

# Advent Review,

## AND SABBATH HERALD.

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

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#### "BE YE SEPARATE."

2 COR. VI, 14-18; 1 COR. VII, 39.

Two cannot walk together  
Unless they are agreed;  
If one would travel westward,  
The other must accede.  
One chooses to walk crooked,  
The other to walk straight,  
This cannot be effected,  
Unless they separate.

Light cannot dwell with darkness,  
They cannot be agreed;  
For if the one advances,  
The other must recede.  
Christ has no part with Satan,  
They ever must be twain;  
And there is no agreement  
With God and idols vain.

So those who are disciples  
Of Christ the blessed Lord,  
Must choose companions only  
Whose faith and hopes accord.  
No partnerships whatever,  
With others should be made;  
Lest Christians prove apostates,  
And Christ should be betrayed.

One loves the blessed Saviour,  
And longs for his return,  
While on affection's altar  
The fires celestial burn.  
The other loves the present,  
All earthly his desire—  
A constant jet of water  
Extinguishes the fire.

And if we speak of union  
Which severs that of birth,  
A tie that brings communion,  
Most intimate on earth,  
Two cannot walk together,  
Unless there be accord;  
Therefore the great Apostle  
Says, "Only in the Lord." R. F. C.

#### ON KEEPING THE HEART. No. 6.

Keep thy heart with all diligence; for out of it are the issues of life.—Proverbs iv, 23.

IV. The fourth season, requiring our utmost diligence to keep our hearts, is the time of danger and public distraction. In such times the best hearts are too apt to be surprised by slavish fear. If Syria be confederate with Ephraim, how do the hearts of the house of David shake, even as the trees of the wood which are shaken with the wind. When there are ominous signs in the heavens, or the distress of nations with perplexity, the sea and the waves roaring; then the hearts of men fail for fear, and for looking after those things which are coming on the earth. Even a Paul may sometimes complain of "fightings within, when there are fears without."

But, my brethren, these things ought not so to be; saints should be of a more elevated spirit; so

was David when his heart was kept in a good frame: "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid?" Let none but the servants of sin be the slaves of fear; let them that have delighted in evil fear evil. Let not that which God has threatened as a judgment upon the wicked, ever seize upon the hearts of the righteous. "I will send faintness into their hearts in the land of their enemies, and the sound of a shaking leaf shall chase them." What poor spirited men are those, to fly at a shaking leaf! A leaf makes a pleasant, not a terrible noise; it makes indeed a kind of natural music; but to a guilty conscience even the whistling leaves are drums and trumpets! "But God has not given us the spirit of fear, but of love and of a sound mind." A sound mind, as it stands there in opposition to fear, is an unwounded conscience not weakened by guilt: and this should make a man as bold as a lion. I know it cannot be said of a saint, as God said of *leviathan*, that he is made without fear; there is a natural fear in every man, and it is as impossible to remove it wholly, as to remove the body itself. Fear is perturbation of the mind, arising from the apprehension of approaching danger; and as long as dangers can approach us, we shall find some perturbations within us. It is not my purpose to commend to you a stoical apathy, nor yet to dissuade you from such a degree of cautionary preventive fear as may fit you for trouble and be servicable to your soul. There is a provident fear that opens our eyes to foresee danger, and quickens us to a prudent and lawful use of means to prevent it: such was Jacob's fear, and such his prudence when expecting to meet his angry brother Esau. But it is the fear of diffidence, from which I would persuade you to keep your heart; that tyrannical passion which invades the heart in times of danger, distracts, weakens and unfits it for duty, drives men upon unlawful means, and brings a snare with it.

Now let us inquire how a Christian may keep his heart from distracting and tormenting fears in times of great and threatening dangers. There are several excellent rules for keeping the heart from sinful fear when imminent dangers threaten us.

1. Look upon all creatures as in the hand of God, who manages them in all their motions, limiting, restraining and determining them at his pleasure. Get this great truth well settled by faith in your heart, and it will guard you against slavish fears. The first chapter of Ezekiel contains an admirable draught of providence: there you see the living creatures who move the wheels (that is, the great revolutions of things here below) coming unto Christ, who sits upon the throne, to receive new instructions from him. In Rev. vi, you read of white, black, and red horses, which are but the instruments God employs in executing judgments in the world, as wars, pestilence and death. When these horses are prancing and trampling up and down in the world, here is a consideration that may quiet our hearts; God has the reins in his hand. Wicked men are sometimes like mad horses, they would stamp the people of God under their feet, but that the bridle of providence is in their mouths. A lion at liberty is terrible to meet, but who is afraid of a lion in the keeper's hand?

2. Remember that this God in whose hand are all creatures, is your Father, and is much more tender of you than you are, or can be, of yourself. "He that toucheth you, toucheth the apple of mine eye." Let me ask the most timorous woman whether there be not a great difference between the sight of a

drawn sword in the hand of a bloody ruffian, and of the same sword in the hand of her own tender husband? As great a difference there is between looking upon creatures by an eye of sense, and looking on them, as in the hand of your God, by an eye of faith. Isa. liv, 5, is here very appropriate: "Thy Maker is thine husband, the Lord of hosts is his name;" he is Lord of all the hosts of creatures. Who would be afraid to pass through an army, though all the soldiers should turn their swords and guns toward him, if the commander of that army were his friend or father? A religious young man being at sea with many other passengers in a great storm, and they being half dead with fear, he only was observed to be very cheerful, as if he were but little concerned in that danger: one of them demanding the reason of his cheerfulness, "O," said he, "it is because the pilot of the ship is my Father!" Consider Christ first as the King and supreme Lord over the providential kingdom, and then as your head, husband and friend, and you will quickly say, "Return unto thy rest, O my soul!" This truth will make you cease trembling, and cause you to sing in the midst of danger, "The Lord is King of all the earth, sing ye praise with understanding." That is, Let every one that has understanding of this heart-reviving and establishing doctrine of the dominion of our Father over all creatures, sing praise.

3. Urge upon your heart the express prohibitions of Christ in this case, and let your heart stand in awe of the violation of them. He hath charged you not to fear: "When we shall hear of wars and commotions, see that ye be not terrified. In nothing be terrified by your adversaries." In Matt. x, and within the compass of six verses, our Saviour commands us thrice, "not to fear man." Does the voice of a man make thee to tremble, and shall not the voice of God? If thou art of such a timorous spirit, how is it that thou fearest not to disobey the commands of Christ? Methinks the command of Christ should have as much power to calm, as the voice of a poor worm to terrify thy heart. "I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man that shall be made as the grass, and forgettest the Lord thy Maker?" We cannot fear creatures sinfully till we have forgotten God: did we remember what he is, and what he has said, we should not be of such feeble spirits. Bring thyself then to this reflection in times of danger: If I let into my heart the slavish fear of man, I must let out the reverential awe and fear of God; and dare I cast off the fear of the Almighty for the frowns of a man? shall I lift up proud dust above the great God? shall I run upon a certain sin, to shun a probable danger? O keep thy heart by this consideration!

4. Remember how much needless trouble your vain fears have brought upon you formerly: "And hast feared continually because of the oppressor, as if he were ready to devour; and where is the fury of the oppressor?" He seemed ready to devour, yet you are not devoured. I have not brought upon you the thing that you feared; you have wasted your spirit, disordered your soul, and weakened your hands to no purpose: you might have all this while enjoyed your peace, and possessed your soul in patience. And here I cannot but observe a very deep policy of Satan in managing a design against the soul by these vain fears. I call them vain, with reference to the frustration of them by Providence; but certainly they are not in vain as the end at which

Satan aims in raising them; for herein he acts as soldiers do in the siege of a garrison, who to wear out the besieged by constant watchings, and thereby unfit them to make resistance when they storm it in earnest, every night rouse them with false alarms, which though they come to nothing, yet remarkably answer the ultimate design of the enemy. O when will you beware of Satan's devices?

