



# 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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Address ELDER JAMES WHITE, Battle Creek, Michigan.

"I WILL NEVER LEAVE THEE."

Heb. xiii, 5.

WHEN sorrow clouds my brightest day,  
When hopes too fondly cherished,  
Pass like some hasty dream away,  
When fairest joys have perished;  
O, why should sadness fill my heart,  
And light affliction grieve me?  
Though earthly comforts may depart,  
My God will never leave me.

When dearest friends unfaithful prove,  
In life's sad, loneliest hours;  
When those who gained my warmest love  
Fade like the fragile flowers;  
O, why should tears bedim my eye?  
Though human ties deceive me,  
Yet one unchanging friend is nigh,  
And he will never leave me.

O, trembling christian, courage take,  
No cause hast thou for grieving;  
The Saviour never will forsake  
The soul in him believing;  
When passing through the darksome vale,  
His presence shall relieve thee;  
Fear not though heart and flesh may fail,  
For he will never leave thee.

ANGIE JOHNSON,

Southampton, Ills.

## Christianity and the Sabbath.

[We give this article because of the many good things said in it. What is said about the Gentile converts not observing the day observed by the Jews is yet to be proved. Neither do we fancy the expressions, "immortal souls," and "the seventh part of his time." Neither are Bible terms.—ED.]

AN inquiring correspondent has "been considerably exercised in mind" as to what are the teachings of the New Testament in reference to the Sabbath. The subject seems, to him, to be enveloped in gloom. He cannot see clearly that under the gospel, we are required to hallow the Sabbath, and wants to know what we are to do with such and such passages of scripture. "Can it be shown," he asks, "that we are required to dedicate the seventh portion of our time to the divine Being? Does not the Sabbath belong to the Mosaic dispensation entirely? and was not that dispensation, with all its peculiarities, done away by the cross of Christ?" We have neither time nor space for a lengthy discussion of this subject, but we have appended a few remarks which, we hope, will assist our correspondent to discern what is the truth in this matter.

In our study of divine truth, we have not discovered, as some pretend to have done, that license is given under the gospel dispensation to secularize the Sabbath. We read there that Christ came not to destroy the law, but to fulfill it; and he has himself emphatically declared—

"Till heaven and earth pass away, one jot or tittle of the law shall not pass away till all be fulfilled." Great latitude of meaning has indeed been allowed the passage—"The Sabbath was made for man, and not man for the Sabbath;" but a proper interpretation will only add weight to the command: "Hallow my Sabbaths." The Sabbath, was indeed made for man—to use, not to abuse; to sanctify, not to desecrate. The powers of his body were made for him; but not that he might do despite to his fellows. His hands were made for him; but not that he might have the means to execute the behests of imperious passion. The Sabbath was made for man as a spiritual being—that he might worship his Creator and attend to the yearnings of his immortal soul.

Was Jesus guilty of self-contradiction? Yet, he would have been, had he taught at one time the perpetual validity of the law; and at another declared the fourth commandment a dead letter! Other passages also claim attention from their having been used to prove that it is a matter of mere choice and personal opinion, whether the Sabbath is to be observed or not; as for instance, Galatians iv, 10, and 11—"Ye observe days, and months, and times, and years. I am afraid of you, that I have bestowed upon you labor in vain." If the Lord's day is included among the days which they are condemned for observing, it follows that it is wrong for us to observe it. Paul says to those who observe days: "I am afraid of you." Paul evidently here refers to those days, and months, and times, and years which were a part of the ceremonial law, which had waxed old and vanished away; the observance of which had been enjoined upon the Galatian church by Judaizing teachers. Can we for a moment imagine that the Apostle (if he were now living) would be afraid of the christian church of this country, which is careful to sanctify the Sabbath, lest labor had been bestowed upon it in vain? The thing is too ridiculous to be entertained for a moment by any sensible man. Those men are the most regardful of the Lord's day, who are most anxious for the spread of religion, and most jealous for the glory of the divine Being. There is a passage in Col. ii, 16, 17, which also has reference to these ceremonial observances, but which is quoted in support of the anti-Sabbatarian doctrines. "Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moons, or of the Sabbath days." In the context to these verses, Christ is said to have blotted out the hand-writing of ordinances which is against us, nailing it to his cross. But did he blot out that which was written upon the tables of stone, or nail them to his cross? Did he blot out the law—Thou shalt not commit adultery, and render polygamy a righteous institution? There were many days and Sabbaths—that is, days and years of rest from secular business, which the Almighty required the Jews to observe besides that weekly Sabbath, or holy rest which, in the beginning, he enjoined upon Adam and his sons. These Sabbaths were shadows of which Christ is the body or substance; and these were the holy days and the Sabbaths to which the Apostle refers.

Now because the Gentile converts did not observe the same day of the week which had been observed by the Jews, nor eat of the paschal lamb, or practice the rite of circumcision, but kept holy the first day of the week, and ate of the Lord's supper, they were by the unbelieving Jews judged and condemned. Hence the Apostle's argument in his epistle to the Colossians. But the passage upon which the greatest stress is laid by Sabbath abolitionists, is Rom. xiv, 5: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." Now we defy the most sapient reasoner among their ranks to prove that Paul had the slightest reference to the weekly Sabbath! Distinct passages of scripture must be examined in the light of their connections; so, in this case, it is our business to inquire, What is the Apostle's meaning? and not to interpret it in any way which may chance to suit our method of thinking, or the theory we advocate. The Devil himself quoted scripture to prove that Christ could legally yield to his solicitations, and this wily theologian has a great many pupils in the world's school. In one place the Apostle, speaking of the judgment, says: "Then every man shall have praise of God." Yet the same Paul teaches that many will at that decisive day be condemned of God. It is, therefore, clear to the most feeble genius, that "every man" who is to have praise of God, must mean every good man. So in the passage now under consideration, he is not speaking of all days, but of all ceremonial days. In this same argument he says: "For one believeth that he may eat all things, another who is weak eateth herbs. Let not him that cateth despise him that eateth not." There was no Christian who did not eat; there were none who did not believe they had a right to eat something besides herbs, for the Creator had expressly given the Jews liberty to eat flesh; but in the Levitical law he had restricted them to certain animals. Among the primitive Christians the dispute must have been about the eating of the animals which by the law were considered unclean. Some whose faith and whose insight into Christianity were weak, would sooner confine themselves to vegetables than to eat of the meats which they esteemed unclean. As the dispute was not at all about meats, so it was not about all days. It was only about the days distinguished by the ceremonial law. Some still viewed the new moon, the feast of the passover, the day of pentecost, the day of atonement, &c., as holy days—as better than other days; so others viewed these days as now reduced to a level with common days. But, as the ceremonial law, at its first establishment, found one distinguished day already existing—the Sabbath—which the creating God ordained and sanctified before the entrance of sin, neither the institution of that ceremonial law, which came by sin, nor its abolition could affect that day, or, to say the least, could release man from his obligation to devote the seventh part of his time to the especial service of the divine Being. Therefore, we say that we as well as the Jews, being the sons of Adam, to whom the Sabbath was first given, are required to listen to Je-

hovah's voice when he says, "Ye shall hallow my Sabbaths."

### Pontius Pilate in Vienne.

Translated and abridged from the *Courier Des Etates Unis*.

VIENNE, in Dauphiny, a province of France, the ancient capital of transalpine Gaul under the Romans is situated on the river Rhone. There, on the left bank of that beautiful stream, is seen a tomb of an ancient architecture, which according to tradition, is the tomb of Pontius Pilate—Pilate under whose government Jesus Christ suffered. It was in Vienne also that the wandering Jew veiled himself in 1777—a most remarkable occurrence, the spot that contained the ashes of the judge of the righteous was trodden upon by a descendant of his accuser.

The following chronicle was extracted from an old Latin manuscript found in a monastery near Vienne.

It was under the reign of Caligula, when C. Marcius was prætor at Vienne, that an old man bent with age, yet tall in stature, was seen to descend from his litter and enter a house of humble appearance near the temple of Mars. Over the door of this house was written in red letters the name of F. Albinus. He was an old acquaintance of Pilate's. After mutual salutations, Albinus observed to him that many years had elapsed since their separation. "Yes," replied Pilate, "many years—years of misfortune and affliction. Accused be the day on which I succeeded Valerius Gratus in the government of Judea! My name is ominous; it has been fatal to whomsoever has borne it. One of my ancestors imprinted an indelible mark of infamy on the fair front of imperial Rome when the Romans passed under the *Caudice Furculæ* in the Samnite war. Another perished by the hands of the Parthians in the war against Arminius. And I—miserable me!"

"You miserable?" asked Albinus; what have you done to entail misery on you? True, the injustice of Caligula has exiled you to Vienne, but for what crime? I have examined your affair at the *Tabularium*. You are denounced by Vitellus, prætor of Syria, your enemy, for having chastened the rebellious Hebrews, who had slain the most noble of the Samaritans, and who afterwards withdrew themselves on mount Gerizim. You are also accused of acting thus out of hatred against the Jews."

