed the seventh day to a holy use. But what does Eld. P. teach concerning the point of time at which God sanctified the seventh day?

Ans. "How did God rest from his work? Answer. He sanctified the day on which he rested, 'BECAUSE that in it he HAD RESTED.'" P. 131.

The emphasis is that of Eld. P. It is manifest therefore that the first seventh day of time was past, even on Eld. P.'s own showing, when God set apart the seventh day. But is it certain that Eld. P. does hold that the sanctification of the seventh day pertained only to that one day on which God had rested, and which was therefore past at the very time when God set it apart to a holy use? He is so confident that this is the truth that he challenges the proof to the contrary. But what are his words?

Ans. "Is there a passage in the Bible to prove that the Lord ever sanctified but one seventh day of the WEEK? and that, the day on which he rested? If such a passage is to be found, where is it?" Introduction, p. 5.

This language can have but one meaning. There is but one seventh day in each week. When, therefore, Eld. P. calls for proof "that the Lord ever sanctified but one seventh day of the WEEK" (the emphasis is his), and when he says, "God did not bless ALL of the seventh days of the week and sanctify them," it is the same as saying that God blessed the seventh day of the first week, but did not bless the seventh day of the second week, nor indeed that of any subsequent week.

So the only seventh day appointed to a holy use by God at the beginning was that one day on which he had rested, and which was past at the time that this appointment was made! The commandment of God to Adam could not be obeyed at all, neither by himself, nor by his posterity. It could not be obeyed by his posterity, for it did not relate to the seventh day for time to come. It could not be obeyed by Adam, for it pertained only to the first seventh day of time, and that day was past before the commandment was given.

Eld. P. professes to think very highly of the Sabbath as an institution, but he thinks meanly enough of the seventh day of the week, as we shall have occasion to discover. And if his views are correct, the Lord shares this feeling with him, for he did

*To vindicate the truth of these statements we refer to the *Advent Herald* of April 23, 1853; of April 1, 1854; of May 24, 1856; and to David Jennings' *Jewish Antiquities*.

not, it seems, touch that first seventh day of the week till it had ceased to exist, and he was careful to refrain from touching the seventh day of any subsequent week.

The dragon attempted the destruction of the Lord of the Sabbath day at the very moment of his birth; and our friend, Eld. P., desires to perform the like act in the case of the Sabbath day itself at the very moment when God caused its existence to commence. The sanctification of the seventh day as taught by Eld. P. is of such a character that it expired before it was fairly ordained.

Eld. P., as is shown in the quotations already made, holds that the Sabbath was made at creation, and intended for the whole family of mankind; also that it was made by God's act of resting on the seventh day, and blessing that day, and sanctifying it; also that the Sabbath was observed for four thousand years, even from Adam to Christ, and finally that though they had no written precept concerning the Sabbath during the period from Adam to Moses (for no part of God's law was then committed to writing), yet to a large extent this lack was made good by the presence of Adam as a teacher for almost one thousand years, and he could give them the very words used by the Creator when he instituted the Sabbath.

But how strangely the teaching of Adam must have sounded to the generations of his posterity if he enforced the observance of the Sabbath day in words such as these: "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: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day." Wherefore he set apart to a holy use that one seventh on which he had rested, but did not thus set apart the seventh day of any subsequent week.

The reader can see that Eld. P.'s anxiety to get rid of the seventh day of the week causes him to nullify the authority of the Sabbath at the very commencement of its existence. The men who kept the Sabbath during the patriarchal age had no command for doing it, if we can believe Eld. P.'s theory; for the command which God gave when he made the Sabbath expired with that one seventh day of the week which he appointed to a holy use; or rather it was a self-contradiction at the very moment when it was given, as the single day which it set apart to a holy use was already ended when the command was given to keep it, because God had rested upon it.

Instead therefore of saying that the sanctification or setting apart to a holy use of the seventh day of the week pertained to that one day only which God had just used in rest, and which was in the past when the Sabbath precept was given, we do say that God commanded Adam, and through him all his posterity, to keep as a day of holy rest each returning seventh day in memory of that one on which he had rested.

If Eld. P. is correct, then the Sabbath never had a living existence; for it came into the world like an infant dead before its birth. But if it be true that the act of God in blessing the seventh day and sanctifying it pertained to the seventh day for time to come in memory of his rest from the work of creation on that day of the week, then the weekly returning rest day of the Lord, and the blessing and sanctification of the same (for reasons that never can exist in the case of any other day of the week), have been by the Creator joined in an inseparable union as the living memorial of the great Creator; and what God hath thus joined together, the power and the skill of man combined cannot put asunder. When therefore Eld. P. puts away the seventh day he also puts away the sacredness which God has placed thereon, for the two cannot be severed.

But Eld. P. has a new position to take concerning the origin of the Sabbath. On page V he asks a series of questions which he evidently regards as incapable of being answered except in accordance with his own views. We have already cited the third of these questions in which he plainly teaches that God sanctified the "seventh day of the WEEK" (the emphasis is his) in the case of the first week of time, but challenges the proof that he sanctified the seventh day of each week. In his fourth question, what does Eld. P. say that it was which God sanctified?

Ans. "Is it not always the case that it is the Sabbath which was sanctified; the particular day of the week not specified? If this is not the case, point to chapter and verse which disproves it." p. 5.

So his fourth question makes clean work of it. His third question acknowledges

that God did sanctify "one seventh day of the WEEK," but his fourth question denies even this, and affirms that it is ALWAYS the Sabbath which was sanctified, the particular day of the week not being specified.

But how many times do the Scriptures speak of this act of sanctification? Only twice. Here are the instances:

Gen. 2:3: "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made."

Ex. 20:11: "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."

These two texts are all that are embraced in Eld. P.'s question, "Is it not always the case that it is the Sabbath which was sanctified; the particular day of the week not specified?" The word "sanctified" does not indeed occur in Ex. 20:11, but the word "hallowed," which is there used, is not only the same in signification as "sanctified," but they are both translated from the same Hebrew word. We have then just two texts which speak of the sanctification of the seventh day by the Almighty.

Eld. P.'s fourth question teaches that "it is always the Sabbath which was sanctified; the particular day of the week not specified." But his third question expressly admits that the first of these two texts does teach that God sanctified the seventh day of the week, though he affirms that this was limited to the first week of time. So Eld. P.'s "always" is narrowed down to the last of the two texts that record what God sanctified.

What, then, does Ex. 20:11 declare that God hallowed or sanctified? "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." Does not this text sustain Eld. P. in asserting that it is "always the case that it is the Sabbath which was sanctified; the particular day of the week not specified"? That is, if we can understand the word *always* to mean only the *second* of two texts, the first of the two not at all agreeing with such an interpretation. Does not this second text say that "the Lord blessed the Sabbath, and hallowed it"? Eld. P. seems to have read it thus. He says truly on page 3 that "Sabbath signifies 'rest,'" and he now asserts that it is "always the Sabbath that is sanctified," while the day of the Sabbath or rest is never specified. That is to say, God set apart the rest to a holy use, but did not appoint any day on which to celebrate it.

But every careful reader of the Scriptures knows that the fourth commandment does not read thus. It declares that "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." What was it that God blessed and hallowed? Was it the Sabbath, or was it the Sabbath day, which was hallowed? That is to say, Was it the rest or the rest day which God set apart to a holy use?

The language is explicit. It was the Sabbath day, that is the rest day which was appointed to a holy use. But what day is this which is called the rest day? And what was it which caused this day to bear that name? The commandment fully answers these questions. The Lord made the heaven and the earth in six days, "and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." The rest day is so called because that it is the day on which the Creator rested. He rested on the seventh day. This seventh day is the last or seventh day of the week, because there had only six days of time elapsed when he entered on his rest. When he had rested on the seventh day, he set apart that rest day to a holy use. That is, he appointed the seventh day of each week to be observed in memory of his rest on that day. It is this appointment of six days for labor, and this setting apart of the seventh day to a holy use as the memorial of his rest from the work of creation, that gives existence to the week itself. It is not the Creator's rest that was sanctified, but his rest day. That rest day is the seventh day. That seventh day is the seventh or last day of the week, for that was certainly the day in which he rested, for there had been, prior to it, only six days of time, and these six days were the six days which he had used in the work of creation.

The two texts which record the sanctifi-

cation of the seventh day are therefore in exact agreement. One says: "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work." The other, that he "rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." The same fact is stated in both these texts. One tells us that God sanctified the seventh day because he had rested upon it; the other, that he hallowed the rest day. The two statements are therefore exactly identical. As Eld. P. teaches that the first one relates to the sanctification of the seventh day of the week, and as there is but one other text of this class, and that one, as we have seen, exactly identical in meaning with the first text, what becomes of Eld. P.'s teaching, that it is "always the case that it is the Sabbath which was sanctified; the particular day of the week not specified"?

We conclude this chapter with a statement of Eld. P.'s doctrine as thus far examined. The Sabbath was made at creation, and designed for the whole human family. And it was made by God's act of sanctifying, i. e., setting apart to a holy use, the seventh day. But that all this sacred truth may be observed he teaches that this sanctification, though it pertained to the seventh day of the week, was limited to the first seventh day of time; and as though it were admitting too much truth to acknowledge that God sanctified even one seventh day of the week, he next declares that it is *always* the Sabbath that is sanctified, the day of the week not being specified. But we have seen that these two positions, which are, first, that God sanctified only the seventh day of the first week, and second, that he never sanctified the seventh day of the week at all, are not only contradictory to each other, but are both false and absurd, and that the act of the Creator in setting apart to a holy use that day of the week on which he had rested was that he might establish a lasting memorial of his creative power.

Papal Infallibility and Mariolatry.

THE Rev. F. S. DeHass, D. D., in a letter from Rome published in a recent number of the Pittsburgh "Christian Advocate," gives the following items of interest with regard to the pope's infallibility and the worship of the Virgin:—

Several things lately have tended to weaken the faith of the people in his infallibility. First, he told them that the Virgin would not permit the Italians to take the Holy City, but they did take it, and entered the holy places in defiance of the pope; and what is remarkable, the very first shot from their artillery, when before the gates, knocked the head from the statue of St. Peter, placed there to guard the sacred portal. The superstitious, regarding this as a bad omen, threw down their arms, and gave up the contest. Again, when they were arranging for a special high mass in one of the chapels of St. Peter's, a thunderbolt struck the building, and so injured the chapel as to necessitate a suspension of the service. And at the time the pope was to announce publicly the dogma of infallibility, he had so arranged the time and the throne on which he was to sit that the sun at that particular moment would shine through a concealed window, throwing its rays on his head, thus leading the people to believe that Heaven approved the doctrine, but, lo! when the vast congregation assembled, and the hour had arrived for the annunciation, dark clouds obscured the sun, loud thunders rolled above the Vatican, the rain fell in torrents, and a vivid flash of lightning struck and shattered to pieces the very window through which the divine light was expected to stream; all of which was interpreted by the multitude as foreboding evil.