5. Consider solemnly, that though the things you fear should really happen, yet there is more evil in your own fear than in the things feared: and that, not only as the least evil of sin is worse than the greatest evil of suffering; but as this sinful fear has really more trouble in it than there is in that condition of which you are so much afraid. Fear is both a multiplying and tormenting passion; it represents troubles as much greater than they are, and so tortures the soul much more than the suffering itself. So it was with Israel at the Red Sea; they cried out and were afraid, till they stepped into the water, and then a passage was opened through those waters which they thought would have drowned them. Thus it is with us; we, looking through the glass of carnal fear upon the waters of trouble, the swellings of Jordan, cry out, O they are unfordable; we must perish in them! But when we come into the midst of those floods indeed, we find the promise made good: "God will make a way of escape." Thus it was with a blessed martyr; when he would make a trial by putting his finger to the candle, and found himself not able to endure that, he cried out, "What! cannot I hear the burning of a finger? How then shall I be able to bear the burning of my whole body to-morrow?" Yet when that morrow came he could go cheerfully into the flames with this scripture in his mouth: "Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine; when thou passest through the waters I will be with you; when thou walkest through the fire thou shalt not be hurt."

6. Consult the many precious promises which are written for your support and comfort in all dangers.

These are your refuges to which you may fly and be safe when the arrows of danger fly by night, and destruction wasteth at noon-day. There are particular promises suited to particular cases and exigencies; there are also general promises reaching all cases and conditions. Such as these: "All things shall work together for good," &c. "Though a sinner do evil an hundred times and his days be prolonged, yet it shall be well with them that fear the Lord," &c. Could you but believe the promises your heart should be established. Could you but plead them with God as Jacob did, ("Thou saidst, I will surely do thee good," &c.) they would relieve you in every distress.

7. Quiet your trembling heart by recording, and consulting your past experiences of the ~~own~~ and faithfulness of God in former distresses. These experiences are food for your faith in a wilderness. By this David kept his heart in time of danger, and Paul his. It was answered by a saint, when one told him that his enemies waylaid him to take his life: "If God take no care of me, how is it that I have escaped hitherto?" You may plead with God old experiences for new ones: for it is in pleading with God for new deliverances, as it is in pleading for new pardons. Mark how Moses pleads of that account with God. "Pardon, I beseech thee, the iniquity of this people, as thou hast forgiven them from Egypt until now." He does not say as men do, Lord, this is the first fault, thou hast not been troubled before to sign their pardon; but, Lord, because thou hast pardoned them so often, I beseech thee pardon them once again. So in new difficulties let the saint say, Lord, thou hast often heard, helped and saved, in former years; therefore now help again, for with thee there is plenteous redemption, and thine arm is not shortened.

8. Be well satisfied that you are in the way of your duty, and that will beget holy courage in times of danger. "Who will harm you if you be a follower of that which is good?" Or if any dare attempt to harm you "you may holdly commit yourself to God in well-doing." It was this consideration that raised Luther's spirit above all fear: "In the cause of God (said he) I ever am, and ever shall be stout: herein I assume this title, 'I yield to none.'"

A good cause will bear up a man's spirit. Hear the saying of a heathen, to the shame of cowardly Christians: when the emperor Vespasian had commanded Fludius Priseus not to come to the senate, or if he did come, to speak nothing but what he would have him; the senator returned this noble answer, "that he was a senator, it was fit he should be at the senate; and if being there, he were required to give his advice, he would freely speak that which his conscience commanded him." The emperor threatening that then he should die, he answered, "Did I ever tell you that I was immortal? Do what you will, and I will do what I ought. It is in your power to put me to death unjustly, and in my power to die with constancy." Righteousness is a breastplate: let them tremble whom danger finds out of the way of duty.

9. Get your conscience sprinkled with the blood of Christ from all guilt, and that will set your heart above all fear. It is guilt upon the conscience that softens and makes cowards of your spirits: "the righteous are bold as a lion." It was guilt in Cain's conscience that made him cry, "Every one that findeth me will slay me." A guilty conscience is more terrified by imagined dangers, than a pure conscience is by real ones. A guilty sinner carries a witness against himself in his own bosom. It was guilty Herod cried out, "John Baptist is risen from the dead." Such a conscience is the devil's anvil, on which he fabricates all those swords and spears with which the guilty sinner pierces himself. Guilt is to danger, what fire is to gun-powder: a man need not fear to walk among many barrels of powder, if he have no fire about him.

10. Exercise holy trust in times of great distress. Make it your business to trust God with your life and comforts, and then your heart will be at rest about them. So did David, "At what time I am afraid I will trust in thee;" that is, Lord, if at any time a storm arise, I will shelter from it under the covert of thy wings. Go to God by acts of faith and trust, and never doubt that he will secure you. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee," says Isaiah. God is pleased when you come to him thus: Father, my life, my liberty and my estate are exposed, and I cannot secure them; O let me leave them in thy hand. *The poor leaveth himself with thee;* and does his God fail him? No, *thou art the helper of the fatherless:* that is, thou art the helper of the destitute one, that has none to go to but God. This is a comforting passage, "He shall not be afraid of evil tidings, his heart is fixed, trusting in the Lord;" he does not say, his ear shall be preserved from the report of evil tidings, he may hear as sad tidings as other men, but his heart shall be kept from the terror of those tidings; *his heart is fixed.*

11. Consult the honor of religion more, and your personal safety less. Is it for the honor of religion (think you) that Christians should be as timorous as hares to start at every sound? Will not this tempt the world to think, that whatever you talk, yet your principles are no better than other men's? What mischief may the discovery of your fears before them do! It was nobly said by Nehemiah, "Should such a man as I flee? and who, being as I am, would flee?" Were it not better you should die than that the world should be prejudiced against Christ by your example? For alas! how apt is the world (who judge more by what they see in your practices than by what they understand of your principles) to conclude from your timidity, that how much soever you commend faith and talk of assurance, yet you dare trust to those things no more than they, when it comes to the trial. O let not your fears lay such a stumbling-block before the blind world.

12. He that would secure his heart from fear, must first secure the eternal interest of his soul in the hands of Jesus Christ. When this is done, you may say, Now, world, do thy worst! You will not be very solicitous about a vile body, when you are once assured it shall be well to all eternity with your precious soul. "Fear not them (says Christ) that can kill the body, and after that have no more that they can do." The assured Christian may smile with contempt upon all his enemies, and say, Is this the worst that you can do?

13. Learn to quench all slavish creature-fears in the reverential fear of God. This is a cure by diversion. It is an exercise of Christian wisdom to turn those passions of the soul which most predominate, into spiritual channels: to turn natural anger into spiritual zeal, natural mirth into holy cheerfulness, and natural fear into a holy dread and awe of God. This method of cure Christ prescribes in Matt. x; similar to which is Isaiah viii, 12, 13, "Fear not their fear." But how shall we help it? "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." Natural fear may be allayed for the present by natural reason, or the removal of the occasion; but then it is like a candle blown out by a puff of breath, which is easily blown in again; but if the fear of God extinguish it, then it is like a candle quenched in water, which cannot easily be rekindled.