"No!" replied Pilate, "No! by all the gods, Albinus, it is not the injustice of Cæsar that afflicts me."

"What then is the cause of your affliction?" continued Albinus. "Long have I known you—sensible, just, humane. I see it—you are the victim of Vitellus."

"Say not so, Albinus—say not that I am the victim of Vitellus—no; I am the victim of a higher power! The Romans regard me as an object of Cæsar's disgrace, the Jews as the severe proconsul; and the Christians, as the executioner of their God!"

"Of their God, did you say, Pilate? Adore a God, born in a manger, and put to death on the cross!"

"Beware, Albinus, beware!" continued Pilate. "If the Christ had been born under the purple would he not have been adored? Listen. To your friendship I will submit the events of my life; you will afterwards judge whether I am worthy of your hospitality."

"On my arrival at Jerusalem, I took possession of the Pretorium, and ordered a splendid feast to be prepared, to which I invited the Tetrarch of Judea, with the high priests and officers. At the appointed hour no guest appeared. This was an insult offered to my dignity. A few days afterwards the Tetrarch deigned to pay me a visit. His deportment was grave and deceitful. He pretended that his religion forbade him and his attendants to sit down at the table of the Gentiles, and to offer up libations with them. I thought it expedient to accept his excuse; but

from that moment I was convinced that the conquered had declared themselves the enemies of the conquerors.

At that time, Jerusalem was, of all conquered cities, the most difficult to govern. So turbulent were the people that I lived in momentary dread of an insurrection. To repress it I had but a single Centurion, and a handful of soldiers. I requested a re-inforcement from the prefect of Syria, who informed me that he had scarcely troops sufficient to defend his own province. Insatiate thirst of empire,—to extend our conquests beyond the means of defending them!

Among the various rumors which came to my ears, there was one that attracted my attention. A young man, it was said, had appeared in Gallilee, preaching with a noble unction, a new law in the name of God that had sent him. At first I was apprehensive that his design was to stir up the people against the Romans; but soon were my fears dispelled. Jesus of Nazareth spoke rather as a friend of the Romans than of the Jews.

One day, in passing by the place of Siloe, where there was a great concourse of people, I observed in the midst of the group a young man leaning against a tree who was calmly addressing the multitude. I was told it was Jesus. This I could easily have suspected, so great was the difference between him and those who were listening to him. He appeared to be about thirty years of age. His gold colored hair and beard gave to his appearance a celestial aspect. Never have I seen a sweeter or a more serene countenance. What a contrast between him and his hearers, with their black beards and tawny complexions! Unwilling to interrupt him by my presence, I continued my walk, but signified it to my secretary to join the group and listen.

My secretary's name was Manlius. He was the grandson of the chief of the conspirators, who encamped in Etruria, waiting for Catalina. Manlius was an ancient inhabitant of Judea, and well acquainted with the Hebrew language. He was devoted to me, and was worthy of my confidence.

On returning to the Pretorium, I found Manlius, who related to me the words that Jesus had pronounced at Siloe. Never have I heard in the Portico, or read in the works of the philosophers, anything that can be compared to the maxims of Jesus. One of the rebellious Jews, so numerous in Jerusalem, having asked him if it was lawful to give tribute to Cæsar or not, Jesus replied: "Render unto Cæsar the things which are Cæsars, and unto God the things that are God's."

It was on account of the wisdom of his sayings that I granted so much liberty to the Nazarene; for it was in my power to have him arrested and exiled to Pontus; but this would have been contrary to that justice which has always characterized the Romans. This man was neither seditious nor rebellious. I extended to him my protection, unknown, perhaps, to himself. He was at liberty to act, to speak, to assemble and address the people, to choose disciples, unrestrained by any pretorian mandate.

Should it ever happen—may the gods avert the omen!—should it ever happen, I say, that the religion of our forefathers be supplanted by the religion of Jesus, it will be to the noble toleration that Rome shall owe her premature obsequies—whilst I, miserable wretch!—I shall have been the instrument of what the Christians call Providence, and we destiny.

But this unlimited freedom granted to Jesus, revolted the Jews—not the poor, but the rich and powerful. It is true, Jesus was severe on the latter, and this was a political reason, in my opinion, not to control the liberty of the Nazarene. "Scribes and Pharisees!" would he say to them, "ye are a race of vipers!—you resemble painted sepulchers." At other times he would sneer at the proud alms of the Publican, telling him that the mite of the widow was more precious in the sight of God.

New complaints were daily made at the Pretorium against the insolence of Jesus. I was even

informed that some misfortune would befall him—that it would not be the first time that Jerusalem had stoned them that called themselves prophets; and that if the Pretorium refused justice, an appeal would be made to Cæsar.

This I had prevented by informing Cæsar of all that had happened. My conduct was approved of by the senate, and I was promised a re-inforcement of troops after the termination of the Parthian war.

Being too weak to suppress a sedition, I resolved upon adopting a measure that promised to re-establish the tranquility of the city, without subjecting the Pretorium to humiliating concessions. I wrote to Jesus, requesting an interview with him at the Pretorium. He came.

Oh, Albinus! now that my blood runs cold in my veins, and that my body is bent down with the load of years, it is not surprising that Pilate should sometimes tremble; but then I was young—in my veins flowed the Spanish, mixed with the Roman blood, as incapable of fear as it was of puerile emotions.

When the Nazarene made his appearance, I was walking in my basilica, and my feet seemed fastened with an iron hand to the marble pavement. He was calm, the Nazarene—calm as innocence. When he came up to me, he stopped, and by a single gesture, seemed to say to me, here I am.

For some time, I contemplated with admiration and with awe this extraordinary type of man—a type unknown to our numerous sculptors who have given form and figure to all the gods and to all the heroes.

"Jesus," said I to him at last—and my tongue faltered—"Jesus of Nazareth, I have granted you, for these last three years, ample freedom of speech, nor do I regret it. Your words are those of a sage. I know not whether you have read Socrates and Plato; but this I know, that there is in your discourses, a majestic simplicity that elevates you far above those great philosophers. The Emperor is informed of it; and I, his humble representative in this country, am glad of having allowed you that liberty of which you are so worthy. However, I must not conceal from you that your discourses have raised up against you powerful and inveterate enemies. Neither is this surprising. Socrates had his enemies, and he fell a victim to their hatred. Yours are doubly incensed; against you, on account of your sayings; against me on account of the liberty extended toward you. They even accuse me indirectly of being leagued with you for the purpose of depriving the Hebrews of the little civil power which Rome has left to them. My request—I do not say my orders—is that you be more circumspect for the future, and more tender in rousing the pride of your enemies, lest they raise up against you the stupid populace, and compel me to employ the instruments of justice."

The Nazarene calmly replied:

"Prince of the earth, your words proceed not from true wisdom. Say to the torrent to stop in the midst of the mountain because it will uproot the trees of the valley; the torrent will answer you that it obeys the laws of the Creator. God alone knows whither flow the waters of the torrent. Verily, I say unto you; before the rose of Sharon blossoms, the blood of the Just will be spilt."

"Your blood shall not be spilt," replied I, with emotion. "You are more precious in my estimation, on account of your wisdom, than all these turbulent and proud Pharisees, who abuse the freedom given them by the Romans, conspire against Cæsar, and construe our bounty into fear. Insolent wretches! They are not aware that the wolf of the Tiber sometimes clothes himself with the skin of the sheep. I will protect you against them. My Pretorium is open to you as a place of refuge—it is a sacred asylum."

Jesus carelessly shook his head, and said, with a graceful and divine smile:

"When the day shall have come, there will be no asylum for the Son of man, neither on earth

nor under the earth. The asylum of the Just is there (pointing to the heavens). That which is written in the books of the prophets must be accomplished."

"Young man," answered I mildly, "you oblige me to convert my request into an order. The safety of the province which has been confided to my care, requires it. You must observe more moderation in your discourses. Do not infringe my orders; you know them. May happiness attend you. Farewell.

"Prince of the earth," replied Jesus, "I come not to bring war into the world, but peace, love, and charity. I was born the same day on which Caesar Augustus gave peace to the Roman world. Persecution proceeded not from me. I expect it from others, and will meet it with obedience to the will of my Father who has shown me the way. Restrain, therefore, your worldly prudence. It is not in your power to arrest the victim at the foot of the tabernacle of expiation."

So saying he disappeared like a bright shadow behind the curtain of the basilica.

Herod the Tetrarch, who then reigned in Judea, and who died devoured by vermin, was a weak and wicked man, chosen by the chiefs of the law to be the instrument of their hatred. To him the enemies of Jesus addressed themselves, to wreak their vengeance on the Nazarene.

Had Herod consulted his own inclination, he would have ordered Jesus immediately to be put to death; but, though proud of his regal dignity, yet he was afraid of committing an act that might diminish his influence with Cæsar.

Herod called on me one day at the Pretorium, and on rising to take leave, after some insignificant conversation, he asked me what was my opinion concerning the Nazarene.

I replied that Jesus appeared to me to be one of those grave philosophers great nations sometimes produce; that his doctrine was by no means dangerous; and the intention of Rome was to leave him that freedom of speech which was justified by his actions. Herod smiled maliciously, and saluting me with ironical respect he departed.