Passing through the Vatican one day, whom should I meet but the pope himself, taking his morning walk. He was dressed in scarlet from head to foot, and attended by Cardinal Antonelli, several bishops, and his body guard of Swiss soldiers. They who were near him knelt as he passed, some kissed his robe, and other acts of homage were paid him. As all who were introduced to him, had to kiss his hand, I respectfully declined that honor. He is seventy-nine years old, and appears quite feeble. Poor mortal! his infallibility can't save him from human infirmities.

I have been surprised at the amount of idolatry tolerated here. Rome is essentially a pagan city. Idolatry gross as that of Nineveh, or Greece, or Imperial Rome,

is daily practiced in her churches. Go to St. Peter's any day, and you will see hundreds and often thousands, kissing the toe of an old bronze statue of St. Peter, though some of the people say it was cast for Jupiter.

In the church of St. Augustine there is a marble statue of the Virgin and infant Saviour. The image is supposed to possess power to work miracles, and thousands of devotees may be seen crowding her chapel, kneeling before her, kissing her feet, and paying her all divine honors. She is literally covered with the offerings of her worshippers, jewels of every kind, rings, lockets, bracelets, watches, necklaces, and every conceivable gift are hung about the idol, until you can scarcely see either mother or child for the ornaments, all given as votive offerings for supposed miraculous cures effected.

There is no denying the fact that all worship in the Catholic churches of this city is made subservient to the glorification of the Virgin; that more reverence and homage is paid her than to the Father, Son, or Holy Ghost. Everything is done in the name of the Madonna, our blessed Lord being nothing but a helpless infant in her arms.

The other Sabbath I visited St. Marria in Via Lata built on the supposed spot where Paul "lived two whole years," when in Rome. No church could be more hallowed in its associations or better calculated to inspire one with devotion, than this. And yet the whole service consisted in the adoration of a wax doll, about twelve inches long, representing the child Christ. Before this toy the priests bowed and crossed themselves in a hundred ways, as though it was the Almighty himself they were worshipping.

The sale of Indulgences seems to be as common here as that of meat and flour. Over most of the church doors may be seen in large letters: "*Indulgence plenary may be obtained every day for the living or the dead.*" Also the most generous grants are made for the performance of certain duties; for instance, attending the church of Santa Croce on the second Sunday in Advent, 11,000 years of indulgence and remission of all one's sins. On many altars, you will see inscribed, "*Every mass said at this altar liberates one soul from purgatory.*" Most of the worship rendered in Rome is to secure indulgence in some vice, pardon for some sin, or to fill the coffers of the pope. Yet this is all tolerated under the shadow of St. Peter's, and all in the name of Christianity.

Sagacity of the Dog.

A GENTLEMAN of the name of McLaffin, residing in Rockingham County, N. H., a few years ago possessed a dog that was very remarkable for his sagacity. He one day told the dog to go and find a handkerchief which his child had lost in a distant field, while picking berries. The dog started off with his usual alacrity, but in the course of an hour or two he returned without the handkerchief, looking as crest-fallen as though he had been caught in a neighbor's sheepfold. The master cuffed his ears sharply and told him to go and try again, and not come back until he had found it. The dog started off again with apparent reluctance, while the master followed at a distance behind, and unperceived. The dog went toward a field where the child had picked the berries, and sat down on his haunches, held down his head, and appeared to be in a deep, brown study.

He sat in this attitude for perhaps half an hour, when he suddenly jumped up with a peculiar yell of exultation, and started for one corner of the field. Here he stopped for a moment, and then commenced trotting around the field, going about three feet from the fence for the first time, about six feet the second, and thus continued to near the middle at each succeeding circle. He went round the field about twenty times, when he jumped up into the air with a loud yell of triumph, picked up the handkerchief, and started for home.

The veracity of this narrative may be relied upon. We received it from Mr. F., a Baptist clergyman of great respectability. Now did the dog reason mathematically? Does this go to add proof that instinct is but another name for reason?—*Family Visitor.*

THE ever active and restless power of thought, if employed about what is good, will naturally and unavoidably endanger evil.

SUBMISSION.

I WOULD not have the restless will
That hurries to and fro,
Seeking for some great thing to do,
Or wondrous thing to know;
I would be guided as a child,
And led where'er I go.

I ask Thee for the daily strength,
To none that ask denied,
A mind to blend with outward life,
While keeping at thy side;
Content to fill a little space
If thou be glorified.

—Sel.

Facts about the Holy Land.

TO ME the following article was most interesting, and it strengthened my faith in the Bible. I think it will do others good. It is from a magazine, "The Holy Land," Chicago, Ill. D. M. CANRIGHT.

In making an exploration of the Holy Land, there is nothing that so interests the Christian traveler, as to observe the abounding light that the country of the Bible sheds upon the *Bible itself*. Viewed from this standpoint, Palestine is a great "Chamber of Imagery," in which every object may be used as a key to interpret Scripture. Every tree that grows there; every flower that colors hillside or plain; every bird that attunes the morning echoes; every star that glitters from heaven to suggest the glory beyond; every fountain whose water revives the thirsty traveler—everything has a voice to explain this volume, and open hidden allusions, making "dark things light, and crooked things straight." "Verily," cries aloud the enthusiastic traveler when he first realizes this great fact, "Verily the God of the Land is the God of the Book." He has preserved the Land, that our faith may be thoroughly confirmed in the Book.*

To make this matter available to the Christian student, a few of these remarkable evidences are brought forward* as witnesses upon the stand.

I. The birds of the Holy Land are tuneful witnesses to many of the statements of the biblical narrative. Still the stork "knoweth the appointed time of her coming; the eagle mounteth up in the clear, blue sky; the sparrow "chatters" upon the housetop, and is sold, "five for a farthing;" the young ravens cry aloud to God for their food; the fowls of the air that "sow not, neither reap, nor gather into barns," are fed by our Heavenly Father. Other references, under this head, might be greatly multiplied.

II. The clothing of the people in the Holy Land is still of the same fashions worn in distant times. Customs of dress, so whimsical and eccentric in our country, are as settled in the *orient* as the eternal hills—they never change. And so the *girdle* of Judah, the *sandals* of the Gibeonites, the *mantle* of Elijah, the *turban* of Daniel, the *cloak* of Paul, and the *seamless robe* of Jesus, may all be met with any day, in the streets of Jerusalem—witnesses to the marvelous accuracy of the word.

III. The climate of the Holy Land sufficiently confirms the statements of the Holy Page. When "the south wind blows," there is heat (Luke 12:55); when a cloud arises in the west, there is rain (Luke 12:54). The oriental year is still divided into seasons, by the fall of the early and the late rains; and any marked deficiency in the rainfalls of a season, is still followed by terrible droughts, accompanied by famine, disease, and death.

IV. The diseases of the Holy Land are of the same types as those that existed in scriptural days, and so bear witness to scriptural truth. Around the Sea of Galilee, fever abounds, such as prostrated the little daughter of Jairus, and the mother-in-law of Peter. At Bethany sudden and fatal diseases are experienced, like that which overcame Lazarus, whom "Jesus loved." Sunstrokes are common upon the plains, as when the son of the Shunamite woman fell under its influence. Leprosy, in its utmost loathsomeness, is as prevalent as when Moses made it a type of mortal sin, and Jesus Christ of his power to heal. Blindness is fearfully frequent. In the town of Lydda, one-third the inhabitants are blind. And the blind still sit by the wayside begging, clamoring for aid in those pitiable notes that moved the pitying heart of their Lord.

V. The domestic life of the inhabitants of Palestine, as it was so vividly depicted

by the Bible writers, has remained substantially unchanged for forty centuries, and so bears its part of Bible testimony. In the sultry hour of noon, the people still sit under "their own vine and fig tree," and sleep at night in booths upon the house tops. The bread they eat is still that "daily bread" for which Jesus taught us to pray—thin, small loaves, five making a meal, baked once a day and always eaten fresh. New wine is still kept in new bottles, and so "both are preserved." People recline at the table while eating, as they did at the Last Supper of Jesus. The sound of the grinding is still heard through the quiet night, the millstones small and always turned by women, as in the olden time. The salt used is still of that sort that easily loses its savor and cannot be salted again. The virgins at the weddings still go forth by night, with lighted lamps to meet the bridegroom. And the dead, at the funerals, are still carried without a coffin, upon an open bier, amid the death songs of the minstrels and the lamentations of the mourning women.

VI. The farmers of the Holy Land still use the tools of labor, and practice the systems of husbandry, to which so many references are made upon the Sacred Page. Traveling there, we see Cain a "tiller of the earth," and Elisha, "plowing with a yoke of oxen." Whenever the ravages of war are intermitted for a season, the ground yields with its ancient abundance. Then "the mountains drop down sweet wine," as in the poetical figures of Joel, and "the hills flow with milk." The olive-tree still "sucks its oil from the flinty rock," and the honey-bee stores up her luscious treasures in "the hollow rock."

Then the glowing words of Josephus are literally verified. Then the descriptions of Moses become again true, wherein he describes old Canaan as "a land of wheat and barley, and vines and fig-trees and pomegranates; a land of oil, olive, and honey; a land in which the inhabitants eat bread without scarceness; there is no lack of anything in it."

"The sower going forth to sow," still scatters a portion of his seed among "the thorns," and a portion upon "the rocks," and a portion "by the wayside," where the "fowls of the air come and devour it up." And still that which falls upon good ground "brings forth, some thirty, some sixty, some an hundred-fold."

VII. The geography of the Holy Land is a solemn witness that He who created the country inspired the Book. The traveler cannot fail to experience the sensation that he is standing upon "the old ways," the ways of God. All the sacred places are there, there just where they *should be*, to answer the requirements of the Holy Narrative. There is Bethlehem, you can almost fancy you see the Eastern Star pointing to it, the birth-place of Jesus. And there are Bethany, Bethel, Jericho, Jerusalem, Joppa, Shiloh, Shechem, Samaria, Nain, Nazareth, Tiberias, Capernaum, Dan, Damascus, Gibal, Sidon, Sarepta, Tyre, Acre, Cesarea, Gaza, Beersheba, Hebron. Looking more closely we find Gethsemane, where Jesus was betrayed, and Aceldama, bought with the price of that treason; Siloam and Gihon. All the memorable localities may be found, affecting our minds like well-remembered features upon the countenances of the well beloved.