14. Pour out to God in prayer those fears which the devil and your own unbelief pour in upon you in times of danger. Prayer is the best outlet to fear: where is the Christian that cannot set his seal to this direction? I will give you the greatest example to encourage you to compliance, even the example of Jesus Christ. When the hour of his danger and death drew nigh, he went into the garden, separated from his disciples, and there wrestled mightily with God in prayer, even in agony; in reference to which the Apostle says, "who in the days of his flesh, when he had offered up prayers and supplications, with strong cries and tears, to him that was able to save from death, and was heard in that he feared." He was heard as to strength and support to carry him through it; though not as to deliverance, or exemption from it. O that these things may abide with you, and be reduced to practice in these evil days, and that many trembling souls may be established by them.—*Flavel.*

#### Language of the Bible 1

DR. GUTHRIE makes the following remarks on the strong language of the Bible, touching the condition of the ungodly:

"There are terrors enough in the Bible to make a man's hair stand on end. Surely, were God but for one moment to let this world hear the weeping and wailing of the lost, that sound more terrible than Egypt's midnight cry, would rouse the student at his books, arrest the foot of the dancer in the hall, stop armies in the very fury of the fight, and, calling a sleeping world from their beds, would bend the most stubborn knees, and extort from all the one loud cry, Lord, save me, or I perish! Still it is not terror which is the mighty power of God. The gospel, like most medicines for the body, is of a compound nature; but, whatever else enters into its composition, its curative element is love. No man yet was ever driven to heaven; he must be drawn to it; and I wish to draw you. The gospel has terror in it, no doubt. But it is like our atmosphere—occasionally riven by the thunder, and illuminated by the fatal flash—it is, at times the path of the stealthy pestilence—charged with the element of destruction, and impregnated with the seeds of disease; but how much more is it not a great magazine of health filled with the most harmonious sounds, fragrant with the sweetest odors, hung with golden drapery, the pathway of sunbeams, the womb of showers, the feeder of flowing streams, full of God's goodness, and the fountain of all earth's life! And, just as in that atmosphere which God has wrapped round this world, there is much more food than famine, much more life than death, so in the Bible there is much more love than terror.

"The terror is not only subordinate to love, but subservient to it. God, indeed, tells us of hell, but it is to persuade us to go to heaven; and as a skillful painter fills the background of his picture with his darker colors, God puts in the smoke of torment and the black clouds of Sinai, to give brighter prominence to Jesus, the cross of Calvary, and his love to the chief of sinners. His voice of terror is like the scream of the mother bird when the hawk is in the sky. She alarms her brood that they may run and hide beneath her feathers; and as I believe that God had left that mother dumb, unless he had given her wings to cover her little ones, so I am sure that He

who is very pitiful, and has no pleasure in any creature's pain, had never turned our eyes to the horrible gulf unless for the voice that cries, Deliver from going down to the pit, for I have found a ransom. We had never heard of sin had there been no Saviour; nor of hell had there been no heaven. Sufficient for the day is the evil thereof; and never had Bible light been flashed before the eyes of the sleeping felon to wake him from his happy dream, but that he might see the smiling form of Mercy, and hear her, as she says with pointing finger, Behold I have set before thee an open door."

#### A Gem.

[Extract from St. Augustine's sermon on Lazarus and Dives.]—"It were no bad comparison to liken mere rich men to camels or mules, for they often pursue their devious way over hills and mountains, laden with Indian purple, with gems, aromas, and generous wines upon their backs, attended, too, by a long line of servants, as safeguards on their way. Soon, however, they come to their evening halting place, and forthwith their precious burdens are taken from their backs, and they, now wearied and stripped of their lading and their retinue of slaves, show nothing but livid marks of stripes. So, also, those who glitter in gold and purple raiment, when the evening of life comes rushing on them, have nought to show but marks and wounds of sin impressed upon them by the evil use of riches. Shakespeare says,

"If thou art rich, thou art poor;  
For like an ass whose back with ingots bowed,  
Thou bear'st thy heavy riches but a journey,  
And death unloads thee."

#### Contentment, or the Happy Secret.

Reader, are you contented? perfectly and resignedly? Then you are a happy one. A contented mind is a continual feast, "Godliness with contentment is great gain." Paul understood this happy secret. Hear him: "I have learned in whatsoever state I am, therewith to be content." You have trials! Well, who has not!

Joy and pain to all are given,—  
In the cup of human life,  
E'en as in the April-heaven,  
Smiles and tears are still in strife,  
Think not that alone thou weep'st,  
By some present grief oppress'd;  
When in happy dreams thou sleepest,  
Other sad hearts long for rest.

You have trials. They are the common lot of all. Bear them patiently, and with submission to the will of God. Think not that they are needless. You may derive good from them. You have met with disappointments and who has not? Before you complain, think how much worse it might have been. Cannot you see that, in times past, disappointments have turned out to be mercies? Had your wishes been gratified, they would have proved your loss, perhaps ruin. God crossed your purposes, and saved you. Wait patiently, and, like Job, you will see the end of all dealings with you.

You have sustained losses. It was best that you should. In the end you will see it. Even now you will find your loss gain, if you will see your all of unhappiness in God. One smile from him compensates for any loss. You are poor. So is the multitude—so was Christ. He had not where to lay his head. Your dwellings are comfortless, children poorly clad, you may not be able to educate them as you wish. These are sad trials. Make known all your requests to God. He can raise up for you friends and benefactors. He hears the young ravens when they cry. You have sickness and pain. Don't repine; be cheerful. Show to those around you that religion can sustain, and comfort, and bless under all circumstances in life. Be not over anxious about the event. It will work for your good. Perhaps you need nothing more from the hands of God than this sickness and pain. You will arise from that bed a better man.

You have had bereavements. Loved ones have been taken from you, and you will see them no more around your hearthstones. It is a sad thing to lose those whom we love. But there is One who, in all our afflictions, is Himself afflicted. He knows how dark and desolate your home is in the absence of

the one who has been taken from it. But do not murmur. It is all right and will do good. Be cheerful, be contented. Pray without ceasing. Be it sufficient that the Father's will has been done in "this cup," and let His name be glorified.

Happiness is all around thee,  
If thou seek'st for it aright;  
Darkness doth not so confound thee,  
That thou canst not find the light,  
If the humblest flower springeth,  
In the pathway thou dost tread,  
Unto thee some joy it bringeth,  
Catch its fragrance ere 'tis fled.

Sadly when thy spirit sigheth,  
'Neath its weight of anguish bowed,  
And upon thy heart there lieth  
The dark shadow of a cloud,  
Look thou up in faith to Heaven,  
God will give thee strength to bear  
All that unto thee is given  
Of distress, and grief, and care.

When thy cup o'erflows with gladness,  
Lift thy thankful heart above;  
If oppress with fear and sadness,  
Trust thy heavenly Father's love.  
Thou shalt know each hidden reason  
When time earthly work is done;  
Praise him then, in every season,  
For the shadow and the sun!

[Golden Rule.

Selected for REVIEW.

#### The Irvingites.

EDWARD IRVING was one of the most eloquent and popular preachers of England during the early part of the present century—a preacher whose manner had in it so much of the solemnity and grandeur of the old prophets as to draw to his church the nobility and statesmen, although their sins and follies were rebuked with the utmost severity. He went down to his grave under a dark cloud; but he left disciples, who took his name, and continue to the present time. A correspondent of the *N. Y. Evangelist* gives the following account of them:—

"Of the Christian sects which owe their origin to the nineteenth century, the *Irvingites* are perhaps the most remarkable, both for their system and the personal characters of their members. They disclaim the name by which they generally go, and call themselves the 'Catholic and Apostolic Church,' not in an exclusive sense, however, but simply as belonging to that body, which embraces all the baptized. So far from professing to be another sect in addition to the numerous divisions of Christians, they believe themselves called upon to reunite the scattered members of the one body of Christ. They hold that the peculiar offices and supernatural gifts of the apostolic church were intended to be perpetual; that they have not been entirely lost, but greatly impaired by the fault of the church; and that they are now revived again in their midst, in order to prepare and perfect the church in holiness for the second coming of the Lord, which is near at hand.