The great feast of the Jews was approaching; and their intention was to avail themselves of the popular exaltation which always manifests itself at the solemnities of a passover. The city was overflowing with a tumultuous populace, clamoring for the death of the Nazarene. My emissaries informed me that the treasure of the temple had been employed in bribing the people. The danger was pressing. A Roman centurion had been insulted.

I wrote the Prefect of Syria, requesting a hundred foot soldiers, and the same number of cavalry. He declined. I saw myself alone with a handful of veterans in the midst of a rebellious city—too weak to suppress disorder, and having no other choice left than to tolerate it.

They had seized upon Jesus; and the seditious rabble, although they knew they had nothing to fear from the Pretorium, believing on the faith of their leaders, that I winked at their sedition, continued vociferating—"Crucify him! crucify him!"

Three powerful parties at that time had combined together against Jesus. First, the Herodians and Sadducees, whose seditious conduct seemed to have proceeded from a double motive: they hated the Nazarene, and were impatient of the Roman yoke.

They could never forgive me for having entered their holy city with banners that bore the image of the Roman emperor; and although in this instance I had committed a fatal error, yet the sacrilege did not appear less heinous in their eyes. Another grievance also rankled in their bosoms. I had proposed to employ a part of the treasure of the temple in erecting edifices of public utility. My proposal was scowled at. The Pharisees were the avowed enemies of Jesus. They cared not for the government; but they bore with bitterness the severe reprimands which the Nazarene had for three years been continually throwing out against them wherever he went.

Too weak and pusillanimous to act by themselves, they had eagerly embraced the quarrel of the Herodians and Sadducees. Besides these three parties I had to contend against the reckless and profligate populace, always ready to join in a sedition, and to profit by the disorder and confusion that result therefrom.

Jesus was dragged before the council of the priests and condemned to death. It was then the high priest, Caiaphas, performed a derisory act of submission. He sent his prisoner to me to pronounce his condemnation and secure his execution. I answered him that as Jesus was a Galilean the affair came in Herod's jurisdiction, and ordered Jesus to be sent thither. The wily Tetrarch professed humility, and protesting his deference to the lieutenant of Cæsar, he committed the fate of the man to my hands.

Soon my place assumed the aspect of a besieged citadel. Every moment increased the number of the seditious. Jerusalem was inundated with crowds from the mountains of Nazareth. All Judea appeared to be pouring into the devoted city;

I had taken to wife a girl from among the Gauls, who pretended to see into futurity. Weeping, and throwing herself at my feet, "Beware," said she to me, "beware and not touch that man, for he is holy. Last night I saw him in a vision, he was walking on the water—he was flying on the wings of the wind. He spake to the tempests, to the palm trees, to the fishes of the lake—all were obedient to him. Behold! the torrent of mount Cedron flows with blood—the statues of Cæsar are solid with the filth of the gemoniæ—the columns of the Pretorium have given way, and the sun is veiled in mourning like a vestal in the tomb! O, Pilate, evil awaits thee. If thou wilt not listen to the words of thy wife, dread the curse of a Roman senate—dread the frowns of Cæsar!"

By this time my marble stairs groaned under the weight of the multitude. The Nazarene was brought back to me, I proceeded to the hall of justice, followed by my guards, and asked the people, in a severe tone, what they demanded. "The death of the Nazarene," was their reply. "For what crime?" "He has blasphemed: he has prophesied the ruin of the temple, he calls himself the Son of God—the messiah—the king of the Jews." "Roman justice," said I, "punisheth not such offences with death." "Crucify him! crucify him!" shouted forth the relentless rabble.

The vociferations of the infuriate multitude shook the palace to its foundations. One man alone appeared calm in the midst of the tumult. He was like unto the statue of innocence placed in the temples of the Eumindes. It was the Nazarene.

After my fruitless attempts to protect him from the fury of his merciless persecutors, I had the baseness to adopt a measure, which, at that moment, appeared to me the only one that could save his life. I ordered him to be scourged, then calling for an ewer, I washed my hands in the presence of the clamorous multitude, thereby signifying to them my disapprobation of the deed.

But in vain. It was his life that these wretches thirsted after. Often in our civil commotions have I witnessed the furious animosity of the multitude, but nothing could ever be compared to what I beheld in the present instance. It might have been truly said that, on this occasion, all the phantoms of the infernal regions had assembled together at Jerusalem. The crowd appeared not to walk; they were borne off and whirled as a vortex, rolling along like living waves, from the portals of the Pretorium even unto mount Zion, with howling, screams, shrieks and vociferations, such as were never heard either in the seditions of Pannonia, or in the tumults of the forum.

By degrees the day darkened like a winter twilight, such as had been seen at the death of the great Julius Cæsar. It was likewise toward the Ides of March, I, the contemned governor of a rebellious province, leaning against a column of

my basilica, contemplating athwart the dreary gloom, this Theory of Tartarus dragging to execution the innocent Nazarene. All around me was a desert; Jerusalem had vomited forth her in-dwellers through the funeral gate that leads to the gemoniæ. An air of desolation and sadness enveloped me. My guards had joined the cavalry, and the centurion, to display a shadow of power, was endeavoring to maintain order. I was left alone, and my breaking heart admonished me that what was passing at that moment appertained rather to the history of the gods than to that of man. Loud clamors were heard proceeding from Golgotha, which borne on the winds appeared to announce an agony such as never had been heard by mortal ear. Dark clouds lowered over the pinnacle of the temple, and large ruptures settled over the city and covered it as with a veil. So dreadful were the signs that were manifested, both in the heavens and on earth, that Dionysius, the Areopagite, is reported to have exclaimed, "Either the Author of nature is suffering, or the universe is falling apart.

Toward the first hour of the night, I threw my mantle around me, and went down into the city toward the gate of Golgotha. The sacrifice had been consummated. The crowd was returning home, still agitated, it is true, but gloomy, taciturn and desperate. What they had witnessed had struck them with terror and remorse. I also saw my little Roman cohort pass by mournfully, the standard bearer having veiled his eagle in token of grief, and I overheard some of the soldiers murmuring strange words which I did not comprehend. Others were recounting prodigies almost similar to those which had so often smote the Romans with dismay by the will of the gods. Sometimes groups of men and women would halt; then, looking backwards toward mount Calvary, would remain motionless, in the expectation of witnessing some new prodigy.

I returned to the Pretorium, sad and pensive. On ascending the stairs, the steps of which were still stained with the blood of the Nazarene, I perceived an old man in a suppliant posture, and behind him several women in tears. He threw himself at my feet and wept bitterly. It is painful to see an old man weep. "Father," said I to him mildly, "who are you, and what is your request?" "I am Joseph of Arimathea," replied he, "and I am come to beg of you upon my knees, the permission to bury Jesus of Nazareth." "Your prayer is granted," said I to him; and at the same time ordered Manlius to take some soldiers with him to superintend the interment, lest it might be profaned. A few days afterwards, the sepulcher was found empty. The disciples of Jesus published all over that Jesus had risen from the dead, as he had foretold.

A last duty remained for me to perform. It was to communicate to Cæsar the details of that deplorable event. I did it the same night that followed the fatal catastrophe, and had just finished the communication when the day began to dawn. At that moment the sound of clarions playing the air of Diana, struck my ear. Casting my eyes toward the Cæsarean gate, I beheld a troop of soldiers, and heard at a distance other trumpets sounding Cæsar's March. It was the reinforcement that had been promised me—two thousand men. who, to hasten their arrival, had marched all night. "It has then been decreed by the 'fates,'" cried I, wringing my hands, "that the great iniquity should be accomplished," that, for averting the deeds of yesterday, troops should arrive to day! Cruel destiny, how thou sportest with the affairs of mortals! Alas! it was but too true, what the Nazarene exclaimed when writhing on the cross: *All is consummated!*

Is it not to be feared there are many Christians who act upon the principle of doing as little as they can for Christ—only just so much as will enable them to preserve the name they have taken! It ought rather to be their aim to do all they can, to put forth their most earnest efforts to forward the cause of God upon the earth.

# The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, JULY 16, 1861.

JAMES WHITE, EDITOR.

## ORGANIZATION.

At the request of Bro. W. Phelps we give the following from his pen, though it is painful to give in the REVIEW a communication which we know will sadden many hearts.

"Bro. WHITE: I feel it to be my duty to speak a few words through the *Review* to the brethren scattered abroad, that they may know how I stand in relation to organization under a name, that brethren may know where to bestow their sympathy. I would not have any deceived in this matter. The Advent people are very dear to me. I have felt that their trials have been my trials, and their prosperity has been my prosperity. But I have not that unison of feeling at present. I feel that the union is broken, for I do not sympathize with the body of Adventists in relation to organizing under the name, Seventh-day Adventists, and enrolling names under that head. As I feel, I never could consent to have my name enrolled on any class-book, or church-book, under any sectarian name. I might give my reasons, but that would be useless. I mean to keep my conscience void of offense toward God and toward man, and I must get the victory over the beast, and over his image, and over his mark, and over the number of his name.