The fountains are there that used to slake the thirst of prophets, priests, and kings; that of Elisha, near Jericho; and of David, near Hebron; and of Joab, at Gibeon; the wells at Bethlehem and Shechem, and many others from which the traveler rejoices to drink and be refreshed.

The mountains, stern and awful in their sublimity, stand as monuments of God's truth. *Nebo*, whence Moses gathered his last view before he went up to the heavenly hills; *Hermon*, glittering with his diadem of unmelting snows; *Carmel*, looking westward over the broad, blue sea; *Tabor*, *Gilboa*, *Ebal*, *Gerizim*, glorious summits that afforded God's prophets their best images of his grandeur and majesty; all are there, faithful to their trust, speaking witnesses to Bible truth, as they will be to the end of time.

VIII. The heavens of the Holy Land still "declare the glory of God," as when they inspired the soul of the psalmist. In that "blue, ethereal sky," "the Seven Stars and Orion" still wheel and glitter as in the times of Amos; "Arcturus and the chambers of the South," as in the times of Job. The promise of "a countless seed" to Abraham, is sublimely illustrated by a view of

that oriental sky, crowded and dotted and powdered with stars.

IX. The houses of the people in the Holy Land bear their witness to the accuracy of the ancient text. Everything about them—the "foundation upon a rock," the roof, movable as in the miracle of the paralytic man—"the guest-chamber upon the wall, as in the narrative of Elisha—the "Court"—the "lattice"—the "needle's eye," that the loaded camel cannot pass—everything illustrates the biblical account so vividly that when we enter one of those houses we almost look for the Samuel, the David, the Isaiah, the Peter, who once occupied such dwellings.

X. And even the insects of the Holy Land still bear a part as witnesses to the divine truth. The scorpion explains the parental figure of Jesus, as well as the terrible image of John. The locust in his year of visitation, still devastates the country as in the time of Joel; before them, the "land is as the garden of Eden, behind them is a desolate wilderness."

XI. Nature, who works everywhere with unvarying laws, has her story to tell upon this subject. Still her "lily of the field" is arrayed in a splendor that the glory of King Solomon could in nowise rival. Still her serpent is an emblem of wisdom, her ant of industry, her dove of innocency. Still her grain of mustard seed in her quick climate and congenial soil, becomes so great a tree that "the fowls of the air lodge in the branches of it." Still the husks, such as the prodigal son did eat, hang profusely upon the carob-tree, affording a rich food for swine; the tares grow among the wheat; the stone, easily pulverized, covers the traveler's feet with dust, as it did the feet of Jesus and his followers; earthquakes still afflict the land, sometimes, as in January, 1837, producing calamities as frightful as that in "the days of Uzziah, king of Judah;" sometimes less severe, as those of the crucifixion and resurrection of nature's Lord. But nothing less than a volume suffices for a theme like this.

XII. The seas of the Holy Land boom forth their chapter of our great story, with mighty voices. The Dead Sea lies awful in its silver basin, a tell-tale of Jehovah's anger. The Sea of Galilee is subject to sudden storms of wind such as terrified the timid fishermen. Off the coast of Joppa, the Lord still sends "great winds." Then the "mighty tempests" arise as in the flight of Jonah and the poetry of David.

XIII. The shepherd still watches his flock by night, as on the birth-night of the Son of Man. Still he goes before them; and calls them by name; and they know his voice; and they follow him; and "he maketh them to lie down in green pastures, and leadeth them beside the still waters," all as in those affecting passages which our children have by heart.

XIV. The state of society has preserved unnumbered testimonies to Bible truth. We touch only upon a few. Laborers still "sit in the market-place," waiting to be hired; and their wages are paid them at the close of each day as Moses enjoined, and as Jesus described in his beautiful parable. Merchants and traders still use the balances of deceit, wicked balances, "a bag of deceitful weights, and scanty measure," as charged against them by the prophet Micah; hatred and malice still abound as in the time of the Maccabees, when "the wolf had no fellowship with the lamb, nor the hyena with the dog, neither the rich with the poor."

XV. The very ruins into which opulent and popular cities have fallen, when we dig into them and explore them carefully, yield sure testimonies to the verity of the Bible. In their stony bosoms are the very objects needed to make our case complete; the *penny* still bearing "the image and superscription of Caesar," the *mites*, two to the farthing, such as "a certain poor widow" cast into the Temple Treasury, and "the piece of silver," such as that which Peter found in the mouth of the fish, and Judas Iscariot received as the price of treason.

XVI. And finally the trees of the Holy Land still "clap their hands," overjoyed at the privilege of coming into the witness box, when the truth of God is in peril. Upon great Lebanon the cedar rears his lofty top as in the reign of Solomon; upon the slopes of Olivet, the olive tree bends under its weight of fatness, and justifies the ancient title of the mountain; along the sea-coast the palm tree, most graceful of trees, stands, a beautiful shaft, the psalmist's best emblem of an upright man; and far and near, from Dan to Beersheba, "the fig tree, while his

branch is yet tender, sends forth his leaves," precisely as it did when the divine finger pointed it out as the subject of an inimitable moral, so many centuries ago.

And so, for volumes, this subject may be expanded. But enough has been advanced to prove that every fact, gathered in the Holy Land, is a living monitor, a sure witness, having a tongue of its own to tell God's truth with fullness, greatness, energy, and a great blaze of light. To read the Holy Bible in the Holy Land is, to the pious believer, a treat worth whole years of ordinary experience.

Items.

THE moon has always that part of her surface enlightened which is next the sun; consequently, one-half her surface is *always* enlightened; but she appears to us, at times, almost *all light*; at other times, almost *all dark*. We say she is now new, or now full. She seems to increase, then decrease, because of her position at such times; showing to us only a part of her light side, or at other times all her light side. So of Christians. We may not always judge of their standing before God; perhaps we do not see all as God sees. We must wait. If the Christian seems to wane, it may be only a seeming. If we could see all sides, we might sometimes come to more correct conclusions.

Children of wealthy parents, who never know want of food or raiment, who have all comforts and conveniences, and many luxuries at command, can never realize what oil, and self-denial, and care, their ancestors have experienced, to build up a fortune and a home; but they think it all a matter of course; and often wonder that others do not possess the same. Such children need to go through privation, poverty, and hardship, in order to remind them of what has been endured by the parents, for their sakes. So of the plan of redemption. It might perhaps have been made so as to free man from much labor and self-denial; but God would have his ransomed people appreciate the amazing price paid for their redemption. The love, the infinite love, and agony of grief and pain; the long ages of care and watchfulness, and labor, Heaven has bestowed upon man; all, man can never know; but he must have some idea of this, or he would lightly regard the work of redemption.

In this age of selfishness and self-love, it is unusual for any to esteem others more than self. Self-esteem is written upon almost every countenance. How few bow to the man of years. How few respect age. In fact, how few of the aged dare to expose themselves to the jostling of the crowd. They must have an attendant, on the walk, and in the car, lest they receive injury or insult. Almost every countenance seems to say in a greater or less degree, "Give place."

This feeling tinctures the whole fabric and frame-work of society. Humility and real, disinterested love are rare. "Cheat your friends, your enemies will not let you," is a maxim often quoted, and oftener practiced. Regard for kindred and friends is weak; death of associate and relative is taken coolly, and soon forgotten; and few have plans of good for others unmixed with self-interest. But, thank God, true love exists in Heaven, and can be awakened in human hearts. The love of God will be in all who enter Heaven. The more we have of this, the better and clearer our evidence of acceptance at the court of Heaven.

We are generally most pleased with those principles which do not carry reproof to our own hearts.

He who has many talents to improve, must be on the alert, or some will be neglected. The Christian must be a live, wide-awake man. JOS. CLARKE.

MOTIVES TO HOLINESS.—A man who has been redeemed by the blood of the Son of God should be pure. He who is an heir of life, should be holy. He who is attended by celestial beings, and who is soon—he knows not how soon—to be translated to Heaven, should be holy. Are angels my attendants? Then I should walk worthy of their companionship. Am I soon to go and dwell with angels? Then I should be pure. Are these feet soon to tread the court of Heaven? Is this tongue soon to unite with heavenly beings in praising God? Are these eyes of mine soon to look on the throne of eternal glory, and on the ascended Redeemer? Then these feet, and eyes, and lips, should be pure and holy; and I should be dead to the world and live for Heaven.

* For an exhaustive treatment of this subject, see Thomson's "Land and Book." A long residence in Bible lands, gave the venerable author the best of opportunities to make his case complete.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUG. 29, 1871.

ELD. JAMES WHITE, . . . EDITOR.
URIAH SMITH, . . . ASSISTANT.

Michigan Camp-Meeting.

THE great Michigan State Camp-meeting will be held at Charlotte, Mich., September 13-19. The ground has been improved and enlarged since last year, and is every way commodious, and truly beautiful.

Elders Andrews, Littlejohn, Waggoner, and other speakers, may be expected, which will greatly increase the interest of the meeting from last year.

There will be two large tents upon the ground in which to lodge our friends who are scattered, and are not able to get up a tent alone. All are recommended to furnish themselves with tents, if possible.

There will be a boarding and provision stand for those who come not fully provided with provisions, where food can be obtained at a reasonable price. All should bring with them a sufficient amount of bedclothing, as the committee propose to furnish only a shelter, and straw.

There were fifty neat and commodious tents on the ground last year. This was doing well. But we expect to see one hundred the present year. We recommend that all who can come on Tuesday, the 12th, do so, and have their tents up, ready to assist the camp-meeting committee in their arduous duties. This will also be more convenient for the Peninsular R. R. Company than for all to come on Wednesday.

And, remember, let every tent be up as early as Wednesday, and let no tent be taken down until Tuesday of the following week. And let all come with a mind to seek the Lord. Brethren and sisters, bring your children and neighbors with you, and be prepared to work for them, and with them, in seeking salvation.

And do not forget the wants of the cause. We expect to receive pledges on the Charlotte camp-ground for not less than three thousand dollars for the new Office building; and also as large a sum for the Health Reform Institute.

The Spirit of Slavery.