"They have twelve apostles, not elected or ordained by men, as they believe, but called, sent forth, immediately by God—(one of them, Mr. Drummond, is at the same time a member of the English Parliament, a rather singular combination of offices)—and under their supreme guidance a number of prophets, evangelists, angels, presbyters and deacons. They acknowledge only the three ecumenical creeds, the *Symbolum Apostolicum*, *Niceno Constantinopolitanum*, and *Athanasianum*. They agree doctrinally more with the Roman Catholic system, while their personal sympathies are more with the Protestants, especially the Episcopalians and Lutherans. Their liturgy is a very skillful compilation of the old Catholic prayers, and the whole worship is of the high liturgical and ceremonial order, as much so almost as the Roman mass. But it is conducted, of course, in the vernacular tongue, and leaves room at the same time for the manifestation of the extraordinary gifts of the brethren, such as prophesying and speaking in tongues. Their progress thus far has been rather slow. The obligation of the tithe, and especially their high claims as to the revival of real apostles, stand in their way. They now number thirty-two congregations, with about 600 members, in England, and some small congregations in Scotland, Ireland, Germany, Switzerland, France, and in the State of New York."

EXCELLENT THOUGHT.—The princely-minded Sutton, founder of Charter-houses, used often to repair to a private garden, where he poured forth his prayers to God: "Lord, thou has given me a large and liberal estate; give me also a heart to make use thereof."

SOME persons think of obedience as if it were nothing else, and could be nothing else, than servitude. And it must be admitted, that constrained obedience is so. He who obeys by compulsion and not freely, wears a chain upon his spirit which continually frets and torments, while it confines him. But this is not Christian obedience. To obey with the whole heart, in other words, to obey as Christ would have us, is essentially the same as to be perfectly resigned to the will of God; having no will but His. And he must have strange notions of the interior and purified life, who supposes that the obedience which revolves constantly and joyfully within the limits of Divine Will, partakes of the nature of servitude. On the contrary, true obedience, that which has its seat in the affections, and which flows out like the gushing of water, may be said, in a very important sense, to possess not only the nature, but the very essence of freedom.

SEEK holiness rather than consolation. Not that consolation is to be despised, or thought lightly of; but solid and permanent consolation is the result rather than the forerunner of holiness; therefore he who seeks consolation as a distinct and independent object, will miss it. Seek and possess holiness, and consolation (not perhaps often in the form of ecstatic and rapturous joys, but rather of solid and delightful peace,) will follow, as assuredly as warmth follows the dispensation of the rays of the sun. He who is holy, must be happy.

TRUE peace of mind does not depend, as some seem to suppose, on the external incidents of riches and poverty, of health and sickness, of friendship and enmities. It has no necessary dependence upon society or seclusion; upon dwelling in cities or in the desert; upon the possession of temporal power, or in a condition of temporal insignificance and weakness. Let the heart be right, let it be fully united with the will of God, and we shall be entirely contented with those circumstances in which Providence has seen fit to place us, however unpropitious they may be in a worldly point of view. He who gains the victory over himself, gains the victory over all his enemies.

CHRISTIAN SELF-DENIAL.—"The essential inheritance of self-denial in the Christian system, is a doctrine that has faded," or appears to be fading "from the consciousness of the Church." Self-denial "is the distinctive characteristic of Christian activity as opposed to a life of mere nature, or of absolute wickedness. It excludes on the one hand all penances and self-righteousness, and on the other, the love of ease and self-indulgence."

TAKING our general literature, the secular press, and even a large share of our religious publications, as exponents, we cannot resist the impression that a superficial and a worldly spirit has come to be the temper of the times.

IN whatever you are called upon to do, endeavor to maintain a calm, collected, and prayerful state of mind. Self-recollection is of great importance. "It is good for a man to wait quietly for the salvation of the Lord." He who is in what may be called a spiritual hurry, or rather who runs without having evidence of being spiritually sent, makes haste to no purpose.

Our life is a battle, not a triumph. When we triumph in Christ here, yet we have soon to fight again. The great triumph, after which we shall rest, is yet to come.

TROUBLE and perplexity drive me to prayer, and prayer drives away perplexity and trouble.

## THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. NOV. 20, 1856.

### The German Tract—a Translator wanted.

The person on whom we were depending to translate the Sabbath article and attend to putting it in German type, informs us that he cannot consistently with his other duties attend to the work at present. If any of our readers know of a person that can do it, and will give us the information, it will be gratefully received.

### AN APPEAL

To those who profess the Third Angel's Message.

DEAR BRETHREN:—We are fully convinced that the rebuking testimony to the Laodiceans is addressed to those who profess to keep the Commandments of God and the Faith of Jesus. There are existing causes among us for rebuke, which have called forth this testimony. We do well to search closely for these causes. And while searching, you will permit us to call your attention to a neglected subject embraced in the Faith of Jesus.

The Faith of Jesus, what is it? It is that which is to be kept, or obeyed, in common with the Commandments of God. We therefore conclude that the Faith of Jesus is the plan of salvation through Jesus Christ, with which is connected the requirements of Jesus in person, and those written by his inspired apostles. Then to keep the Faith of Jesus, is to obey all the requirements of the New Testament.

Repentance of past sins, faith, baptism, and the performance of the common round of religious duties are but a part of the Christian's duty; it is but a small portion of the requirements embraced by the Faith of Jesus. One may keep all these, but if he neglects others, he is occupying a similar position to those professors of Christianity who observe nine of the Commandments of God, and every week break the fourth. Hence it becomes those who profess to be keeping the Commandments of God, and the Faith of Jesus, to search and see if they are living up to the literal declarations of the New Testament.

As love for this present world, and the acquirement of riches, is the great sin that is drowning the present generation in perdition, and which is doubtless one of the greatest causes of grieving the Spirit of God away from the remnant, it may be proper to notice the New Testament testimony on this point, and the duty of God's people in regard to this world's goods as pointed out by Christ and the apostles. In presenting this subject, we design to notice,

1. *The declarations of Christ.*

2. *The acts of the apostolic Church in regard to this world's goods.*

3. *The declarations of Christ and the apostles which apply to all ages of the Church.*

4. *Those which apply especially to the present time.*

1. *The declarations of Christ.* We first call attention to a portion of Christ's sermon on the mount. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. For where your treasure is, there will your heart be also.

Notice with care the plain declaration, and the reason given. If men lay up treasures in this world their heart will be set upon them, to the neglect of preparing for the future life. If they seek to lay up treasure in heaven, their hearts will be there, and they will prepare for immortal life in the kingdom of God.

Christ said to the young man, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and

come and follow me. But when the young man heard that saying, he went away sorrowful; for he had great possessions.

"Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of God. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

"Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." Matt. xix, 21-29.

We now inquire, How did the disciples and the apostolic church understand our Lord in these declarations? Did they understand him to mean literally just what he said? or did they understand him to mean something else, perhaps the reverse of what he said? Their acts must answer this question. This brings us to notice,

2. *The acts of the apostolic Church in regard to this world's goods.*

"And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need. And Jesus, who by the apostles was surnamed Barnabas, (which is, being interpreted, the son of consolation,) a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet." Acts iv, 32-37.

It is proper here to notice the order observed. The "prices of the things sold" were laid at the apostles' feet, "and distribution was made unto every man according as he had need." Possessions were not sold and the price distributed to indulge any in idleness; but to supply "need."

It may be said that trials would arise, if such a course should now be pursued, with the slothful and with impostors. To this we would reply, that the course taken by the apostles in such cases, and the rules laid down by them, would prove as good a remedy now as then. "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men: for all men have not faith. But the Lord is faithful, who shall establish you and keep you from evil. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. And the Lord direct your hearts, into the love of God, and into the patient waiting for Christ.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received from us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable unto any of you: not because we

have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well doing. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." 2 Thess. iii, 1-15.