"And I would here say that I hold myself no longer amenable to that body of people calling themselves Seventh-day Adventists, nor any connection with them any farther than the Spirit of the Lord connects one Christian with another.

"I would here say to the Norwegian brethren that they have my sincere thanks for what they have done for me since I have been a preacher among them, and I would say in their behalf, that for benevolence and meekness, and honesty of purpose, they are ahead of any people I ever lived among. May God bless them.

"I hope none of the brethren will feel to find fault with me for taking the stand which I have taken in this. There has been a spirit of fault-finding in some brethren in this vicinity with the position I have previously occupied. Now I hope there will be no more of it. They can organize if they choose, and I shall not be in the way.

"In hope of life when the Life-giver comes,  
"W. PHELPS."

There is frankness and candor in Bro. P.'s remarks seldom manifested by those who draw off from the body of Sabbath-keepers. But this does not prove his position a right one, nor make it less our duty to point out his mistakes. With a firm hope that he can be helped, we address to him the following:

Dear Brother: We would entreat you as a father to well consider the steps you have taken in leaving your brethren, and hear us patiently while we try to point out your errors, and set before you your dangers.

1. Should not such a declaration of separation from the body be accompanied with your reasons? You state that you have had great love for the Advent people. Those who know you believe this. Then why leave them in great error, as you suppose, without first laboring to help them? You are a man of years and experience. You are a minister, a watchman. Do you see the sword coming? Then why do you not give the trumpet a certain sound, by giving your reasons for the supposed danger? Do you see the wolf coming? Then why leave the sheep? Hirelings do this. You are worthy of better company.

When we first introduced the subject of organization, in No. 14, Vol. xv, we made the following request:

"If any object to our suggestions, will they please write out a plan on which we as a people can act?"

This request was reasonable. It fully opened the way for you, and others who felt as you do, to bring the Scriptures of truth to bear upon the subject, show us our error, and state a plan upon which we as a people can act. But no one up to this day has attempted to do so. And it has been a matter of grief to us that brethren who apparently possess reason and piety should not only utterly neglect our request, but object to organization without giving one text bearing directly upon the subject. If the simple form of organization proposed to exist among us is unscriptural, then why have you, with the Bible in your hands, suffered the Advent brethren, whom you have formerly loved so devotedly, to go on in organizing without

faithfully warning them. You are not clear in this matter. And you cannot clear yourself by tearing away from your brethren at this critical crisis of the cause. This rash movement will be regarded as the natural fruit of that spirit which would break down organization and order, and keep it down if possible.

You have labored hard in Wisconsin; but the reckless course of those opposed to order has torn down what you and others ardently labored to build up. We are surprised that the sad history of the past has not taught you the necessity of order and organization. If your position now be according to truth, Stephenson and Hall were valiant for the truth. They hated discipline and restraint, and took a most determined position against order, and the most heart-sickening and desolating confusion followed them. Let such men, with such sentiments, have a little influence, and we would as soon trust to the mercy of a tornado as to them.

Dear brother, we first suggested organization as a matter of pure necessity. We had labored to induce wealthy brethren to put their means into the publishing department, and conduct it as their individual property; but could not find any one who would risk himself in such a place, to stand the insulting cry of "speculation." We have never recommended such a course as the best, but looked to it with hope of being freed from responsibilities which no other person would take.

You will agree with us that the publishing department should not be trusted to one man. In no State has there been so much said against the one-man power as in Wisconsin. You will also agree with me that it should be the property of the church, and that the benefits arising therefrom should go to build up the church. But how can this be brought about and managed? Do you say with R. F. C. "we can trust one another?" We will suppose that the brethren, instead of organizing a Publishing Association legally, had at some General Conference decided to trust the management of the publishing department with Bro. Phelps. Suppose they had placed in his hands \$5000 with which he had purchased Presses, Type, and other Printing Material to the amount of \$3500, and put the remainder into books. The business being done in his name, it is legally his property. Now suppose something comes up in the church which Bro. P. cannot appropriate, and he declares, "I hold myself no longer amenable," &c.

To have the property of the church held so loosely seems to us like tempting the Devil to tempt the jealous to feel suspicious and complain of the one who thus holds it, and to tempt him also to be untrue to his trust. We say then there is no way by which the church can own and manage the publishing department, only under a legal organization. And we venture to affirm that if there had been any other proper way, Bro. R. F. C. or yourself would have lost no time in pointing it out.

2. You say, "As I feel, I never could consent to have my name enrolled on any class-book, or church-book, under any sectarian name." Your feelings may not be right. If your views are in accordance with God's word, they are right. When we urge the fact that God requires all men to keep the Sabbath of the fourth commandment, the Methodists and some others will sometimes make feeling a standard. This we regard as dangerous. It amounts to this, that they will do as God commands if they feel to. We have not been opposed with God's word on the question of organization; but with—"Why! it is so different from my former feelings and testimony on this subject," and the like. Reason has had but little to do in the opposition. It has given way to prejudice.

But what do you mean by a sectarian name? The Christian denomination in its infancy discarded all sectarian names, and took the innocent name of Christian. But this is no less a sectarian name. The United Brethren and the Christians at first had the appearance of leaving all sectarian names, but they are sects, and these innocent names are really sectarian names. You talk of the Adventists. Take care, Bro. Phelps! Should we all consent to be known by that name, it would become a sectarian name.

As to the people of God having their names enrolled in a book, the idea does not terrify us, it looks rather

beautiful. The saints of all ages have their names enrolled in a book in heaven. In this we gather an idea of heavenly order. Why not those who associate themselves together to serve God, have their names written in a book here? Who is injured by it? What righteous principle, or plain text of Scripture is violated by it? The names of soldiers, voters, members of literary and benevolent societies, &c., are enrolled. This is necessary to secure the desired end. And is it necessary that the children of light should be less wise in their generation than the children of this world?

But if you object to a church-book, we conclude you would object to a church clerk, therefore you would have no record kept of the doings of the church. Would you, as some do, have the church take action on important matters, even relating to the fellowshipment of individuals, and have no record made? This is supposing that the advent people have such wonderful memories that a record is not needed. Or, would you have no action taken? no church discipline? but, like the followers of Stephenson and Hall, every man constitute an independent church, each carrying out his idea of church government? You may depend upon it, that this is just what troubles so many of you in Wisconsin. Instead of consolidating in sweet harmony into one body, almost every man is an independent body, not amenable to the others. And this spirit has so far ripened in you, dear brother, as to lead you to tear away from your brethren. We do not say that the Scriptures require in direct terms a church-book and clerk; but we do say that no direct text can be produced in favor of discarding them. This being the case, it shows dishonor to the cause of Christianity for professed Christians to manifest less wisdom in church capacity than is seen in the different associations of the men of this world.

3. You say, "I must get the victory over the beast, and over his image, and over his mark, and over the number of his name."

That great and glorious victory will be sung upon the sea of glass. Rev. xv, 2. It is doubtless the new song of the 144,000 of Chap. xiv, 3. But that, dear brother, will be a united company. They will have one name, be sealed with the same seal, and sing the same song. They will be disciplined here. They will not escape in confusion to Mt. Zion, like Paul's ship-wrecked company, some on boards, and some on broken pieces of the ship. No, they will be marshaled here, and go up on Mt. Zion a perfectly united host. Come, brother, into the ranks again, and with your brethren fight the battle for union, against the distracting power of Satan.

Some have made a grand mistake in defining "the number of his name." They suppose this refers to the two-horned beast, and that his number is "six hundred three-score and six," the number of existing organizations, and in order to get the victory over the number of his name, it is supposed to be necessary to reject all sectarian names. This may not be your position. But whether it is, or is not, we wish here to show that the "number of his name" is the number of the name of the Papal beast. The "beast" and "his image" are mentioned five times or more in the Revelation, without the explanation in connection showing what beast, or what image, as if elsewhere fully explained. The definite specifications are given in Chap. xiii. The "beast" represents the Papacy, the "image" is the image of Papacy, the "mark" is the mark of the Papal beast, and the "number of the beast" is the number of the Papal beast.

"And I saw, as it were, a sea of glass mingled with fire, and them that had gotten the victory over the (Papal) beast, and over his (Papal beast's) image, and over his (Papal beast's) mark, and over the number of his (Papal beast's) name." Rev. xv, 2. Again, "And that no man might buy or sell, save he that had the mark (of the Papal beast), or the name of the (Papal) beast, or the number of his (Papal beast's) name." Chap. xiii, 17.

The next verse we regard as a reproof on those who so easily find an application of the number 666. Especially may those feel the reproof who have made the mistake in applying it to the two-horned beast. A little "wisdom" in the use of language will help them.

"Here is wisdom. Let him that hath understanding count the number of the beast," &c. Here is a call for wisdom. Let him that hath understanding come forward. We confess our lack of wisdom, and decline attempting an exposition of the matter. We incline to the opinion that the time has not fully come for the wise to understand this point.