SLAVERY is for the present made illegal in this country. This result has been brought about by the force of circumstances rather than by any change of disposition on the part of those who were the former upholders of the system. Should the legal impediments in the way of that system be removed, how long before the shackles would again be riveted with tenfold firmness on the limbs of the slave? The disposition is not eradicated; the opportunity only is wanting; and that when the opportunity shall offer, the system with all its barbarities will be speedily revived, is shown by the readiness with which what is innocently called the Coolie trade, is transformed virtually into slave traffic. The following from the *Boston Journal* is the too evident testimony upon this point:—

"THE NEW SLAVE TRADE.—The dealing in coolies, which has never yet been properly exposed in all its horrors, is likely to have disastrous effect upon European and American interests in China. The atrocities on board the African slavers were not so great as those reported recently, said to have occurred on the transit from European ports in China to the western coast of South America. The demand in Peru for coolies is very great, and they are not ill-treated there, being set at work upon the simplest processes of agriculture; but the transport agents abuse them beyond measure. They are seduced into emigrating by extravagant promises, and, as they are ignorant and miserably poor, they go in swarms. Once on board ship, they are fastened under hatches, like criminals, and guarded night and day. During the long voyages the suffering becomes intolerable, and the cases of 'mutiny,' so called, which have occurred latterly, show that the misery of the transport drove even the patientest race in the world to violent measures. By the time the coolies arrive in Peru they are thoroughly brutalized, and they remain apart from the Peruvian populations, sullen, defiant, meditating outbreak.

The complaints of the Portuguese Consul General at Lima concerning the coolie influx arrived so frequently at the office of the Portuguese Governor in Macao, whence most of the coolies were shipped, that the latter has finally issued an order suspending for the present the transport. The English Minister at Lima was instructed

to approve this course of the Portuguese Government, and to hint that England considered the transportation, as it had heretofore been carried on, nothing but a disguised slave trade. The decree of the Governor Macao was hastened by the terrible accident to a coolie transporting vessel in May, when six hundred of the wretched creatures were burned to death, the captain and crew deserting them and leaving the hatches closed when it was known that the ship was on fire and could not last three hours. The English demand that the exporting of coolies be completely stopped, because such abuses as it engenders encourage a state of feeling in China which will, sooner or later, endanger the lives of foreign residents. We have the same considerations, and should be especially careful that no abuse at sea or on land can be registered against us so long as we permit the importation of Chinese labor." U. S.

Items.

LATTER-DAY SCOURGES.

ACCOUNTS just received from Persia state that a famine of unparalleled severity is now desolating that land. Thousands of people have already died of starvation, and in places where every other vestige of food has been consumed, men have been driven to eat their own offspring. "Such scenes of misery," says the account, "have never been witnessed elsewhere in modern times." A short crop the present year adds to the accumulating horrors. All the inhabitants of Faruz have been obliged to leave and seek refuge in other quarters. Selling their children failed to gain them sustenance. In Cairman the government has seized all the grain for taxes. Ten or twelve are dying there per day. At Zezd fifty per day die of starvation. At Isfahan shops are opened for selling camels', asses', dogs' and cats' flesh, and seventy or eighty die daily. The people go about trying to sell their children. At Khorassan about 18,000 men have been swept off through hunger and disease. In some parts men have begun to eat grass and vegetables like cattle in the fields, and are plagued with a foot-sore of which they die after lingering a few days.

It will be remembered that in some parts of India famine was quite severe last year. Can it be that this scourge is traveling westward, and that we are soon to hear of its ravages on the soil of Europe?

Newburyport is said to be in danger of pestilence from the number of menhaden (a species of fish) dying at the mouth of the Merrimac.

A telegram from London, dated Aug. 14, says that a dreadful calamity has visited the small island of Tagolanda, in the Malay Archipelago about fifty miles north-east of the island of Celebes. An outburst of the Volcano of Ruwang accompanied by a convulsion of the sea, and a wave forty yards in height, swept all the human beings, cattle, and horses, from the island. The number of persons who perished was four hundred and sixteen.

On Thursday of last week a great cloud of locusts was swept from the sea, falling on Plum Island, off Newburyport, Mass., literally covering the ground. They might have been raked up by bushels. This is a new experience for this section.

A GOOD MOVE AMONG THE MORMONS.

A certain Mrs. Hawkins of Utah, overcome with shame and remorse at her position as one among twenty or thirty Mrs. Hawkines, has brought an action against her husband to have him taken and held for adultery. As there is no law which recognizes polygamy, the charge will doubtless stand. Quite a sensation is created by this movement, and several of the Mormon dignitaries are said to be trembling in view of similar contingencies. Any movement will be hailed with pleasure by all who understand the evils of that ism which tends to stir up its nest of iniquity. Thousands, it is thought, will avail themselves of this method of seeking release from that degrading system.

KEEPING IT BEFORE THE PEOPLE.

The disposition to keep the Sabbath before the people is seen in the following item. A sentence is chosen for a memorial inscription in Plymouth Harbor, setting forth the practice of the Pilgrims respecting the Sabbath. This will be a continual reminder to the people, at least in that vicinity, of the early introduction of what is called the Christian or American Sabbath into this country, and tend to arouse all their feelings of patriotism in its behalf. "Straws show," &c.

"THE PILGRIM MEMORIAL. Acting upon the suggestion of Hon. R. C. Winthrop, in his ad-

dress at Plymouth last December, it has been decided to place the following inscription on the great rock on Clark's island in Plymouth Harbor, near the small burial inclosure:

"ON THE
SABBOTH DAY.
WE RESTED."
20 December,
1620.

"The revenue cutter Mahoning conveyed to the spot Wednesday, Mr. Winthrop, Hon. E. S. Tobey and others, who, after viewing the situation, selected for the place of the inscription the face of the rock looking to the sea, under the shadow of which the Pilgrims who landed there probably conducted their first devotions, sheltered from the northerly winds." U. S.

Meetings in New Hampshire.

BRO. ANDREWS being called away from Boston for a time by the New York Camp-meeting, I availed myself of the opportunity (not being able to prosecute the work on the History of the Sabbath to advantage in his absence) to fulfill some long-standing engagements with my friends in my native place, West Wilton, N. H., and vicinity.

Sabbath, Aug. 12, met with the few in New Ipswich who are trying understandingly to keep God's whole law. It is cheering to meet with those who, in these days when the masses are either indifferent to religious matters, or are openly hostile to the truths of God's word, have boldly taken their stand upon the right, and express their faith with all the assurance of knowledge. Spoke once on first-day to some from without who came in to hear.

Sabbath, Aug. 19, spoke twice to the little company of commandment-keepers in Blakeville. Some of this church are unable to go abroad to meeting, and hence highly appreciate the visits of any who come to labor with them. They all seemed to be cheered and encouraged by the meetings.

Sunday, the 20th, presented the Sabbath question to the people of Wilton. A word as to the occasion of this meeting may be necessary. The lectures of Bro. Rodman in West Wilton, last spring, excited quite a spirit of inquiry among the people on the Sabbath question; and honest inquiry will be satisfied with nothing short of the truth, if the truth is to be had. With the probable object of quieting the spirit of investigation, a discourse was preached against the Sabbath, which was not altogether satisfactory to those who had acquainted themselves somewhat with the reasons upon which the sabbatic institution rests. This, therefore, tended to increase, rather than allay, the excitement; and this was still further increased by the position taken, under the pressure of argument, by some of the most prominent members of the Baptist church. Failing to find any scriptural sanction for the first day of the week, they placed it upon a basis of expediency rather than upon any divine command, and so were driven by the inexorable law of sequence to acknowledge that hunting and fishing were recreations not particularly sinful upon that day. This was rather loose and strange ground for many who had always heretofore been taught that any infraction of Sunday sacredness was a crime committed direct against the requirements of Heaven.

Under these circumstances, I was requested by some who were interested, to speak upon the subject; and ascertaining that the Unitarian house in Wilton Center could be had for the purpose, an appointment for the 20th at 1 P. M. was sent in and announced the Sunday previous. On the day in question, the Baptists very kindly arranged their exercises so that their members could have an opportunity of listening to the Sabbath discourse in the afternoon. Both the Unitarian and Baptist congregations were therefore present, to the number, as was estimated, of four hundred or more. In the Unitarian house a discourse was given in the forenoon in behalf of the first day of the week, so that both theories were brought side by side before the people. Two Unitarian ministers, and the Baptist minister, were present in the afternoon.

Those who are acquainted with the Sabbath question understand the difficulty of bringing out all of even the more essential points of the evidence in one discourse. I presented all that I was able in an hour and a half, endeavoring to make some strong points in the following line of argument: 1. That the Sabbath is confined to a definite day, not merely to a seventh

part of the time; as is proved by the wording of the fourth commandment, and the setting apart of the day in Eden. 2. That the Sabbath was instituted before the fall. 3. That a law was there given for its observance. 4. That it is the great memorial which God has given us of himself. 5. That it was a moral law, like the others amid which it was placed. 6. That since the crucifixion of Christ, one of three things is true; namely, that the Sabbath has been changed, or it has been abolished, or the original institution still exists. 7. That the grounds on which a change is claimed are wholly assumed and fallacious. 8. That the disciples did not meet on the day of Christ's resurrection to celebrate that event, for they did not believe it had taken place. 9. That the apostles made the first day a secular day, as is proved by Acts 20:7, and onward, and 1 Cor. 16:2. 10. That the Sabbath has not been abolished; for all that was abolished was the typical and ceremonial law; as is proved by Col. 2:14-16. 11. That those who apply Col. 2:14-16 to the weekly Sabbath, should banish even the semblance of such an institution from their religious system, and never contend for it on the ground of expediency; for what the apostle Paul declares to be against us, no believer in Paul can consistently claim to be either a moral or physical necessity. 12. That the original institution still exists; for the law as a whole has come into this dispensation unrepealed and unchanged; as is proved by Matt. 5:17-20, and Rom. 3:31, and the apostles made the Sabbath the day of weekly religious worship even when laboring exclusively for the Gentiles; as is proved by Acts 13:42, 44; and there is in this dispensation a day set apart to divine uses, as the Lord's day, Rev. 1:10, which can be none other than that Sabbath day of which our Saviour declared himself to be the Lord. Mark 2:28. 13. That our best course is to obey God's requirements just as he has given them, even though it subject us to some inconvenience, lest in the coming day when we are required to answer for our conduct here, it be found that we have made void the commandments of God by the traditions of men.

At 5 P. M. of the same day, I spoke, by request of the Baptist minister, at the County Farm, to a congregation of about two hundred.

Immediate results could hardly be expected from one or two discourses. I have, however, the satisfaction of thinking that by means of this meeting many have heard some of the evidences in favor of the Sabbath, who would probably never have taken the trouble to listen to any one with whom they had never had an acquaintance, and in whom they had never felt an interest. That impressions may have been made by the remarks upon some minds, which will prove lasting and prepare the way for further truth, is a matter of hope, and a subject of prayer.

As the New England Camp-meeting commences at Amherst in a few days, I design to attend that meeting, and shortly after to return to Michigan. U. S.

"He Spake as a Dragon."

VARIOUS ideas have been entertained about the manner in which the two-horned beast will speak as a dragon. Perhaps the following may be worthy of consideration.