The Apostle in Rom. xii, has said many excellent things, and among them may be read, "Not slothful in business; fervent in spirit; serving the Lord" He also says, [1 Tim. v, 8,] "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

Now let all these principles be carried out, and the needy will be cared for, there will be an equality in hearing the burdens of the way, the bleeding cause of truth will not want for means to sustain it, and the church will not be burdened with drones and impostors.

We say that the acts of the apostolic church show that they understood our Lord to mean just what he said. The first apostles heard words from the lips of their divine Lord; they participated in the Spirit poured out on the day of Pentecost, which was to guide them into all truth, and it must be supposed that their views and acts in regard to this world's goods were correct. If incorrect here, why not on all points?

3. *The declarations of Christ and the apostles, which apply to all ages of the Church.*

We have before cited the words of Christ in his sermon on the mount, "Lay not up for yourselves treasures upon earth," &c. That sermon has a general application to all time since it was spoken, and this portion must be understood literally as well as other portions of the same discourse. Our Lord would not have his followers become idlers; but has presented laying up an incorruptible treasure in heaven, in contrast with laying up treasure on earth. Christians should be the most active people living. They should cheerfully wear out in doing others good. Such will ever find enough to do.

The parable of the unjust steward [Luke xvi] is designed to teach men how they may lay up treasure in heaven. We give it at length, and our Lord's application.

"And he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do, for my Lord taketh away from me the stewardship? I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write four-score. And the lord commended the unjust steward because he had done wisely: for the children of this world are in their generation wiser than the children of light.

"And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. If that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If therefore ye have not been

faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. And the Pharisees also, who were covetous, heard all these things: and they derided him." Verses 8-14.

We wish to remark upon this important portion of Scripture as follows:

1. Those who have this world's goods are here represented by a steward, managing the goods of another. God, not man, is the real owner, and he requires faithfulfulness.

2. The close of this mortal life by death, or the Second Advent, is illustrated by the steward being deprived of his stewardship.

3. Securing the friendship of those who can receive the saints into "everlasting habitations" in the kingdom of God, is illustrated by the unjust steward making friends of his lord's debtors, that he might be received into their houses, when turned out of his stewardship.

4. The "mammon of unrighteousness" is this world's goods, or riches. So our Lord was understood by the covetous. See verse 14.

5. The "friends" to be made, who will receive the faithful into "everlasting habitations," cannot be mortals. God, Christ, and angels alone will participate in that work.

It is therefore evident that this parable was designed to teach that those who have this world's goods are the Lord's stewards, and that he requires of them faithfulfulness in using his goods to promote his glory in the earth. By doing this they secure "friends" in heaven who can receive them into "everlasting habitations." Those who take an opposite course, and lay up treasures here, do it in violation of the words of the Son of God who said, "Lay not up for yourselves treasure upon earth," &c., and are left without a promise of being received into "everlasting habitations." Christ says, "In my Father's house are many mansions;" "I go to prepare a place for you." These are the "everlasting habitations" which the covetous and rich will lose. But, thank Heaven, there is a chance for those who have this world's goods, to act the part of faithful stewards, and with the "unrighteous mammon" spread the truth before dying men, glorify God in the earth, and make friends in heaven. This, dear reader, *this*, is one way by which you may lay up a "treasure in heaven."

But it may be said by some that they can love and serve God, while their minds and hands are engaged in laying up treasures on earth. To this view let the Master reply. "No servant can serve two masters: for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Luke xvi, 13.

We have not space for many testimonies from the epistles, touching this subject. One to the point must suffice at this time. A more solemn charge cannot be found in the Book of God, than the following from Paul to Timothy touching this subject. Read it with care, and may God help you, dear reader, to feel its weight. In it are words of vast importance to the poor, as well as the rich.

"But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

"But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, pa-

tiency, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in his times he shall shew who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen.

"Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. vi, 6-19.

5. *Those declarations which apply especially to the present time.*

"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. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Luke xii, 32-37.

Notice with care that this is addressed to the little flock who are waiting for their Lord's return from the wedding. It is addressed to the remnant of this time who profess to keep the Commandments of God and the Faith of Jesus. The words, "Fear not little flock," imply danger, that some, at least, will be found with the "fearful and unbelieving," whose fate read in Rev. xxi, 8.

In the days of Noah and Lot the people were forgetful of God, and were occupied in the pursuit of wealth and this world's pleasure. "Even thus," says Christ, shall it be in the day when the Son of man is revealed." By this the men of this generation are most solemnly warned. Noah occupied one position, the world another. Reader, which are you imitating?

The epistle of James seems to be especially applicable to the present time. In fact, from many expressions in this epistle, it seems very evident that it applies just prior to the coming of the Son of man. "Be patient, therefore, brethren, unto the coming of the Lord." "Be ye also patient: stablish your hearts, for the coming of the Lord draweth nigh." "The Judge standeth before the door." Chap. v, 7-9. Such expressions can apply to no other generation than that to whom they are facts.

The accumulation of wealth is presented in this epistle as a sign of the last days. The following language can apply to no others than the men of the present generation. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." Chap. v, 1-3.

We have now briefly called attention to a portion of the declarations of Christ and the apostles touching the dangers and duties of God's people in regard to this world's goods. We have also seen that the apostolic church understood these declarations to

mean literally just what they said. With this view the earliest, and purest church acted, and God was with her in great power. And if the early church who had more than eighteen centuries before them, during which time a portion of this world's goods would be needed to sustain life, and to advance the glory of God in earth, were required to act thus, and cheerfully obeyed the literal declarations of the Master on this subject, what must be required of Bible Christians at the very close of the gospel dispensation, in the period of the awfully solemn proclamation of the last angel of mercy? just before the seven last plagues, shall sweep away all earthly treasures? Let the people of God answer.

"Here are they that keep the Commandments of God, and the Faith of Jesus." How do we keep the Commandments of God? Ans. By obeying the ten Commandments as they were spoken by their Author, and engraved in the tables of stone. How shall we keep the Faith of Jesus? Ans. As we keep the Commandments of God. Every precept from the mouth of Jesus, or written by the inspired apostles, must be obeyed to the letter. We must seek with the whole heart to obey every requirement of the New Testament, on all points, before it can be properly said that we keep the Faith of Jesus.

It is a fact that many who claim to be of the "remnant," and also claim to be keeping the Commandments of God, and the Faith of Jesus, not only hold good their property, but are adding to it, and some are accumulating considerable wealth; getting rich. In the profession, and the course of such, we see a perfect contradiction. If any think they can harmonize the two, we invite them to labor with us on the point. We are open to conviction. But at present it seems as contradictory, to us, to claim to be keeping the Faith of Jesus, while neglecting plain injunctions of the New Testament, as to claim to be keeping the Commandments of God, while every week breaking the holy Sabbath.

We hope these plain remarks will offend none, but lead to a careful investigation of duty on this subject, and to obedience. It is one of those subjects which should be presented with care, yet the servants of God must be plain. If they keep back a portion of gospel truth, or the Faith of Jesus, for fear of offending, the blood of souls will be found in their garments.

We close by turning back to a thought previously expressed in this article. Order was observed in the apostolic church in the distribution of means. The prices of the things sold were laid at the apostles' feet, and distribution was made in cases of need, and not to indulge idleness. Activity and proper industry is the Christian's greatest blessing, while idleness is his greatest curse. We appeal to the Lord's stewards in behalf of the bleeding cause of Bible truth. It has need now of a portion of those goods entrusted to your care. Will you not immediately obey the plain declarations of the New Testament on this point, and relieve those servants of the Lord, who are called to preach his word, from embarrassment, and help them out into the white harvest-field, to preach the word of life to dying men, and spread our publications throughout the land? If you hold on to your Lord's goods, and still "heap up treasures for the last days," what account will you give of your stewardship? and what will be your feelings when it is said, "Go to now ye rich men, weep and howl," &c. With the deepest emotions of love for you, and for perishing fellow-men on whom the light of present truth has never shone, we entreat of you to carefully seek for duty on this subject, and in the fear of God obey his holy word. J. W.