Fifteen years since some declared the number 666 to be full—that there was that number of legally organized bodies. Since that time there have been almost numberless divisions, and new associations, and still the number is just 666! This shows a great want of wisdom.

4. You say, "I hold myself no longer amenable to that body of people calling themselves Seventh-day Adventists."

"Amenable, liable to answer; responsible; answerable; liable to be called to account; as, every man is amenable to the laws."—Webster.

The expression, "I hold myself no longer amenable," &c., supposes that you have held yourself amenable in time past. But we have yet to learn how a man can hold himself amenable, according to the above definition, to a people with no roll of names, no clerk, no record, no name by which to be known!! One object of organization is that members of the church of Christ may be amenable to the body.

Our ranks have been open to impostors who have done us vastly more harm than open enemies. Our ministers generally have no papers showing who they are. Impostors stand as good a chance to receive the sympathy of the people as we. In this we give a degree of influence to the vilest impostors, and let a tax fall upon the public which we should seek to prevent.

Do we hear Bro. Phelps exclaim, Babylon! This word means confusion, which is the very thing to be avoided as far as possible, by a proper organization. We had supposed that Bro. P. had seen, among those who had opposed organization, confusion to his heart's content, and would now be ready to leave Babylon, and take hold of that simple organization by which brethren could become amenable to the body, and which would shut out those who have long troubled the people of God.

Dear brother, you have taken a step in the dark. You are aware that those who might take this step with you are not generally responsible men. Should a few go with you, would it be to build up the cause of truth, with the hope to bring out a people prepared for the Lord? We judge you can have no such hope, therefore would not labor to this end. Such a remnant would probably go to nothing quicker than those irresponsible spirits called the messenger party. With a heart full of pity, and love for you, we entreat you to retrace this hasty step, and come along with your brethren who are seeking for all the means, lawfully within their reach, to secure order, love and harmony here, and a preparation to stand on Mt. Zion with the Lamb.

**NOTE FROM BRO. LAWRENCE.**

Bro. WHITE: We have had some interesting meetings in Northern New York of late, attended by Bro. A. S. Hutchins. Some of our number give evidence of taking hold of the work of the Lord anew.

The subject of order, connected with organization, is gradually gaining the confidence of many. On this point my prepossessions have been strongly against anything more than a portion of our brethren organizing as business societies. The name adopted has always harmonized with my feelings. I have no wish to remain behind, if the body move on by bringing to their aid organization in all the States, yet it would gratify me to see the subject further discussed in the Review. It seems to me that our former position on that point should be confessed and reviewed, so that all may enjoy the benefit of both the argument and our past experience.

I still look for progress relative to christian association among us. And if it is brought about in one respect different from what I expected, I will try not to doubt the hand of the Lord in the matter.

I will add, I have no special fears of matters being made worse; yet just how, and what is to be done under the circumstances is a question of moment with me at this time.

I hope to share with the overcomers.

H. W. LAWRENCE.

NOTE. We are glad to see that Bro. L. designs to stay on board, though he be obliged to throw overboard some things which in time past have appeared to be of much value, of less value now.

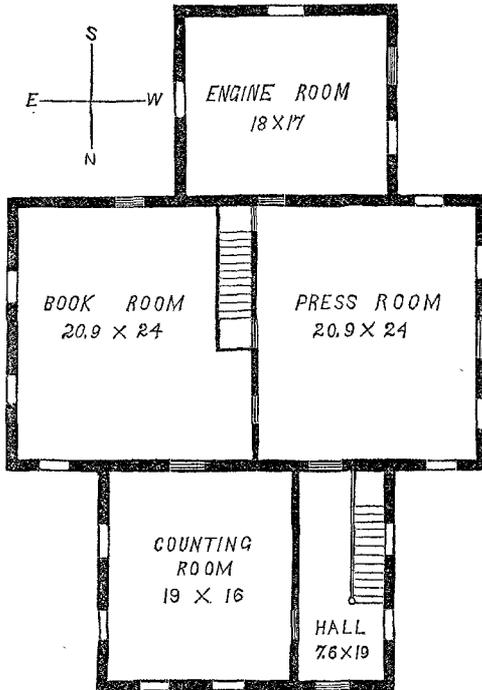
We highly prize past advent experience, and would be the last to stir a pin in the beautiful arrangement and harmony of the three messages of Rev. xiv. Neither would we be tainted with a sort of Romish bigotry in concluding that the Advent people could not, and did not err, and come to some wrong conclusions. For instance: When expecting the coming of the Lord in the autumn of 1844, they some how called both the second and third messages the second. There seemed a necessity of crowding both into one, and the fact that they were two distinct messages was overlooked. Hence the conclusion of some that the beast against whose worship there is a dreadful warning in the third message, was a symbol of earthly governments, that the image was organized religious societies, and the mark of the beast in the forehead or in the hand was holding government offices, voting, taking the judicial oath, &c. But the opening of the present truth has shown these wrong conclusions, and we give it as our opinion that we act more like sane men to let the blazing light of present truth correct past wrong conclusions, than to cling to them, and, like Bro. Phelps, jump overboard.

**THE NEW OFFICE.**

Below is a first-floor plan of the new Office building. It is situated on the south side of Main street, on the corner of Main and Washington streets, opposite the public square.

That portion of the building on Main street, is twenty-six in front by twenty, on the outside. The main body of the building in the rear is forty-four feet by twenty-six. The engine room is twenty by eighteen. The figures in the illustration show the size of each room inside.

The editor's room will be in front, above the counting room. The compositors' room will occupy the whole floor over both book and press rooms. There will be a cellar under the main body of the building, seven feet in the clear.



Main Street.

It is to be a brick building. The job is let to Brn. Jones and Day of Monterey, Mich., who are to furnish first quality material, and do a plain, first-class job, for the sum of \$3,500. "Let all things be done decently and in order." Paul.

The job must be hastened through so as to be completed by the first of October. The trustees have agreed to pay as the money may be wanted to purchase material and pay hands. The treasury of the society being exhausted, they succeeded in hiring \$500 by giving the society's notes on interest. About one half this sum is paid out, and, unless means come in faster than for a few weeks past, the treasury will again be empty in a few days.

Much that is acknowledged as received on shares, pays borrowed money, therefore brings nothing into the treasury. It will be seen that about \$3000 must be raised by the first of October to meet the calls for cash on the building alone.

Besides this, the regular expenses of the Review and INSTRUCTOR must be met, and we are putting a large edition of Bro. Andrews' History of the Sabbath through the press at the cost of about \$1000. Now in order to have all this work go forward, the cash must come right along. We propose

1. That our subscribers fail not to be punctual in paying for the REVIEW and INSTRUCTOR.
2. That those who owe for books, forward a part or all without delay.
4. That those who take shares in the Association, or who make donations without taking shares, send along the cash as soon as they can.
5. That those who will loan money and take the society's notes, with, or without, interest, will write immediately.

The society has paid nothing on the old building and lots, which it has purchased, and has given notes, for the sum of \$1015. It also owes about \$2500 besides; but these sums need not be paid till the close of 1861. About \$7000 have been pledged, all to be paid during 1861, nearly a sufficient sum to cover all these demands, and leave the society on good ground; but about half that sum, in addition to what has been raised, should be received immediately in order for the work to move on unembarrassed.

We give these plain statements that the friends may know the true state of things. We do it with full faith that it will be the pleasure of the friends of the cause to be prompt. Let all drafts be made payable to Uriah Smith. One object of our eastern tour is to collect means. Friends be ready.

**TENT MEETINGS IN MARYSVILLE, IOWA.**

THE tent was pitched in Marysville, June 4, and meetings were continued to the 25th inst. When we began, we soon saw that we must labor against much prejudice. False reports of various kinds were being circulated by the Devil's chosen emissaries. As our lectures progressed, interest arose in the minds of many, and so continued to the close of the meetings. About a week after the commencement of our lectures, when the interest was getting quite good, as it was about time for the dragon to begin his operations, let our attention was attracted by the appearance of one of his, no doubt, most faithful servants. A Campbellite minister was on the ground ready to erect an opposite battery. He heard us, and then announced that he would begin meetings in their meeting-house the next evening. We told him that if he thought we were preaching errors, and that he could overthrow them, he was welcome to the tent, which he might occupy as long as was necessary. No, said he. He would hear no such propositions. His meeting began. His crowd was composed of those of his brethren who were so prejudiced that they would not hear us. The more generous and noble of them attended our meetings and were much disgusted with his course. He boasted much, and made a great display of that carnality of mind which is enmity to the law of God, and showed that he was not subject to the law. He stated, as we were informed, that we did not dare to come into their house and preach alternately with him. We thereupon called for the privilege, but were refused. This they construed into a challenge, which they pretended to accept, but soon backed out of it. We had a good attendance all the time. Near one hundred decided that we have the truth on the Sabbath. Quite a number have also decided to keep it; many who did not unite with us, but who we think will. We found a small company of generally noble and warm-hearted souls who we hope will go through. They appear to be coming out fully into the practice and theory of the truth. They are going to leave their tea, coffee and tobacco in the very commencement. We hope that those of our people wishing to visit them will not do so until they leave off these superfluous indulgences, as we do not wish such a bad and unchristian example set before them by those who should now be teaching holiness by their every-day walk. Those who still persist in the use of tea, coffee and tobacco, after having the benefit of a year's experience in this truth, should blush at hearing of these persons stepping out in advance of them in the very commencement. We pray that the blessing of God may rest upon this little flock, that they may be faithful in all things, and finally join in singing the song of Moses and the Lamb.