The speaking refers to the enactment of laws. The voice of a government is heard through its laws. The dragon is a symbol of Pagan Rome. Every beast introduced in prophecy is a symbol of a government, including its rulers, subjects, territory, and laws. Therefore the two-horned beast is also a symbol of a government, not the ecclesiastical part of papacy, as some would have it. No other government but that of the United States of America will answer to its description. Now we inquire: What law, contrary to God's law, has been enacted, both by Pagan Rome and by the United States? Ans. *The Sunday law.*

"Let all judges and town people, and the occupation of all trades, rest on the venerable day of the sun," &c. *Constantine the Great, A. D. 321.*

"There shall be no shooting, hunting, fishing, &c., on the first day of the week, called Sunday. . . . Neither shall there be any servile labor or work on that day, except works of necessity and charity." *Law of the State of New York.*

Other States have enacted laws of the same kind. God's word commands us to keep holy the seventh day, or Saturday. Ex. 20:8-11; Matt. 5:17-19. By exalting another day in its place, the Sabbath of the Lord is set aside and brought into disrepute. This work was commenced by the dragon. The seven-headed and

ten-horned beast established the same in the fallen church. The two-horned beast speaks like the dragon, and will make an image to the beast, thus following in the track of its predecessors. This work is now being developed. And the time may not be far distant, when church and State will unite to enforce the observance of their rival Sabbath.

It may also be worthy of notice, that on the continent of Europe, the Sunday is not observed as a Sabbath, but merely as a day of meeting and amusement. Professed Christians, throughout Germany, Denmark, Norway, and Sweden, work and trade on Sunday as well as on any other day. Here and there a store may be closed while service lasts; but Sunday is generally considered a good trading day. Mechanics work. Farmers plough, sow, or harvest their grain. And it is difficult for an individual, who wishes to observe Sunday, to get employment. They do not leave the earth to rest on Sunday. It remains for this government, in the last days, to manifest such strong zeal in the Sunday cause.

JOHN MATTESON.

"Be of Good Courage."

THIS is an exhortation frequently found in the Bible. When Moses sent the spies on the dangerous work of spying out the land of the enemy, he said to them, "Be ye of good courage." Num. 13:20. When Moses was about to be taken away from the people, he exhorted them to "be strong and of a good courage." Deut. 31:6. Then he called Joshua who was now to become the leader of Israel, and admonished him to "be strong and of a good courage." Deut. 31:7. After Moses was dead, the Lord appeared to Joshua, and said, "Only be thou strong and very courageous." Josh. 1:7. And again: "Be strong and of a good courage." Verse 6. When Joshua was about to die, he said to the people, "Be ye therefore very courageous." Josh. 23:6. David, in his last advice to Solomon, says, "Be strong, and of good courage; dread not, nor be dismayed." 1 Chron. 22:13. So the psalmist exhorts all the saints to "be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." Ps. 31:24. In similar language Paul exhorts his brethren to "be strong in the Lord, and in the power of his might." Eph. 6:10. To Timothy he writes, "My son, be strong in the grace that is in Christ Jesus." 2 Tim. 2:1.

All this shows that God does not want his people to be discouraged and cast down; but to hold up their heads and hope in him. He is almighty and can easily impart strength when needed. What is weaker than a discouraged man? God's servants should never yield to this feeling, but rely on God and thus honor him.

D. M. CANRIGHT.

Reforms.

REFORMS of all kind are attended with care and perplexity. But few have the courage to bear up under the opposing influences incident to such undertakings. Popularity and the speech of people deter many noble minds from yielding to the convictions of their better judgment, and standing for the right. Hence, the few have to lead out in all these revolutions, and perhaps for years toil on alone, and may be fall with little accomplished; but from these small beginnings some new ideas may be dropped, as seeds, to germinate in other fertile minds, and these seeds sown by the former investigators are grappled by the second, to be brought to a higher degree of perfection, and placed upon a firmer basis.

Reform presupposes the existence of errors which make such reform necessary. Thus in the great Reformation in the days of Luther, the prevailing system of Christianity became so corrupt that that holy man saw the need of a complete change and a higher standard of morality. To accomplish this, he devoted the energies of his whole mind and strength; and Christianity to-day is enjoying the comforts secured by that man of God.

Refined civilization has introduced many ideas which cause a wide departure from the plain, natural habits of life. The introduction of these has brought about changes which are very detrimental to health, and have become a prominent cause of much of the mortality of the human race. Thousands die, who ought to, and might, be alive to-day had these causes been corrected.

Sickness among families, in neighborhoods, &c., may always be traced to a cause which, if sought out and corrected, soon puts an end to physical disturbances. This cause may exist in ill-ventilated houses, improper food, insufficient clothing, foul emanations from piggeries, and in a large majority of cases it arises from out-houses in the form of sulphureted hydrogen, one of the most deadly gases. These houses should have careful attention, or should give place to the more modern invention, called earth closets.

How many there are who have sore eyes, sore throats, &c., because they occupy close bedrooms whose only window is frequently darkened by green window curtains, upon which may be seen streaks as from water running over their surfaces. The carbon exhaled during the night causes the arsenic of the green to decompose, hence the streaks. This being re-inhaled, headaches, nose-bleeds, diseases of the eyes, throat, &c.,

are the sure results. The light and air being excluded, a fungus growth of mold, and other parasites, conspire to make it one of the most unhealthy places about the premises.

Then, again, the alvine discharges left in open vessels emit deadly odors which no constitution can long withstand. In these small sleeping apartments may be frequently found in addition to the parents, from one to six children. The poisoned air thus breathed over and over, causes epidemics which carry off these children one after another, until all are either dead or made invalids for life. Water which has stood for some time in the house should not be used for drink or culinary purposes, as it is one of the greatest agents to absorb impurities of the house and atmosphere.

Add to these causes, late suppers, pastries, candies, heated rooms, and little exercise, and death has but little else to do than to use the weapons thus readily furnished him in almost every household.

Fashion in dress, fashion in eating and drinking, both in season and out of season, with evil habits of every kind, have all told wonderfully upon the human race. Through these influences, disease and premature decay and decrepitude are seen everywhere. Cripples may be counted by millions, of every form and grade, many of whom have been so from birth, because of the errors of their parents, while others were made so by using drugs of various kinds.

At this time there is surely need of reform in these matters, and here steps forward another grand movement designed to benefit the human family at large. This movement is known to the public under the title of health reform. This reform proposes to reach the people where they are. It appeals at once to their reason, to their candor and sound judgment. It neither abuses any, nor deprives them of their rights or privileges, but instead, seeks to elevate them, and to unloose the shackles of habits by which popular society has enslaved them.

Health reform with its benign influence is presented to the people as a protection against the physical errors of fashionable life. It takes by the hand many who have admired the goddess of fashion and bowed at her shrine all their lives, and leads them to respect the laws which nature's God has established for their well-being. Health and vigor then begin to chase away the gloom; and sunshine, animation, and life, soon take their places.

J. H. GINLEY, M. D.

Health Institute, Battle Creek.

Hell and Hell-fire.

"And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched."

IN order then to bring the subject at once before the reader's mind, we unhesitatingly declare that the text quoted does not prove eternal suffering, and that there is not a single passage in the whole Bible, which, when fairly construed, can be made to do so.

The candid reader will admit at once that the Scriptures must agree with themselves, and that one part must not contradict another. And yet if the doctrine of endless misery is true, and is taught in the text above referred to, then many plain passages are made unintelligible and contradictory. For example, we might cite such passages as the following: "Yet a little while, and the wicked shall not be"—"the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away"—"the transgressors shall be destroyed together; the end of the wicked shall be cut off." Ps. 37:10, 20, 38. The ungodly are "like the chaff which the wind driveth away." Ps. 1:4. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire." Matt. 3:12. "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be as stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 1:4.

These texts, and many more that might be quoted of the same import, positively teach the utter and complete destruction of the wicked. There is not the slightest hint given in any one of them, nor can even an inference be drawn, that those who thus perish, consume, are destroyed, burnt up, &c., are to live forever in unutterable torment. These terms, made use of by the sacred writers, all express plainly an end of existence; and if we find anything in the Scriptures which is not so plainly and clearly expressed, which modern theology has pressed into its service in order to teach the horrid doctrine of an endless hell, we must bring such texts into the light of the plain and obvious ones, and then no difficulty will be experienced.

In Mark 9:43, 44, quoted above, we do not find the doctrine of endless misery taught, but rather the reverse. The Saviour was teaching his disciples that whatever peculiar or besetting sin it was which ensnared them, and was likely to work their ruin, it was to be cut off in order to save them. We frequently see this principle carried out in the practice of surgery. How often does it happen that individuals are deprived of some diseased member, in order to

save the whole body. Perhaps mortification has set in, and the surgeon announces the fact that unless amputation is immediately performed, the person's life is in jeopardy.

The idea which runs through the whole passage is very plainly expressed in Matt. 5:30: "If thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell." The idea is that of perishing. It is better for one member of the body to perish, than for the whole body, as it inevitably must, if cast into hell.

The word rendered *hell* in the common version, is translated from *Gehenna* the Grecian mode of spelling the Hebrew words which are translated "the valley of Hinnom." In this valley the children of Israel formerly sacrificed their children unto Moloch, and committed abominations in the sight of the Lord. King Josiah, however, caused it to be polluted, by casting into it all kinds of filth, the carcasses of beasts, and the unburied bodies of executed criminals. Continual fires were kept in order to consume these, and what the fires did not destroy, the worms fed upon. Hence the origin of the expression—"Where their worm dieth not, and the fire is not quenched." It is probable that the Jews associated the idea of future punishment with this horrid place. That the reader may have a full view of what the Scriptures say about this valley, we copy the following arrangement of texts, from *Bible vs. Tradition*—

The locality of *Gehenna* is recorded in Josh. 15:8: "And the border [of the lot of Judah] went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem; and the border went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of the giants northward."

Josh. 18:16. The lot of Benjamin. "The border came down to the end of the mountain that lieth before the valley of the son of Hinnom, and which is in the valley of the giants on the north, and descended to the valley of Hinnom to the side of Jebusi on the south, and descended to En-rogel." Jer. 19:2.

Pollution of *Gehenna*. 1 Kings 11:7: "Then did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Moloch, the abomination of the children of Ammon." 2 Chron. 28:3: Ahaz "burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel." 2 Chron. 33:6: Manasseh "caused his children to pass through the fire in the valley of the son of Hinnom; also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the Lord, to provoke him to anger."

The desecration of *Gehenna*. 2 Kings 23:10: And Josiah "defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Moloch." That *Gehenna* was afterwards made a receptacle for filth we gather from the Rabbins. We likewise read of the desecration of the brook Kidron, that ran through the valley of Hinnom.