It is painful to see the extent of external religion in the world. Every thing appears to be for mere show and effect, without there being any heart or genuine feeling in it.—*Litchfield Republican*.

A Deity beloved, is joy matured.—*Young*.

## WHAT IS LIFE?

WHAT is life? a fairy dream  
Which poor mortals love so well;  
Rolling tide or flowing stream,  
Why we love no one can tell.

What is life? a dreary tale,  
Which is short and quickly told;  
Still poor man, though weak and frail,  
Spends his time for worthless gold.

What is life? an evening flower,  
Which so gaily blooms to-day;  
Dying in its proudest hour,  
All its colors fade away,

What is life? a meteor spark,  
Rising o'er the dusky plain;  
Briefly glim'ring in the dark,  
And is seen no more again.

What is life? beyond the tomb  
Endless will its cycles run,  
Thousand ages in its bloom,  
Life is then but just begun.

D. HILDRETH,

Will Co. Ills.

## Eating Unworthily.

BUT let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 1 Cor. xi, 28, 29.

These words, as well as every other portion of the holy Scriptures, have a meaning; and they apply in full force to those who profess to be keeping the Commandments of God and the Faith of Jesus. It is upon a subject of vast solemnity that the Apostle now addresses his brethren: no less than the commemoration of the death of the Son of God. Is not the language of the text plain and easy to be understood? A man is to examine *himself* and not *another*. Instead of trying to pull notes out of his brother's eye, he should look into his own heart and see what he can find there. This will give each of us enough to do, when we meet to commemorate the death and sufferings of our Lord and Saviour.

For this cause, says Paul, many are weak and sickly among you; and many sleep. For what cause? Why, because they had eaten and drunk unworthily; not because some one was present that they thought unworthy. This would have done them no harm if their own hearts had been right, as we may learn from the example of our Lord when he instituted the supper; and also from Paul's language to his brethren. He says, If we would judge ourselves we should not be judged. This was the duty of christians then: it is their duty now. Then let a man examine himself considering the consequence of eating unworthily.

The Apostle had heard and partly believed, (as we learn from the 18th verse,) that when they came together in the church there were divisions among them. Sorrowful thought to him! He expects soon to see them, but cannot wait till then. His tender feelings were roused to the depths of his soul. He sees their departure from God's word. He calls to their remembrance that solemn night in which Jesus was betrayed, that he may touch their tender feelings, and cause them to return to the right way.

Our rule for dealing with erring brethren may be found in Matt. xviii, 15-17. "Moreover if thy brother trespass against thee, go and tell him his fault between him and thee alone: if he shall hear thee thou hast gained thy brother. But if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may be established. But if he shall neglect to hear them tell it unto the church; and not till then. The church ought to refuse to investigate any complaint until after this course has been taken. A different course from this should be rebuked through the length and breadth of the land, wherever there is a professed Sabbath-keeper to be found.

It is high time for us to try to follow the rules of the Bible—forgive as we would be forgiven, and never forget a confession and remember the offense. A little charity would prevent this, and without it we are nothing. "Charity suffereth long and is kind,

beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." And above all things, says Peter, have fervent charity among yourselves, for charity shall cover the multitude of sins. H. S. BOYD.

Lyme, N. H., Nov. 5th, 1856.

## Teach Your Children.

MR. EDITOR: A few years ago there lived a man in this State who was an unbelieving, wicked man, and, of course, a prayerless man. His children were strangers to the existence of a family altar. It pleased the Lord to convert that man. He became acquainted with the Lord Jesus Christ by faith. An impression was made on his heart by the Holy Ghost. He commenced praying to God. That being a new thing in his family, a little daughter about four years old, evinced a great unwillingness to kneel down when the time for family worship came, and on one occasion she asked her father the following question: "Pa, who is it you talk to when you kneel down and shut your eyes? for I do not see any body." The parent told her that he talked to the Lord of heaven and earth, who is the Father of us all, and that though we could not see him, he could see and hear us; and he watches over us, and provides for us, the same as I do for you; and all true believers in Jesus Christ feel their relationship, and make known their wants to their heavenly Parent, as you do to me.

That explanation satisfied the little child; and ever after that she was a willing worshiper at the family altar.

Does not the foregoing narration suggest the propriety, if not the necessity, of praying parents' explaining and simplifying the nature of communion with God, to their little children? And is it not highly probable that, if it were done, more of our children would earlier become savingly acquainted with the Lord, and stand as bright and shining lights in the church?

May the Lord help us, as parents, to remember the responsibility that rests upon us in reference to our offspring. 'Tis vain to ask the Lord's blessing on our children when we fail to use the means he has given us.

Yours truly,  
Decatur, Ills.

J. MADDOCK.

## COMMUNICATIONS.

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

From Sister Kimble.

DEAR BRETHREN AND SISTERS: I feel that we are living in a solemn time—a time when the last Message of mercy that is ever to be given to a guilty world is being proclaimed. Solemn thought! Do we believe it? If we do, what manner of persons ought we to be? Should not our words, actions and plainness of dress show to the world that we believe what we profess to?

Bro. R. F. Cottrell's article in No. 20, Vol. VII. was very interesting to me, and I hope it will be read with care. Pride of dress and love of the world are sore evils among the remnant. How much has been said on this important subject, and how little it has been heeded! Some wonder why there is so little faith among us: it is no wonder to me as long as we pattern after the world; for the word of God says, Where pride is his Spirit cannot dwell.

In order to have faith in God we must be dead to the world, and lay aside all pride, and live a self-denying life, having our words few and well chosen. Then God will hear and answer prayer.

God has truly been sifting his people the last two years, and will continue to sift them until the dishonest and half-hearted ones are sifted out; for none but those who are pure in heart shall be able to stand.

Dear brethren and sisters, let us press together, be firm and united; and let those who have erred be a warning to us. I mean to show to the world by my words and humility that I believe what I profess; for James says, Faith without works is dead. Then

in order to please God we must *do* as well as *say*. Brethren and sisters, let us gird on the armor anew,

M. M. KIMBLE.

Cattin Center, N. Y.

From Bro. Ingalls.

BRO. SMITH: I would like to say through the *Review* that I am thankful that the Lord sent some of his servants this way with what I humbly believe to be present truth. In these dark and perilous times the light of the Third Angel's Message is truly great.

I saw that there was a breach made in the law, and I rejoice that I ever had a desire to come out and take a decided stand with the little remnant which I humbly believe are to be the restorers of the breach; and rejoice that I saw there was another angel to follow the first two, saying with a loud voice, If any man worship the beast and his image and receive his mark in his forehead or in his hand, he cannot be one of the number to stand on mount Zion with the one hundred and forty and four thousand that shall be redeemed from the earth.

There are a little few here, I trust, who are trying to live out the Commandments of God and the Faith and testimony of Jesus: and while we receive scoffs and sneers and have all manner of evil said against us, my prayer is that it may be "falsely for Christ's sake," and that we may lift up our heads and rejoice, knowing that our redemption draweth nigh. O praise God forever for this truth, that is like an anchor to the soul both sure and steadfast that enters to that within the veil!

O that I may have on the whole armor and have my loins girded with the truth, that I may be ready and waiting for the Lord at his appearing, that I may have a right to the tree of life and enter in through the gates into the city!

Your unworthy brother.

D. T. INGALLS.

Middle Grove, N. Y.