B. F. SNOOK.  
M. E. CORNELL.

## OUR PILOT.

A PILOT walketh on the sea,  
And though my bark is riven,  
Yet he will my deliverer be,  
He'll guide me to the haven.

I heard his voice, I knew his tones,  
And he said, "Follow me,  
I've seen thy tears, I've heard thy groans,  
I'll guide thee o'er the sea."

By faith his promise I embraced,  
And heeded his sweet voice;  
And then such pleasures did I taste,  
As made my heart rejoice.

Now when the storm clouds thickly lower,  
And winds and waves are high,  
He'll not forsake me e'en an hour,  
For he is ever nigh.

I know not when will be the day,  
That I shall reach the shore;  
But Jesus has marked out the way,  
For he passed on before.

The rocks, and shoals, and dangers all,  
He teaches us to shun,  
And in his strength we ne'er shall fall,  
Who have this course begun.

C. M. S.

## SANCTIFICATION OF THE SEVENTH DAY.

WHEN we show the perpetuity of the seventh-day Sabbath, we are sometimes told that God merely blessed the Sabbath day, without attaching any importance to the particular seventh day. We readily admit that God blessed the Sabbath day. But which day is the Sabbath day? Says the fourth commandment, "Remember the Sabbath day to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Ex. xx, 8-10. But we still have direct testimony on this point. The record says, "And on the seventh day God ended his work which he had made, 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." Gen. ii, 2, 3. Here we have the plain declaration that God blessed and sanctified the seventh day. God first rested on the seventh day, and the seventh day became God's rest-day. He then blessed and sanctified the seventh day. Thus we see that the seventh day became the blessed and sanctified rest day or Sabbath as soon as God had created the heavens and the earth.

But, says the critic, was not the act of sanctifying the seventh day, confined to the seventh day of the first week of time? We answer, it was not. God's act of resting was in the past when he sanctified the seventh day; and to sanctify means "to set apart to a holy, sacred or religious use." Webster. Now, past time cannot be set apart to a religious use. It is gone forever, and cannot be recalled, and consecrated to the Lord. We therefore conclude that when God had rested from his work, he sanctified, or set apart to a religious use, the seventh day in the future. But how far in the future did the act of sanctifying the seventh day reach? We find that it reached the seventh day that the Israelites kept about three weeks before the promulgation of the law. For Moses, while speaking of the seventh day in the wilderness of Sin, said, "To-morrow is the rest, the holy Sabbath unto the Lord" (French Trans., Ex. xvi, 23); and we have no account of God's hallowing or sanctifying the seventh day more than once. The fact that the next day was the holy Sabbath unto the Lord was sufficient to justify the Israelites for gathering a double portion of manna on the sixth-day, and authorized Moses to say, "Bake that ye will bake to-day, and see that ye will see that which remaineth over lay up for you to be kept till morning." If the fact that the seventh day was the holy Sabbath unto the Lord involved an obligation for the Israelites to rest from their work on the seventh day, was it not the duty of our first parents to turn away their feet from the seventh day, from doing their pleasure on God's holy day? Was not the seventh day the holy Sabbath or rest unto the Lord in the days of Adam and Eve, and in the days of the patriarchs? It is evident that the obligation to consecrate the seventh day to the Lord, did not originate at the giving of the law. The fourth commandment did not sanctify the seventh

day. It refers us back to creation for the time when the Sabbath was made, and was given to guard an existing institution.

We next come to the days of the prophet Isaiah, and find the Lord speaking as follows: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, and honorable, . . . I will cause thee to ride upon the high places of the earth." Isa. lviii, 13, 14. By reading the connection we learn that the Lord is speaking for the benefit of the repairers of the breach, those who would build the old waste places, and raise up the foundations of many generations; and it is evident that a breach has been made in the law of God, that the grand sabbatic building or institution has lain waste for many generations. It is also evident that the specifications of this prophecy are being fulfilled by the commandment-keepers of this generation. Now God here speaks of the Sabbath as being his "holy day;" and the Sabbath day became holy by God's act of sanctifying or hallowing the seventh day at creation. Therefore the act of sanctifying the seventh day at creation reached the seventh day in this generation.

Again, the seventh day is still the Sabbath day or rest day—the day on which God rested; and the fourth commandment says that God blessed and sanctified the Sabbath day. God has never removed his blessing and sanctity from the Sabbath day, and the seventh day is still the holy Sabbath unto the Lord.

We call the Sabbath holy because it is dedicated to the worship of God. The Sabbath is called holy in the same sense that places of public worship are called holy, or the pulpit sacred. The Bible puts a difference between holy and unholy, between a thing that is sanctified and a thing that is not sanctified. When mount Sinai was sanctified that Jehovah might descend upon it in majesty to proclaim his holy law, the children of Israel could not occupy it as they would their own ground [see Ex. xix.]; and when the sanctuary was sanctified [Ex. xl] the priests were not permitted to use it as they would their own houses. Two of the sons of Aaron put no difference between the holy and the unholy, and there went out fire from the Lord and devoured them. Lev. x. At the present time men tell us that it makes no difference what day we keep, provided we keep one day in seven. They put no difference between God's holy day and a day that he has never sanctified. They hide their eyes from God's Sabbath, and God is profaned among them. Eze. xxii, 26. Their teachings make God the author of confusion. But God changeth not. My prayer is that my soul may not be gathered with transgressors in the day of God's fierce anger.

D. T. BOURDEAU.

## THE SOUTHERN REBELLION.

We feel somewhat anxious to know what will be the effect of the southern rebellion upon the future government of the United States. Has it anything to do with the fulfilling of the prophecy of the two-horned beast—"He exerciseth all the power of the first beast before him?"

It is now admitted that the minions of southern aristocracy and slave interests have dictated the national government for more than forty years; and for at least thirty years, they have had a fixed purpose to overthrow "American Republicanism," as "built upon by the fathers." J. C. Calhoun said in Washington forty-nine years ago, that the aristocracy of the slave States would rule the Federal government; and if the time came that they could not rule the nation, then they would secede.

The first victory over the nation was the enactment of the Missouri compromise in 1820, which admitted slavery into territories south of Mason and Dixon's line.

Ex-president Jefferson said in a letter to Lafayette and others, that the "Missouri question was a trick of hypocrisy, got up under a false front of lessening the measure of slavery, but with the real view of producing a geographical division of parties, which might insure them their future presidents. The people of the north went blindfold into the snare." He called it "the eclipse of Federalism." In another letter he

said, "I considered it at once as the knell of the Union. A geographical line co-inciding with a marked principle, moral and political, once conceived and held up to the angry passions of men, will never be obliterated; and every new irritation will mark it deeper and deeper, until it would kindle such mutual and mortal hatred as to render separation preferable to eternal discord."

The above views of Mr. Jefferson and Calhoun are now facts. The dragonic spirit of this nation has been in the ascendancy for many years.

The two horns—the civil and ecclesiastical rulers—like a lamb represented the true characteristic of the fathers of American Republicanism. The government under Washington's administration was characterized by acts of justice and judgment, symbolical features of the christian character. See Jer. xxiii, 5. It has been said that the foundation of American Republicanism was a hypocrisy, because many of the fathers were slaveholders, and the minions of the slave interests have maintained their cause. But it should not be forgotten that the American revolution, in the south as in the north, was conducted upon the principle of the equal rights of man, to prevent the extension of slavery and to mitigate its evils.

Ex-president Monroe declared in the debates of the convention for altering the constitution of Virginia, in A. D. 1829—"Virginia has always declared herself in favor of the equal rights of man. The revolution was conducted upon this principle. At that time there was a slavish population in Virginia. It was the doctrine of equal rights that brought us together in the revolutionary war. Virginia did all that was in her power to do, to prevent the extension of slavery, and to mitigate its evils."—*Southern Platform*.

Concerning the character of the legislature under Washington's administration, judge Marshal of Virginia, the former chief justice of the United States, declared, towards the close of his life, "That for several years after the revolution, he had not entertained the suspicion that a legislature could act otherwise than from the purest regard to the public welfare. The same visions were abundant when the constitution of the United States was adopted, and Washington inaugurated president.

O. NICHOLS.

Dorchester, Mass.

## JUDGMENT.

If there is anything a man takes pride in, it is his judgment; and if there is anything a man hates to acknowledge perverted, it is his judgment. Some fanatic, who has thrown away reason for a moment at Apollyon's behest, and finds his judgment perverted, and owns it, runs the gauntlet on all sides, and most say within themselves, What a pity! and straightway they, Pharisee like, say tacitly, God, I thank thee my judgment is not perverted like this fanatic's.