Gehenna was a place of punishment by burning. Lev. 20:14, "If a man take a wife and her mother, it is wickedness; they shall be burnt with fire, both he and they; that there be no wickedness among you." In the 2d to the 6th verse, the people of the land were to destroy the worshippers of Moloch, which was probably done in *Gehenna*, where the image was placed. Lev. 20:9. The daughter of any priest that profaned herself was to be burned with fire.

Jer. 7:30-33: "The children of Judah have done evil in my sight, saith the Lord. . . . They have built the high places of Topheth which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire. . . . Therefore, behold the days come, saith the Lord, that it shall no more be called Topheth, nor the valley of the son of Hinnom, but the valley of SLAUGHTER; for they shall bury in Topheth till there be no place. And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away."

Let the reader here read, also, the following passages: Jer. 19:1-13; 32:35; 48:8; Isa. 30:30-33.

In *Gehenna* the army of Sennacherib was destroyed. 2 Kings 19:35.

Joel 3:2: "I will also gather all nations and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel whom they have scattered among the nations, and parted my land."

Eze. 38 and 39, and Rev. 17:16, relate to destructions apparently to occur in other places.

From histories and prophecies we perceive that *Gehenna* has been, and is to be, a place of punishment; and as it has been, so it may be again, a place of punishment by fire; but it is not a place where the wicked are now being punished, nor will it ever be a place where the wicked shall be kept alive in perpetual torments. God renamed the place *The Valley of Slaughter*. To affirm that the wicked are to be kept

alive there forever, is to charge God with naming the place inappropriately!

In the New Testament the word *Gehenna* occurs twelve times. Eleven times it is found in the Gospels, and once in James 3:6. In every place it was spoken to the Jews who understood its meaning. But in none of these passages will the reader find on examination, any expression which indicates that the wicked will be kept alive in torments.

But some think they find this doctrine taught in the phrase, "The fire that never shall be quenched; where their worm dieth not, and their fire is not quenched." But this is only a reference to the same thing that is expressed in the previous word—*Gehenna*. There continual fires were kept—fires not quenched, or extinguished. The prophet Isaiah asks: "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" Evidently no one without being devoured. As the fires of *Gehenna* consumed the bodies cast into them, so the "everlasting fire" and "the lake of fire," into which the wicked are to be cast, will consume or burn them up. The fire will be inextinguishable, or will not cease burning, till all the filth is consumed, and God's kingdom and earth is cleansed from the polluting touch of sin and sinners. But it is absurd to say, that, because the fire is said to be unquenchable, therefore that which is cast into it cannot be consumed or burnt up. And yet this is the argument of those who quote this passage to support their doctrine.

In connection with this subject, we may quote the texts where it is claimed that hell-fire is clearly taught as the destiny of the wicked. This we shall not deny—only this that the wicked will be capable of existing forever in that fire. Matt. 13:49, 50: "So shall it be at the end of the world [age]; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth." This furnace of fire may be understood as the same as the *Gehenna* of fire before mentioned. But we discover no allusion to unending life in this furnace. The "weeping and gnashing of teeth," is often referred to as proof of this; but it only shows this, that "the weeping and gnashing of teeth" will be prior to rather than after the execution of the sentence. Matt. 25:41: "Depart from me, ye cursed, into everlasting fire." It is the fire of the age—the punishment or condemnation of that age. This does not prove at all that those who are consigned to it will live in endless torment. Again in Rev. 19:20; 20:10, 15; 21:8, we find a lake of fire mentioned, into which the beast and false prophet, the devil, death and hell (*hades*), and all wicked characters are finally cast. And though it is said of the devil that "he shall be tormented day and night until the ages of the ages," yet we know that it is positively revealed that even he shall be destroyed. Heb. 2:14. And besides, this very lake of fire is called "THE SECOND DEATH." There is not one word about those parties doomed to this punishment living without any possibility of dying; but the very name which is given by the Holy Spirit to this lake of fire, designates the office which it is to perform; viz., to put an end to the lives of those who are consigned to it.

There is nothing more clearly stated in the Bible than that the wicked will be destroyed, come to an end, or cease to exist. The passages are too numerous to quote. There are more than two hundred plain declarations "that the wicked will be destroyed without remedy, body and soul, root and branch, all of them will become as nothing, they will have no existence." And whether this destruction is attributed to fire, or sword, or famine, or pestilence, it matters not. Any one of these agents can produce this result, if it be so ordered.

All the false reasoning and perversion of Scriptures by those who advocate eternal torment, arises from a belief in the immortality of the soul. This is the rotten foundation upon which is built the great temple of error. The soul being believed to be immortal, and as being capable of living after the death of the body, either in happiness or misery, it necessarily followed that new meanings had to be given to common words, in order to fit the doctrine. Hence, death in the Bible, when referring to the future state, means life; to perish or to be destroyed, means consciousness in misery; life means happiness, &c. So "the worm that dieth not," is the gnawings of a guilty conscience, which will torment those who are doomed to suffer the pains of an endless fire, without the possibility of a release by death. But let a person accept the Bible doctrine of the mortality of man, his unconsciousness in death, and no future life for the dead, without a resurrection, and then no difficulty will be experienced with such texts as the one we have been considering. All will become plain, reasonable, and harmonious. Jehovah will then appear in his true character, as a Being of love, mercy, and justice, and not as a monster, worse than Moloch, delighting in the eternal misery of the creatures he has made; and the Bible, the transcript of his mind, as revealed to man, will no longer appear contradictory, but become radiant with new beauties, heretofore obscured by the mists of error.—*Sel.*

As I live, saith the Lord, the whole earth shall be filled with my glory.

THE PENITENT'S PLEA.

Thy throne, O God, would spotless be,
Should I be cast away from thee,
Unworthy thy rich, sovereign grace,
Unworthy in thy courts a place.

Forsake me not, my Lord, I pray,
Nor leave me in sin's dangerous way;
When strong temptations fierce assail,
Without thy help, who can prevail?

On One that's mighty, help is laid,
The debt I owe, my Surety's paid.
O God, on thine Anointed look,
And keep my name in thine own book.

Through Him who died that I might live,
Canst thou, O Lord, my sins forgive?
In thine own strength help me to rise,
And grant me favor in thine eyes.

I cannot trust myself to stand;
I fall, shouldst thou withdraw thy hand.
Our strength is weakness; who can know,
If left by thee, their depth of woe?

I tremble, Lord, in view of this,
Lest I the path of life should miss;
Lest I be worsted in the fight,
And prove a rebel in thy sight.

My dearest Lord, oh! can it be
That I shall e'er depart from thee?
Shall e'er that fatal line have crossed,
Beyond which God has said we're lost?

Once more thy promise, Lord, I plead,
To help in every time of need,
To overcome each darling sin,
That I at last the prize may win.

REBEKAH SMITH.

West Wilton, N. H.

The Law of Christ—What Is It?

THE phrase, "law of Christ," occurs but once in the Bible. "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6: 2. Those who claim that the law of God is abolished, undertake to make great capital out of this, and have a great deal to say about the law of Christ, asserting that it includes all the law there is in the New Testament, by which Christians are to be governed. It is well for us, then, to inquire what this law of Christ is. Turning back to John 13: 34, we find when this law was given, and how much it includes, and just what it is. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." This is expressly declared to be a new commandment, and it is, indeed the enunciation of a new principle of action not previously taught. Before this they were required to love their neighbors as themselves. Lev. 19: 18. But now Christ says, "Love one another as I have loved you." How did Christ love them? He loved them better than himself, for he laid down his life for them. Now, says Christ, from this time forward do you go forth and love one another like that. This we understand to be the new law of Christ. It does not indeed supersede the old law; but it is a higher motive of action by which we are to be governed. This commandment Christ repeats again in John 15: 12, 17: "This is my commandment, That ye love one another as I have loved you. These things I command you, That ye love one another." That this is what Paul calls the law of Christ in Gal. 6: 2, is manifest by the application he makes of it. "Bear ye one another's burdens, and so fulfill the law of Christ;" that is, by bearing the burdens of our brethren we shall fulfill this law of Christ. By this we show that we do love our brethren as Christ loved us. John, in his epistle, makes frequent reference to this commandment of Christ. "For this is the message [margin, commandment] that ye heard from the beginning, that we should love one another." 1 John 3: 11. In verse 16, he explains this scripture thus: "We ought to lay down our lives for the brethren." That is just what Christ did. Again in verse 23, he says, "And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. In chapter 4: 21, he refers to it again thus: "And this commandment have we from him, That he who loveth God love his brother also." These quotations are sufficient to show what the new law of Christ is. It is this, and nothing more.

D. M. CANRIGHT.

Leon, Iowa, Aug. 7.

I HAVE heard some persons, when leaving a place of worship, admiring the minister, and exclaiming, "What splendid language! what beautiful metaphors! what original illustrations!" May they rather say, after hearing me, "What sinners, we are! what a glorious Christ we have! what a blessed salvation!"—Rowland Hill.

Is the World getting Better?

A FEW believe that wickedness increases; many the opposite. If righteousness is increasing, drunkenness will decrease. "Figures won't lie," and we can furnish a few. Boston is called the "Modern Athens," its moral status is as good, if not better than any place of its size in the world, we think.

Rev. Wm. B. Wright, of Boston, in a recent discourse brought forward the following statements and figures. From a report of his discourse in the Boston Herald, we make this extract: "The Chief of Police of Boston reports that there were 400,000 arrests in seventeen years, 275,000 of which were for drunkenness, besides 28,000 who were assisted home intoxicated. It was a notorious and undeniable fact that there was a steady and fearful increase of drunkenness, in proportion to the increase of population. In 1856 the number of arrests for this offense was 6780; in 1870, 18,678—an increase in fourteen years of 175 per cent, while the increase of population was but 53 per cent, and this increase was in the time when stringent laws were upon the statute books, and an effort made to enforce them."

F. A. BUZZELL.

"Fear not, Little Flock ;

For it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the Heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." Luke 12: 32-34. Precious promise given to those who fear the Lord, and who give themselves, with all that they have, into the hands of the Lord! With filial confidence they can trust in the Lord, and lean upon his mighty arm, which alone can bring salvation. Fear not to trust in the Lord. Be not afraid of making large investments in his cause. Be not afraid to risk property, honor, strength, or even life, in his service. Fear not the ridicule or slander of men. Fear not their reproach, hatred, or persecution. Be not of a doubtful mind. The Lord cares for the birds and the flowers. How much more he will care for you. Holy angels will encamp about you. They will be a refuge in every danger. Cling to the dear Redeemer, then he will give you the kingdom, in spite of an angry adversary, and a persecuting world. Though you are nothing but a small, weak worm, your Saviour is mighty. He lives. He "will never leave thee, nor forsake thee." How often he has sustained you in trials, and preserved you through the hours of temptation and darkness! He offers to you his strong arm. Take it, and say with Jacob, "I will not let thee go, except thou bless me;" Gen. 32: 26; and with David, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me." Ps. 23.