## Extracts from Letters.

SR. M. B. B. OBRIST writes from Ausable Forks, N. Y.: "I believe in your position as far as I can understand it, especially the Sabbath. I see I have much to learn and much to unlearn to get in the way of truth and holiness. I see many dark hours and discouragements, on the account of my own frailness and besetting sins. When I look at myself and see the little progress I have made of the little light the Lord has seen fit to show me, that text of scripture occurs to my mind which says, There are many called, but few chosen. I am afraid sometimes that I shall be found with those not chosen. By the grace of my heavenly Father, I mean to still try to watch unto prayer, and walk in the light and newness of life. I will investigate and embrace the truth as fast as I can understand it. When I read of others that are scattered abroad and standing alone like myself in this world's delusory darkness and sins, enabled by the blessing of the Lord to see the light and understand the truths of the Bible in this age of the world, and striving to live out the truth, I feel that my heart is with them and with the cause, for I am persuaded it is from the Lord. I believe the Holy Spirit is with it, and our Lord and Saviour is with it, and although I am lacking the graces of a Christian, I mean to try to be with it, and work out my salvation, although it may be by fear and trembling."

J. J. Stewart writes from Weaverville, Mich.: "I would write a few words for the encouragement of those who are endeavoring to keep the Commandments of God and the Faith of Jesus. As we are a peculiar people, or should be at least, let us lay up our treasure where moth and rust doth not corrupt, let us be striving for the faith that was once delivered to the saints. Though we are scattered, if God is for us who can be against us. O let us strive to do God's will, that we may have right to the tree of life and may enter into the City. I have not taken the *Review* till last Summer, and it is a welcome messenger to me. I love to hear from those that are looking for the Lord."

Bro. G. W. Newman writes from Windsor, Mich.: "I feel that the *Review* in the hands of God has been a great blessing to me. My prayer is, that its conductors may be guided by heavenly wisdom, that they may be saved from a proud, self-relying spirit, and be led wholly by the will of the Lord; that God would take it into his own hands, and cause it to be an instrument in preparing many to stand in the great day.

"I wish that some of the Lord's messengers would come this way and help us. There is a tract of country about Eaton Rapids and Lansing where the people have not heard much about the Lord's coming, that I know of. I believe that good might be done if some faithful one would come and spread the light."

Bro. I. C. Snow writes from Martville, N. Y.: "I think the article in No. 24, Vol. VIII, in regard to the state of the church is just what we need. My prayer is that God will enable us to heed the warning voice and seek that preparation that we shall need that we may stand with the Lamb on mount Zion with the hundred and forty-four thousand, that are to be redeemed from the earth."

Bro. E. O. Meacham writes from Savanna, Ills.:—

"I can say with the poet,  
'No foot of land do I possess,  
No cottage in this wilderness.'

Still I struggle amid the persecutions and scoffs of a wicked world.

"Myself and companion are the only ones who keep the Sabbath of the Lord in this place, and such is the persecution against us that we have often thought of the words of the Saviour, 'When they persecute you in one city flee ye into another.' But the Lord is strong to deliver, and good to redeem the weakest believer that hangs upon his word.

"This place is like the cities of the plains, full of wickedness, vessels of wrath fitted for destruction. Some arouse enough from their lethargy to see that 'Babylon is fallen;' but they cannot summon resolution enough to come out of her."

Sister V. Palfray writes from Grantham, N. H.: "We prize the paper too highly to neglect to comply with its terms. I tremble sometimes at the thought of being judged by the heart-searching truths set forth therein; yet I love them and would not do without the paper for any price that I could pay."

Sister Carbey writes from Lunenburg, Vt.: "We must be willing to give up all and separate ourselves from the world. Dear brethren and sisters, let us not be found like Ananias and Sapphira, keeping back a part of the price. Let us be willing to lay all on the altar, and be just what God would have us to be. Bro. Sperry and Buck held a tent-meeting in our place this season; and I would say for their encouragement that some good in the name of Jesus will I think be done here. My father came out on First-day to hear. He has been a very firm Baptist for forty years. He admits that we have the truth on the Sabbath question, and finally acknowledged that all they said was truth. I think he and my mother also will keep the Sabbath soon."

Sister P. Harp writes from Troy, N. Y.: "Bro. SMITH, I thought the church would like to know how we are getting along here. We are firm in the present truth. Our hearts are as the heart of one. We have had much opposition; but the Lord has been our strength in trial."

Lydia Boltou writes from Portland, Me.: "The pure and solemn teachings of the paper admonish us of the solemn time in which we live, and the importance of having our hearts right with God, that we may be enabled to withstand the trials and temptations of these last days. My heart is with that humble people who love God's holy word, and live in obedience to his holy law; for I do believe they are the honored of God; they are the only ones who can feel safe amid the commotion and perilous times in which we live."

#### OBITUARY.

Brother Darius Aldrich of Grotton, Mich., fell asleep in Jesus Oct. 4th, 1856, in his 31st year. He has left a companion and five little ones, besides a large circle of relatives to mourn his loss. But thanks be to the Lord, they with the little band, mourn not as those that have no hope.

He, with a few others, under the sound of the Third Angels Message, given by Bro. Cornell three years ago last March, commenced keeping the holy Sabbath of the Lord. His love from that time for the truth and the brethren seemed greatly to increase, and truly his daily deportment did show that this world was not his home. Consumption was his disease, by which he was brought to the cold and silent grave; but how cheering to reflect that Jesus our Redeemer broke the bars of death, and the cold grave could not hold the Son of God, "but he rose, but he rose," triumphant over death; and how cheering the promise that they that sleep in Jesus will God bring with him.

We who are left feel an increasing desire to have our thoughts elevated far above the things of this world, and placed upon heaven and heavenly things, that when the Master comes we may be found among the ransomed ones.

Your sister in hope of eternal life.

SARAH J. GARDNER.

Vergennes, Oct. 30th, 1856.

#### SELECTIONS.

##### The Family Altar.

THAT is a pitiable family in which there is no prayer.

Heaven, whence proceed all our blessings, will be inquired of, asked of; and the lips that frame no petitions are ungrateful indeed.

When a man arises in the morning and thinks not who hath made him to dwell in safety—when a man goes forth to his daily duty unrefreshed by prayer—for that man, sleep and safety are as water poured upon the ground, and as for his duties, they will be hard and cumbrous.

When friends bring to us good gifts, we do cover them with thanks; when a sister or a brother do bestow rich presents upon us, we repay them with wordy benisons. Wherefore are the gifts of the great Benefactor less than man's gifts? Why do we acknowledge earthly bestowments and ignore those that the Father scatters around us and distills upon us?

So, they who rear no family altar, around which they may gather when the dawn has blossomed, or the evening has frowned, are of all men most miserable.

The ghosts of apprehension haunt their hearts—fears cluster before their eyes, presentiments brood about them, like dark shapes from Erebus, and all the time they are beset by a thousand evils. They need the purifying influences of prayer—they need the strength, the peace, the consolation, which it imparts.

We know a man who has allied himself to no church, professes no religious belief, mingles not with the elect, but reads some chapter in the Scriptures, and frames a simple prayer with his family, morning and evening. He is a man of the world in the strictest sense; but he says he *would not dare* to leave his treasures at home without first committing them to the care of Heaven, or part with them at night until he had entrusted them to the keeping of the Most High. That man may not be saved; but his life is happier than the life of him who reads no chapter and offers no petition.

If there is a spot around which God's angels love to cluster, sunning it with their shining countenances, and shading it with their beautiful wings, that spot is where a family kneel to breathe out thanks and supplications.

Hast thou pearls, and no prayer? Then art thou a beggar. Canst thou adore earthly beauties, and see no loveliness in the Crucified? Then God be merciful unto thee! Hast thou an earthly mansion

filled with all the luxuries of art, and hast no family altar? Alas, thou art poorer than Lazarus!