But let us consider whose judgment has not been perverted. If so, why is it necessary for a messenger to lecture week after week to (very intelligent) people to convince them that the seventh day is the Sabbath? and that death is not the gate of heaven, forsooth? Unperverted judgments! where are they? Why, at this rate it might be but a few centuries (if time continued) before it might require a course of lectures to (very intelligent) people, to convince them that twice two are four, or that the square of the hypotenuse is equal to the sum of the squares of the base and perpendicular.

If that bogus scripture was genuine, that each generation became "weaker and wiser," we might truly trace our ancestry back to very gigantic dolls. If there is anything humbling to us, it is the fact that the judgment not only may be, but has been, perverted. If it is not credited, go back if you please a few years ago, when you settled down most sweetly into the downy pillow of error, and think what efforts have been made by God, and angels, and men, to tear away the veil you so tenaciously pressed over your eyes, while rays of light sought almost in vain to reach those blinded orbs, and yet individuals there are who, having been forced as it were to believe some few self-evident leading truths, and having been freed from some of the chains and handcuffs of tradition, again settle down into the pillow of self-complacency, and having now as they suppose the key of knowledge,

they become wiser than their teachers, and the enemy weaves another veil, thicker than the former, and this serves as effectually to blind the mind.

Of what use is the body of Christ to such individuals? To such persons, of what use is Paul's lecture on the unity of the faith, and the gifts which God has set in the church? Can one member act independently of another? Of what use is faith, if it always acts in a solitary hermit-like manner? Suppose some conceited bee should say, I will not work in these cells until I can understand the mathematical proportion of the combs, and forthwith he settles down into melancholy and grief! Poor bee! Or suppose some ray of light from the sun should separate itself from the rest of the rays, because it could not comprehend its own origin, or some abstract question of the reflection of light, and forthwith it secedes, and where is it? If the judgment of each individual were of itself sufficient in itself, and if the judgment of individuals were never to be sacrificed to the judgment of the body, where is the necessity of such exhortations as Paul gives in 1 Cor. xii.

I agree that the judgment should, if possible, precede the act of faith; but such is the ignorance and blindness of the mind of some, that unless they will relinquish their peculiar ideas, when they conflict with those of experienced and tried leaders, whom God has set in the church, and by an act of faith believe those whom God has set over them, they must of course suffer the consequences, and like some discontented ray of light which darts into oblivion, become lost in the darkness around. J. CLARKE.

## LETTERS.

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

From Bro. Schellhaus.

DEAR BRO. WHITE: I would be glad once more to say a few words through the *Review*. It is now about four years since I first heard present truth, and I feel to praise God for his goodness in sending Bro. Bates and Waggoner here with the tent to proclaim the glorious message. I do rejoice and bless God that I had a heart to receive, and eyes to see the beauty and excellency of the third angel's message. What beauty there is in the commandments, and the great promise to those that obey God's will and keep his commandments and the faith of Jesus. Praise the Lord! I think it is my delight to strive to get ready for the fulfillment of the last message; but when I look at the requirements of God, that his people shall be without spot, or wrinkle, or any such thing, I almost think it impossible for me to get the victory over self; but by the assisting grace of God I feel determined to gain the victory, that I may obtain the crown. When I look around and see some that gladly received the message when the tent was here, but now bitterly oppose the truth and flatter themselves that the ten commandments are abolished, and say, "Where is the promise of his coming?" I feel thankful to God that there are a few yet left here who are willing to strive to go through to mount Zion with the remnant of God's people. The church here desire a more perfect organization; and for that purpose we would be glad to have Bro. J. Byington, or some other of the messengers, call on us, to set things in order. We hold our regular meetings every Sabbath for prayer and praise. Prayer-meeting at the commencement of the Sabbath, and also at its close. We are greatly blessed in so doing. We feel to give God all the glory for his goodness to us.

Yours striving to keep the narrow way and to gain the kingdom.

L. SCHELLHAUS.

Colon, Mich.

From Sister Hall.

DEAR BRO. WHITE: I desire to say to the brethren and sisters scattered abroad that we are still trying to be among the faithful few, and hope through the all-prevailing blood of Christ to be saved from this wicked and corrupt world, which is fast hastening on to destruction. It seems that time flies with double wings, and wickedness increases so rapidly that we can scarcely credit the evidence of our own senses. We can indeed praise the Lord for the precious truth, which if obeyed will keep us from all the unfruitful works of darkness. May we all heed the straight tes-

timony. It is just what we want in these perilous times to keep us from the grasp of the enemy who is ever ready in an unguarded moment to lead us away from duty. O, may we all have a double watch set over ourselves that we may be guarded against all approaching evil. I feel to praise the Lord for all his goodness and mercy, and hope to be found faithful. How can we be discouraged when we have such precious promises as the holy Bible contains. Blessed book! I still desire to love it more, and hope to profit by its teachings.

We are very thankful for the *Review*, and could hardly do without it. I am willing to obey all its teachings. I feel it my duty to make any sacrifice that may be called for that I may obtain the kingdom. If we should enjoy all the comforts of life, and have all our wishes and appetites gratified, we should know less how to prize heaven. O, let us all awake to a sense of our duty, and be willing and obedient servants to our heavenly Father.

Yours striving for eternal life.

FLORINDA HALL.

West Swanton, Ills.

From Bro. Buck.

DEAR BRO. WHITE: I have felt for some time that if I knew just how to confess my public faults through the *Review*, I should be glad to do so. And first, let me say to the brethren east and west among whom I have tried to labor, that my heart has not been half converted to God and his truth, hence my influence among them has not been such as to deepen and widen the tone of piety among them. A spirit of lightness has been with me at times which I deeply regret, and humbly beg pardon of all who have seen this in me.

Second, I wish to say to the families, Byington, Hilliard and all that have moved from this place, that the deceptions which I have caused you by my rash, hasty, coarse spirit, I am heartily sorry for. The course I have pursued with regard to re-baptism has been a great grief to God's Spirit and people. I ask pardon of God and also the brethren and sisters. I feel especially to ask pardon of Bro. C. W. Sperry (with whom I have traveled) for all the trials I have caused him, through lack of meekness and self-denial, and by unguarded expressions which have wounded his tender spirit. This is for all other brethren also with whom I have labored.

And now I wish to say to all Seventh-day Adventists who read the *Review*, that I feel thankful for a solemn message from God through sister White, which I received a few months since. I am trying to repent and confess my way out of the darkness which surrounds me, and though I advance slowly, and deep feelings of despair often settle upon me with awful weight, yet I hope to get victory over every sin through faith in Christ Jesus. Will you bear with me, and still pray for

H. G. BUCK.

Grass River, St. Law. Co., N. Y., June 28, 1861.

NOTE.—This confession seems full and heartfelt. It is Bro. B.'s nature to be frank. The grace of God is sufficient to control his double portion of rashness and independence, and make him valiant in the cause. Such men, cleansed in the open fountain of salvation, are just the men needed. May God help!—Ed.

## Extracts from Letters.

Bro. M. E. Cornell writes from Laporte City, Iowa, July 8, 1861: "We have been here ten days. We had meetings all day of each Sabbath and first-day, and evenings during the week. Prayer-meeting each morning at 9, and preaching at half-past 10 A. M., and at 1 P. M. The interest has steadily increased till yesterday, when it rose more rapidly.

"We called on those who were convinced that the truth had been preached on the Sabbath question, to manifest it, and eighty-three stood up long enough to be counted. The question was then put to those who were resolved to keep the Sabbath, and go with God's remnant people to the kingdom, and forty-four took the bold stand. We then repaired to the stream, and seventeen were baptized. We remain here another week.

"Our expenses have been \$32.09, our receipts,

\$30.22. If the means do not come, Bro. Griggs and I will work in harvest to get means. We are determined to keep up as long as the way is open, and the Lord is giving success. I can drive the team to reap. Bro. Snook says he will volunteer to carry the wheat together. About \$5 worth of books taken here.

"Your remarks on the state of the cause have cheered us. I have long felt the need of something being done. If we could only return to the Lord as a people with fasting and weeping, he might again smile upon us. Here seems to be our only door of hope. I am decidedly in favor of the plan you proposed of a day of fasting and prayer. Such a course is ancient and well tried. All must feel that our necessity is great, and the plan is divine. I hope that all, both preachers and people, will heartily unite in it."

NOTE. We sent \$11 Iowa bank notes to Bro. Cornell the 12th, from Missionary fund. Go on, brethren. The friends of the cause will not consent for you to lay up the tent and go into the harvest-field.—Ed.

Bro. J. N. Andrews writes from Lake City, Minnesota, July 8, 1861: "Our tent has been in this place since July 5, and we think the prospect of good quite encouraging. Bro. Allen, Bro. Lashier and myself constitute our present force. Bro. Bostwick will be here probably in a few days. After that, Bro. Allen will probably leave for Illinois.

"Here we are in a large village among entire strangers, and only a few shillings of money. If the thing is possible, we shall keep up the tent-meetings through the season. If we cannot do this for lack of means, then we shall lay it by and take school-houses or halls as the way may open."