But if you would have a treasure in Heaven, your heart must not cling to earthly treasures. Let not your bags wax old. Do not heap up riches to devour your flesh as fire in the day of the Lord. Indulge not in luxury and feasting, forgetting the poor and fatherless. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give in your bosom." Brethren, give good measure to the needy. "For with the same measure that ye mete withal, it shall be measured to you again." Luke 6. Give not simply what you can spare just as well as not. But deny self. Sell a little and bestow it here or there, where it is needed, in the name of Jesus; then God shall reward you. Continue to do so until you have transferred all your property to Heaven. Then you will go there too.

How fast must this be done? The Lord will direct by his Spirit. For every sacrifice made in his cause, you add to your treasure in Heaven. There a crown of glory, bright as the sun, and garments white as snow, are waiting for you. There may you shine and rejoice with the heavenly host.

But if you are stingy, and selfish, and afraid to lend to the Lord, who has given you life and all the blessings you enjoy, then this will all stand against your account in the great day. Your soul clings to your earthly treasures, and you will perish with them. James 5: 3.

J. MATTESSON.

AFFECTION.—We sometimes meet with men who seem to think that any indulgence of the affectionate feeling is weakness. They will return from a journey and greet their

families with a distant dignity, and move among their children with the cold and lofty splendor of an iceberg, surrounded with its broken fragments. There is hardly a more unnatural sight on earth than one of these families without a heart. A father might far better extinguish his boy's eyes than to take away his heart. Who that has experienced the joys of friendship and values sympathy and affection, would not rather lose all that is beautiful in nature's scenery than be robbed of the hidden treasure of his heart? Who would not rather follow his child to the grave than to entomb his parental affection? Cherish, then, your heart's best affections for home. Indulge in the warm and gushing emotion of fraternal love. Think it not a weariness. Teach your children to love the rose, and the robin; to love their parents, their God. Let it be the studied object of their domestic culture to give them warm hearts, ardent affections. Bind your whole family together by these strong cords. You cannot make them too strong.

"The Law and the Testimony."

SOME person, desirous no doubt that we should be enlightened on the absurdities of our faith, sent us the Crisis containing remarks of the editor about tent-meetings in California. Those remarks were read in my hearing, followed by an article from the same paper on spiritualism. As the first was read, I felt annoyed at the misrepresentation of the views of S. D. Adventists, but by the time the second was finished my annoyance was almost lost in observing the discord between the two articles. The spirit of the first was clearly enmity to the law of God, but the second arraigned spiritualists before that law. He quotes Isaiah 8: 19, 20: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Truth is said to be harmonious, but here was the Crisis trying to cast contempt on S. D. Adventists, because they believe the law binding on all men now; and then, in the same issue, arraigning a class of people before that law. Has n't the Crisis made a mistake in bringing Isaiah 8: 19, 20, over into the Christian dispensation? or did not the author of the prophecy foresee that the law would not be binding away down here? were we to insist on trying the Crisis by this detector, we should be in danger of deciding that "there is no light in them."

And why should we not use this rule, if it is of force against spiritualists? We, who claim to be Christians, ought not, certainly to complain of being tested by it unless it can be shown that they are Jews and we are not. But the Crisis retains the testimony of the New Testament. Well, we are glad they have not gone so far yet as the class whom they arraign; but we would say to them, "Be watchful, and strengthen the things which remain, for I have not found thy works perfect before God." For how can the carpenter's saw answer in the place of the square, or the measuring line? And we do not know that it would be amiss to add, "What God hath joined together, let no man put asunder." And has he not here joined the law and the testimony? We are glad to meet you over this prophetic test, designed, as it no doubt is, for this time, and in view of the fact that you, with us, believe that Satan is working "with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send [has sent] them strong delusion, that they should believe a lie." 2 Thess. 2: 9-11. And also that you should agree with us that we should test them by the law and the testimony. May we ask you to suffer a word of exhortation? It seems that receiving "the love of the truth" is a safe-guard against this "delusion." We should then hold ourselves in a position where we desire only to know that God speaks, and be ready to obey. This, brethren, is no child's play that has fallen to the lot of Christians of the last generation. It will be a close work. It is even "the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. 3: 10. We shall need to live "by every word that proceedeth out of the mouth of God." And if he tells us that, "when they shall say unto you [us], Seek unto them that have familiar spirits," &c., we should test them by the law and the testimony, be assured it is because the law is in force. And if he tells us in the same connection, to "bind up the testimony, seal the law among my disciples;

it is because some one has been doing violence to the testimony, and taken the seal from the law. And if, also, in the same connection, it is said, "Behold I, and the children whom the Lord hath given me, are for signs and for wonders in Israel from the Lord of hosts," does this not indicate that there will be a very peculiar people developed by this binding up of the testimony and sealing the law, not among Jews, but disciples? And if it is also true that one class is now counseling us to seek unto familiar spirits, &c., another obeying the injunction to "bind up the testimony, seal the law," and others are opposing this work, have we not reached the very time indicated by this prophecy, and can we not see the part we are acting in this drama? Particularly when we remember that the wrath of the dragon is to be especially manifested against the "remnant which keep the commandments of God, and have the testimony of Jesus Christ," and we are told in Rev. 19: 10, that "the testimony of Jesus is the spirit of prophecy." As children of God, brethren of the same family, with one common interest, and a common foe to meet; how can we afford to lose sight of a single truth of God's word, or spurn one help which he offers, or to inveigh one against another. We should ever remember that the day that cometh will try the works of those who build of wood, hay, and stubble, and the great Refiner will know the true metal. Suffer me then to refer you to the admonition and counsel of one in another day, who said: "Ye men of Israel, take heed to yourselves what you intend to do touching these men. . . . And now I say unto you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught; but if it be of God ye cannot overthrow it, lest, haply, ye be found even to fight against God." Acts 5: 35, 38, 39. But I do not feel to leave you here. My heart yearns over the people of God, in and out of every denomination; as I realize that Satan is indeed working "with all power, and signs, and lying wonders." Oh! how anxious should we be to "ask for the old paths," and "earnestly contend for the faith which was once delivered unto the saints;" to get our feet planted on the rock, and to know which way the Lord is leading. With what breathless anxiety should we listen to hear the word of command, and how joyfully should we fall into line of battle. Oh! how can we—how dare we—fight in our own ranks? This has ever been the stratagem of Satan. We are told that when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And has he not come in like a flood? If so, where is the standard, and who will rally?

N. G. SANDERS.

"Tell us Plainly."

A SKEPTIC remarked, not long since, that "Jesus himself never told us that he was the Saviour." Said he, "We have to take the testimony of others for it." Such remarks denote a very limited knowledge of the Scriptures. No one at all conversant with the language of Christ, can fail to understand that he acknowledged himself to be the Saviour of the world. On the night of his betrayal, when they led him away to Caiaphas the high priest, where all the chief priests, the scribes, and the elders, were assembled, the high priest said unto him, "Art thou the Christ, the Son of the Blessed?" And Jesus said, I am; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Mark 14: 61, 62. He declared himself to be the Messiah (the Saviour.—Web), John 4: 25, 26, to be the Son of God, John 9: 37; 10: 36, and in Luke 19: 10, he tells us that he was come "to seek and to save that which was lost." If he came to save, how can he be otherwise than a Saviour?

The unbelieving Jews said to Jesus, "If thou be the Christ tell us plainly. Jesus answered them, I told you, and ye believed not." What plainer evidence do we need than these testimonies, combined with the miracles which he performed, to prove the divine origin and mission of Jesus Christ? But the skeptics of our day, like the unbelieving Jews, will not be convinced. They prefer darkness rather than light.

Jesus endured a life of toil and suffering, and shed his precious blood to redeem a sinful, fallen race, and restore them to favor with God. But many deny him and spurn the Holy One of Israel. The love of God dwells not in their hearts. Says

Jesus in mournful pathos, "Ye will not come to me, that ye might have life." John 5:40.

We need not hesitate to accept the Scripture testimonies in reference to Christ's mission upon the earth, for he bears witness himself to their truthfulness in John 5:39, where he admonishes us, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." Instead of filling the mind with doubts and cavil, let us strive to be more like the noble Bereans who searched the Scriptures daily to see whether those things were so; and may we learn to be "not faithless, but believing."

MARY E. GUILFORD.

Castalia, Ohio.

Who Will Stand the Test?

WE often hear fears expressed by brethren and sisters that they shall not be able to resist all the temptations that await them in the future and be overcomers when the great trial and final test shall be brought to bear upon them.

There are other persons who have been convinced of the truth and convicted of their duty to obey, but have suffered darkness to some degree to come upon them because they refused to walk in the light, who seem to have but little, if any, such fear.

They say they intend to wait and see if this nation ever takes the position which teachers of present truth say it will take, and that, if it does, and they see that the image beast is formed, and obedience to his authority is required, and the Sabbath question becomes the great and final test, they shall then decide in favor of the truth and go with the people of God. Let us illustrate these two cases in the following manner:—

Suppose two young men enter school to engage for the first time in the study of arithmetic. One enters the primary class, and patiently and faithfully studies the introductory rules. And while he makes sure and thorough progress, it appears to him that he advances very slowly, and he often says, I find all I can understand and comprehend here in these problems in the first part of the book, I fear that when I get over to the very hard problems of the last part of the book, I shall not be able to understand them or make any progress whatever. The other thinks the introductory rules are of too little importance for him to spend his time in their study, and concludes to wait till the class advances to the most difficult rules of the latter part, thinking that they are all he needs to learn, and that he will then join the class and be fully able in a short time to master them, thus expecting to get a knowledge of arithmetic, and gain as great advantages therefrom, as he who has studied long and hard in learning the rules of the whole book. The one works his way along, and in due time arrives at the place where the other thinks he might better commence, and having faithfully conquered and overcome the former rules, he is now fully prepared to understand the latter, and he finds that he is now just as capable of solving and comprehending the problems here, as he was where he first commenced. The other undertakes to join his comrade and finds himself entirely puzzled. That which one can readily understand is all perfect darkness to the other. The one passes on and receives a just reward—the other gives up in discouragement.

Thus, brethren and sisters, will it be with us. If we overcome daily, and patiently and faithfully learn the lessons of the present, and gain an experience with the people of God, and become acquainted with the wiles of Satan, continually walking in the light as it shines upon our pathway, we shall be just as well prepared to overcome in the greater trials of the future, as we are now to overcome those of the present. Let us remember that it depends on our faithfulness from day to day till the victory is finally gained. But he who rejects present light, and neglects to learn the lessons which God assigns him now, will not be likely to understand those of the future, nor be able to resist the greater temptations of that time at which he thinks to unite himself with those who "keep the commandments of God and the faith of Jesus."