CHURCH HISTORY.—The history of the church presents to our view a variety of objects that are every way adapted to confirm our faith. When we contemplate here the discouraging obstacles, united efforts of kingdoms and empires, and the dreadful calamities which Christianity, in its very infancy, was obliged to encounter, and over which it gained an immortal victory, this will be sufficient to fortify its true and zealous professors against all the threats, cavils and stratagems of profane and impious men. The great and shining examples also, which display their lustre, more or less, in every period of the Christian history, must have an admirable tendency to inflame our piety, and to excite, even in the coldest and most insensible hearts, the love of God and virtue. Those amazing revolutions and events that distinguished every age of the church, and often seemed to arise from small beginnings, and causes of little consequence, proclaim, with a solemn and respectable voice, the empire of Providence, and also the inconsistency and vanity of human affairs. And among the many advantages that arise from the study of ecclesiastical history, it is none of the least, that we shall see therein the origin and occasions of those ridiculous rites, absurd opinions, foolish superstitions and pernicious errors, with which Christianity is yet disfigured in too many parts of the world. This knowledge will naturally lead us to a view of the truth in its beautiful simplicity, will engage us to love it, and render us zealous in its defense; not to mention the pleasure and satisfaction that we must feel in researches and discoveries of such an interesting kind.—*Moshiem.*

#### Extracts.

##### The church in its perfection in the Kingdom.

"And the nations of them that are saved shall walk in the light of it," &c. Rev. xxi, 24-27.

These words seem to declare the full accomplishment of this promise, ['Kings and queens shall be nursing fathers and mothers,'] and of all the Old Testament promises of this kind. For they contain a description of the church in its perfection at the restitution of all things; and a further declaration of the same thing that is declared [Rev. xi, 15,] where it is said, 'The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.' This is a part of the short sum which that context gives of the issue of the voice of the seventh angel, of which voice it was said, [chap. x, 7,] "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared unto his servants the prophets." Now, the voice of the seventh angel issues in the kingdoms of this world now becoming the kingdoms of our Lord and of his Christ, where he is to reign for ever and ever, the coming of God's wrath, the raising of the dead, the rewarding of the prophets, saints, and them that fear the Lord, both small and great, and the destruction of them that destroy the earth.—*Glass.*

##### Verbal precision of the Apocalypse.

"The more I read this wonderful book, the more I am convinced that the precision of the phraseology is little short of mathematical accuracy. The language seems highly adorned; but the ornaments are not redundancies; they are not of that sort that the proposition would remain the same, if the epithets were expunged. And in passages which may seem similar, there never was the smallest variation of style, but it points to something of diversity either in the subject or the predicate."—*Horsley.*

##### Literal interpretation.

"I cannot be persuaded to forsake the proper and usual import of Scripture language, where neither the insinuation of the text itself, nor manifest tokens of allegory, nor the necessity and the nature of the things spoken of (which will bear no other sense) do warrant it. For to do so were to lose all footing of divine testimony, and instead of Scripture, to believe mine own imagination."—*Mede.*

MY REST IS IN HEAVEN. 11s.

1. My rest is in heaven, my rest is not here, Then why should I tremble when trials are near? Be

hushed, my sad spirit, the worst that can come, But shortens my journey, and hastens me home.

The thorn and the thistle around me may grow, I would not lie down upon roses below:

Let doubt, then, and danger, my progress oppose, They only make heaven more sweet at its close;

Afflictions may press me, they cannot destroy, One glimpse of his love turns them all into joy;

A scrip on my back, and a staff in my hand, I march on in haste, through an enemy's land;

THE REVIEW AND HERALD. BATTLE CREEK, FIFTH-DAY, NOV. 20, 1856

To Correspondents. In addition to the rules usually laid down for correspondents to give their own name, town, county and State distinctly, we may add, Be sure in writing to this Office to direct your letters properly.

Letter from Bro. Waggoner.

BRO. SMITH: Though I have not yet been able to satisfy my own mind in regard to some things in the letter to the Philadelphia church, yet I feel constrained to add my testimony as to the lukewarm condition of the professed Sabbath-keepers.

God has given us joy over the fruit of our labors during the past season. I hope that our zeal in laboring may not abate in this dark time of peril.

Six believers in this place were baptized on the second Sabbath in October, and my hope now is that others in this section will see and obey the present truth.

Addison, Mich.

Letter from Bro. Bates.

BRO. SMITH: On leaving Battle Creek on the morning of Oct. 30th, we traveled westward about twenty-five miles until the darkness of the night and a driving snow storm admonished us to seek a shelter by the way-side.

An hour's ride brought us to Bro. C. N. Russell's, where, upon inquiry, two district school houses, in Cooper and Cooper Center, were offered us to present the Message for the first time.

We met with the church at Otsego the first Sabbath in the month. They are seeking to know the whole truth, and to rise from the Laodicean state of neither cold nor hot, and let Jesus in at the door of their hearts.

Last Sabbath we enjoyed a very interesting communion season before the Lord. Bro. Russell's two sons, who are of age, came out decidedly, and publicly declared their faith in the present truth.

Two young men, part of a family recently from Holland, attended our first meeting. On the morning following, our second meeting, they came with their father to Bro. Russell's.

the announcement of his coming has been made to every nation upon the earth. I am glad our German tract is so near ready to be issued, and hope it may also be translated for the Hollanders and Norwegians who are calling for the present truth.

Our next appointment is in the town of Plainfield to commence this evening. From thence we are invited to attend a conference with Bro. Cornell, which is appointed to be held in Monterey, Allegan Co., the 14th inst.

Cooper, Mich., Nov. 11th, 1856.

WHAT A CITY!—A ragged-school association, in a public appeal, state that there are in London 1,400,000 who never attend public worship, 150,000 habitual drunkards, 150,000 open profligates, 20,000 professed beggars, 10,000 gamblers, 30,000 destitute children, 3,000 receivers of stolen goods.

Would you hear a sweet and pleasing echo, speak sweetly and pleasantly yourself.

Speaking of party zeal, Pope makes this judicious remark: "There never was any party, faction, sect, or cabal whatsoever, in which the most ignorant were not the most violent; for a bee is not a busier animal than a blockhead."

How sweet are the slumbers of him who can lie down on his pillow, and review the transactions of every day, without condemning himself!

To purchase heaven, has gold the power? Can gold remove the mortal hour? In life can love be bought with gold? Are friendship's pleasures to be sold?—No: all that's worth a wish or thought, Fair virtue gives unbribed, unbought.

Business.

H. Bingham:—That is your receipt in No. 21, Vol. VIII. Credited to Vol. X on book. We are sorry that we cannot furnish you with Review of Oct. 16, as we have none on hand.

M. P. Chaplin:—You had already paid to the commencement of the present volume. Your money pays to No. 15, Vol. X. We will therefore send you the paper till that time unless you wish otherwise.

Books Sent.

J. L. Palfray, S. J. Gardner, M. P. Chaplin, L. M. Fish, S. Kellogg, I. C. Snow, Thos. W. Potter, S. Norcross, P. M., H. S. Boyd, H. Main, S. B. McLaughlin, C. W. Newman, I. S. Chaffee, Thos. Hale, E. L. Barr, J. P. Carman.

Receipts.

Annexed to each receipt in the following list, is the Volume and Number of the "Review and Herald" to which this money respectively pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should be given.

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OFFICE RELIEF.—Sr D. R. Palmer \$1.00. J. Whitmore 0.50. W. Grant 1.00. S. B. McLaughlin 2.79. J. F. Carman 1.50.

REVIEW TO POOR.—M. Philips \$0.50. J. M. Lindsay 2.00. Thos. Hale 0.67. R. R. Cochran 1.00. W. Grant 1.00.

BOOK-FUND RECEIPTS.—J. M. Lindsay \$5.00. E. S. Lane, A. G. Hart, each \$4.00. J. M. Avery, H. W. Brown, each \$2.00. A. Avery, L. Whiting, S. Whiting, each \$1.00. E. Green \$1.44.