W. H. BLAISDELL.

Rome, Maine.

THE more we become acquainted with Jesus and with ourselves, the more we seek to be like that blessed One.

The Ku-Klux.

RETURN OF THE SUB-COMMITTEE FROM SOUTH CAROLINA.

WASHINGTON, July 29.—The sub-Ku-Klux Committee, consisting of Senator Scott and Representatives Stevenson and Van Trump, reached Washington to-day, returning from a sojourn of four weeks in various parts of South Carolina, where they have been investigating Ku-Klux outrages on the spots where they occurred.

They first visited the Capital, Columbia. More than 100 refugees, who had fled from violence in various counties, were there; but, after examining witnesses for two days, the Committee determined to go closer to the scenes of alleged violence, and went to Spartanburg. They expected to remain there three or four days, but stayed eleven. When word got out through Spartanburg County that they were there, the whites and negroes, victims of violence, came in by scores every day, from all directions. Murders and cruel whippings by the Ku-Klux bands had so terrified them that in many neighborhoods nearly every negro man and Republican white man had slept in the woods for months every night. They showed scarified backs, gunshot wounds, maimed ears, and other proofs of the violence they had suffered.

In Limestone Springs township, 118 cases of whipping were proved. The Committee awoke every morning to find, in the yard by the hotel, a new crowd of victims of Ku-Klux, some including whites, who had suffered outrages which cannot be described with decency. After being whipped, the victims, if well-known persons, were often commanded, under pain of death, to publish a card renouncing the Republican party. In a file of the South Carolina *Spartan*, the Democratic newspaper, forty-two such cards were found recently published.

At Unionville, the Committee remained two days. Not an avowed white Republican was found in the place, though privately assured by a few that they would avow themselves if protected. The terror of the negroes here is complete. The last election was carried by a Republican majority, but the Republican county officers received Ku-Klux notices, and all resigned or fled. The policy there has been more toward murder and less toward whipping. The killing of ten negroes, taken from the jail by several hundred Ku-Klux, acting under military organization, was investigated. A prominent lawyer of the place, Mr. Shard, a Democrat, on cross-examination, startled the Committee by stating that he believed almost every respectable unmarried man in the community belonged to the Ku-Klux, and he believed a thousand Ku-Klux were within a day's march of that village. A negro Methodist preacher, named Louis Thompson, who had an appointment June 11 at Goshen Hill church, in Union County, received a Ku-Klux notice, in the usual form, not to preach. He preached, notwithstanding, to a very few, most of the congregation fleeing when they saw the notice. In the evening a clan of twenty mounted Ku-Klux came, tied him and whipped him, led him off several miles, dragging him part of the way tied to the horses, whipped him again until death, mutilated him in a way that cannot with propriety be described, hanged him, and threw the body into the Tiger River, leaving a notice forbidding any one to bury him.

Before the Committee returned, Senator Scott sent Thompson's brother, now a refugee from Columbia, to Union County, with a letter to insure him a strong guard of United States cavalry, to go and bury the body, which was reported to be still lying, half decomposed, on the water's edge.

Two more days were spent in examining witnesses in Columbia. On returning from Spartanburg, one day was occupied in hearing the statements and general views of Gen. Wade Hampton, and Gen. Butler, the Democratic candidate for Governor last fall.

The Committee then visited York County, where they remained nearly a week. They discovered at Yorkville a bitter spirit among the white citizens. At supper at the hotel on the evening of their arrival, Major James Berry threw a pitcher of milk over the Hon. A. T. Wallace, the Representative of the District, and the Hon. J. E. Stevenson of the Committee. They were just seating themselves at the table, and not a word had been spoken. Mr. Wallace jerked out a revolver and raised it to shoot Berry—the ladies screaming—but the

landlord threw himself before Berry, and Mr. Stevenson coolly caught Wallace's hand and ordered the landlord to take that man out of the room. Half a dozen friends gathered around Berry, and he went out. In the course of an hour several citizens of prominence called to apologize in the amplest manner on behalf of Berry, who was willing to go on his knees if required for what he alleged was an unintentional affront to Mr. Stevenson. It was subsequently ascertained that the business had been discussed by Berry and his friends during the afternoon it was to be carried out, and that Berry had proposed to use hot coffee, but had finally decided on milk.

The colored band serenaded the Committee later in the evening. A crowd of young white men filled the porch of the hotel and were about the band frequently, cursing the negroes and the Yankees in an insulting manner. As the band went away the crowd followed and nearly filled the sidewalk. The band and those with it (negroes) were kept by two village policemen from the sidewalk. One negro was thrust off by a policeman, who says the negro resisted and struck him. The negro and two men who were close by say the negro struggled to get away from the grip of the policeman, who seized, cursed, and struck him, but that the negro did not strike. As he pulled away, the policeman fired at the negro, and continued firing until he had inflicted five wounds. The man was still living when the Committee left. The testimony taken showed that both policeman and Mayor or *intendente* were members of the Ku-Klux. No one was arrested.

The community in York County was found to be in almost utter social and political demoralization, the civil authorities being a useless farce and a mockery of the victims of the Ku-Klux Klan. Col. Merrill, in command of a small force stationed there, an officer of high character and great energy, laid before the Committee the details of sixty-eight cases of outrages which he had investigated, some of them most revolting and horrible. It was found impossible for the Committee to examine more than a small part of the crowds of whipped, maimed, or terror-stricken wretches who flocked in upon hearing of their coming. When the Committee adjourned, the building in which they had sat was filled, stairs, halls, and porches, with those waiting to be heard.—*N. Y. Tribune*.

What Is H. W. Beecher?

THE *Advent Herald* says, "In view of Mr. Beecher's ability and the influence he exerts, we regret the laxity of his teachings respecting the coming of our Lord Jesus Christ, the resurrection of the dead, and destiny of mankind. The avidity with which Universalists and Spiritualists seize on his utterances ought to make him more careful of what he says, unless he wants to be reckoned as identified with them. Take the following from *The Present Age*, a Spiritualist paper published in Chicago, as a sample of the manner in which such errorists rejoice over what he teaches:—"

"How coolly and refreshingly Beecher walks into the old creedal systems of faith from time to time, at one fell swoop demolishing some fundamental principles thereof. Precious little of the great orthodox scheme of salvation finds lodgment in the great brain or greater heart of this live preacher of a living gospel. We frequently hear it said: 'What a pity it is that Beecher does not come out entirely from his church, and work as a Spiritualist or a free religionist.' But not so. He is wielding a far mightier influence where he is. Standing inside the limits of a sect, a Spiritualist at heart, a Free-religionist in his speech, he is uttering the grandest truths just sufficiently draped in good old-fashioned orthodox phraseology to make them acceptable to thousands who would never listen to the speech of the radical, the come-outer.

"Beecher is a magnificent *Avant Courier* of Spiritualism—a John the Baptist preparing the way for a power mightier than he. It is a very easy thing to make Spiritualists of Beecherites, and they make admirable Spiritualists too. Very many years ago, Beecher declared that scores of his best church members were Spiritualists. If scores then, doubtless he would find those scores doubled now; and so the truth goes marching on, and we should be ever ready

to recognize those who are at work for us, even though they stand in orthodox or so-styled evangelical pulpits, for every brave, noble word that is uttered from a Baptist, or Methodist, or Congregationalist pulpit, that is in advance of the creedal belief of the denomination to which the utterer thereof belongs, is a word spoken for us, and we should not underestimate the influences that are at work in all directions, aiding the triumphs of the very truths that are dear to the heart of the true Spiritualist, who should be a true reformer in the broadest sense of the term. And one of our noblest co-workers is Henry Ward Beecher, of Plymouth Church, Brooklyn, New York."

A Word to Mothers.

PERMIT me to ask, Have you weighed the responsibility and realized the importance of your work. Yours it is to take the infant soul and mold and shape that soul with the impress it may never put off. Your hand is penciling on their hearts those characters of light and shade which will stand out in bold relief at the bar of God. The woman of fashion will educate her children to shine in the circles of the polished and the polite, and they who have made gold their idol, will qualify theirs for his service to whom they have given themselves. But, Christian mother, give your sons and your daughters to God. The temple of the Lord of Hosts needs polished stones, and to you he looks for those materials which must complete the structure. Rouse yourselves to the high ambition of preparing your sons to be pillars in the house of the Lord—your daughters to perform their part in the glorious work. Sisters, your task is great, and may not be accomplished with weak hands or a feeble heart. They only possess the necessary qualifications, who are often at the mercy-seat. The patience, the self-denial, the self-control, requisite, are found by those alone who, sensible of their weakness, have gone to the Strong One for strength. Mothers, bear your children upward upon your hearts. Plead with strong crying and many tears with Him who is able to help, and verily your work shall not be in vain. Happy are those children whose mothers exhibit the purity and simplicity of truth in all their deportment, and who are ever leading them onward and upward in the high course of moral and intellectual improvement. Unnoticed and unhonored as her work may be on earth, her name is written high in the arch of Heaven—its glorious portals will unfold to receive, not her alone, but also the children that He giveth her. The man who spends his life in the pursuit of fame perishes, and oblivion rests upon his name. The man who has sold his soul for wealth, vainly grasps in his dying hand his treasure—but the faithful mother's jewels are garnered up on high. But a little, and she shall realize her reward, and share the triumph of those of whom He shall say, She hath done what she could.—*Advocate and Guardian*.

"Clerical Loafing."

THERE is much comment upon the way in which pastors take their vacations. The contrast with the Romish priesthood is marked. The latter are confessedly the hardest worked class in the church, and yet their flocks are never left without particular and ample supervision. Who ever heard of an afflicted Catholic family scouring a city for a priest to minister to its wants? Yet every summer Protestant families are troubled to find one of their faith to officiate. Some pastors purposely put themselves beyond the reach of telegraphic communication, to avoid a summons during their vacations. No one would deny the faithful shepherd due rest, but there are defects in the present system which must be remedied, else the profession will suffer in matter of confidence. A Christian lawyer remarked the other day to a minister, that "a crying evil of the church now is clerical loafing—I go to the springs or the sea-shore, and often feel ashamed of your profession. If they gain in physical strength, I feel sure they lose in spiritual." The complaint of pastors at the various places of resort is, that recreating ministers too often fail in using their opportunities for usefulness.—*Sel*.

WERE it not for the scorching drought, we should not appreciate the refreshing shower. With less conflict we should have less victory, less trial, less joy.