NOTE.—We sent Bro. Andrews a draft for \$10 from missionary funds the 10th. We shall still contend that it will be a pleasure for the brethren abroad to help sustain missionary labor in the new western States, if the few friends in those States do what they can.—Ed.

Sister M. B. Hamilton writes from West Green Lake, Wis.: "I feel to thank the Lord for what he has done for me. He has opened my eyes to see his truth as I have never seen it before. And I feel to praise his great and holy name for it. My companion and myself commenced to keep the Sabbath of the Lord the first Sabbath in this year. There are a few Sabbath-keepers here. We meet together every Sabbath, and have good meetings. The *Review* is a welcome visitor to us. We love the precious truth it proclaims. I feel that I need that wisdom that is from above. I want to be made pure through the blood of Christ. O that I may be one of the remnant that shall stand on mount Zion."

Sister M. A. Green writes from Fine, St. Law. Co., N. Y.: "The paper and books that I have been able to borrow are all the preaching and all the companionship I have, so far as my religious sentiments are concerned. There are a few here who profess to love Jesus, and to regard Sunday as the Sabbath; but the majority of the people spend Sunday as though it was a day for visiting and pleasure, while there are none living near who regard the seventh day as the Sabbath. I have never heard one sermon on present truth.

"O, how often, as I look back some six months ago, do I feel that truly Bro. Lawrence and Whitney were God's especial messengers when they came to my house through the deep snow and over bad road, and were the means of interesting my mind more deeply in the investigation of Bible truth. In about two months I commenced to keep the Sabbath, but as I am entirely alone in this, I sometimes feel a spirit of sadness coming over me, which has so far been dispelled by reading the paper and the Bible, or by prayer. I feel that I am like a child, but anxious to learn. I have long regarded the real personal coming of Christ as an event not a great many years distant, as I was well aware that some of the signs which the Saviour said should precede his coming were already past; but I did not know anything of the present position of the Advent believers previous to the visit of the above-named brethren. If any one of the messengers can come here to preach they shall be welcome."

## THE REVIEW AND HERALD.

BATTLE CREEK, MICH. THIRD-DAY, JULY 16, 1861.

### TO THE BRETHREN IN IOWA.

STATE Bank of Iowa is five per cent discount, yet we will take it on subscription and books from those who cannot obtain eastern bills, gold, or postage stamps.

Wisconsin and Illinois bills are worthless.

### DAY OF FASTING AND PRAYER.

DEAR BRO. WHITE: I read your article in *Review* for July 2, headed "The Cause," with deep interest, especially the last lines, where you recommend a day of humiliation, fasting and prayer. I do most heartily concur with you in setting apart an early day for this work in our midst. I believe with all my heart that a twenty-four hour day of fasting, humiliation and prayer throughout the ranks of the remnant would give an impetus to the cause in which we are engaged for time to come.

Yours truly,

JOSEPH BATES.

### NOTE FROM BRN. LOUGHBOROUGH AND SANBORN.

DEAR BRO. WHITE: We are still laboring in this good cause, trying to persuade people to keep the commandments of God and the faith of Jesus. The result of our labors thus far, as near as we can tell, is that five or six have commenced keeping the Sabbath. Others are thinking, and we hope they will act soon. On account of the scarcity of change, we sell but few books; but we hope for better times soon. Another thing that works against us is that the ministers of the place are letting us carry off all their Sunday Sabbath arguments, and do not say anything about it. But we have some reason to believe that our efforts here will yet prove a blessing to many.

ISAAC SANBORN.

J. N. LOUGHBOROUGH.

Clinton Junction, Wis.

### MEETINGS IN NORTHERN MICH.

SABBATH and first-day, June 29 and 30, we met with the church in Caledonia and had much freedom in preaching the word of life. They breathe much freer now, since the Lord has enabled them to raise their standard of faith, by confessing all their faults, and leaving an open door behind them for others who worshipped with them to do likewise. The sister that was blessed there last spring is still rejoicing in the Lord.

The church in Bowne are keeping up their regular meetings, and struggling for a right to the tree of life with the remnant of God's people. We preached to them with much freedom.

At Greenville we commenced a series of meetings on the evening of July 5, and continued through the first day of the week. A number of brethren from different places came expecting to see the tent pitched in the village, and have the pleasure of seeing and hearing from Bro. and sister White. They had not received their last *Review*, nor heard of the letter which Bro. White had sent to Greenville, assigning his reasons for postponing the appointed meetings in Northern Michigan for the present. If Bro. and sister White, and Bro. Robbins had been here with the tent there would have been a large gathering. The meeting commenced in the hall (the usual place of worship), which was well filled with hearers interested to hear the word, and in the social meetings to testify for the Lord, and their determination to move forward in the way marked out for them.

One of our meetings was disturbed for a few moments by an unusual howling and groaning, and an attempted exhortation from a Mrs. Olcott, of Vergennes, Mich., memory. Timely rebuke in the name of the Lord quieted her during her stay with us. On first-day at noon we repaired to the water-side, where fourteen souls were buried with Christ in baptism. This solemn, interesting scene was witnessed by a good portion of the inhabitants of the place. One of the families which became deeply interested in our meetings, and acknowledge all the truth as far as they have heard, have appointed a meeting for us in their

town this evening, some seven miles distant. They have a strong desire to be christians. The Lord help them now, is our prayer.

JOSEPH BATES.

Greenville, Mich.

### TENT MEETINGS IN N. Y.

BRO. HULL requested me to write a short report of the meetings at Lyndonville, so I send the following:

The tent was pitched June 7, and remained in that place over five Sundays, the interest increasing from first to last. The meetings were also well attended by the brethren of this part of the State; and the blessing of the Lord rested upon the meetings. Bro. Hull thinks it is as interesting as any he ever held; and the interest was increased by the brethren taking an active part in the social meetings. When brethren do this, the people see that there is power in the last message.

Bro. Hull has borne the burden of the work with a little help now and then from others. The number who have embraced the commandments of God through the influence of the meetings, is not definitely known, but is supposed to be between thirty and forty. Fourteen were baptized, and others are intending to be soon.

There was some opposition from the Methodist minister, Mr. McEwen. He preached four discourses against the truth, in which he tried hard to prove the immateriality of the soul, and of God also. But he failed to establish his points (the people being judges) just where all must fail, that is, from want of evidence.

The meetings have left a good impression on the minds of the people. They are friendly, and many of them are investigating the present truth. A great many are ready to acknowledge the Sabbath truth, and we hope that some of them will yet embrace it.

The tent will be pitched next at Eagle Harbor, Orleans Co. We hope the brethren in this State will remember to furnish means that the cause may not be hindered.

Bro. Sperry has been prevented from joining Bro. Hull, by sickness, consequently the brethren decided to send for Bro. Ingraham. This will make the tent expenses greater than was anticipated at first. The Lord is willing to work here in New York, and let us not fail on our part.

We would be glad to see Bro. and Sr. White at the Eagle Harbor meeting. Bro. Hull particularly requests them to come if they can consistently.

E. B. SAUNDERS.

Eagle, Harbor, July 10, 1861.

### APPOINTMENTS.

PROVIDENCE permitting, Bro. and sister White will be with the New York Tent July 27 and 28; at Roosevelt, Aug. 3 and 4; Mannsville, 10 and 11; Northern New York, 17 and 18; Northern Vermont or Canada, 24 and 25.

Brethren will please fix upon locations, where we have named none, and extend invitations as they may deem proper, and publish in *Review*.

THE Wis. and Ills. tent will be pitched for meetings at Sanford's Grove, near Bro. F. A. Stephens', one mile east of Harrison, Winnebago Co., Ills., July 12. Meetings will continue as long as the interest demands.

J. N. LOUGHBOROUGH.

ISAAC SANBORN.

## Business Department.

### Business Notes.

S. Newton: You are correct. We had overlooked a part of your credit.

J. Brinkerhoff: The new Hymn Book is now ready. T. T. Wheeler: Your paper was sent to Hamilton, N. Y., we now change to South Hamilton.

J. A. Laughhead: Amount yet due on books is \$3.42. Mary R. Obrist: We charged you but \$1.00 on your account for *Review*, and have placed the other \$1.00 to your credit, which will pay your subscription to Vol. xix, 1.

M. B. Czechowski: Caroline Brown's paper was returned by the P. M. Vol. xvii, No. 24, on account of its not being taken from the office. We send again.

Who is it? Some person writes from Plainville, Connecticut enclosing \$2.00 for the *Review*, but neglected to sign any name.

L. Hacket: We have no commandment charts.

W. Phelps: The address for which you inquire is Sauquoit, Oneida Co., N. Y.

J. Warren: You will find your last credit in No. 25 of Vol. xvii, which carries you to the first number of Vol. xvii. So according to our books the bill we sent you would be correct.

A. C.: The books sent amounted to 51 cents.

E. M. Davis: You were correct. We have you charged with 25 cents for *Instructor*.

M. A. Blair: We take postage stamps on subscription. Will continue to send you the paper.

E. A. Davis: It was a mistake. The L. should have been a Z.

THE P. O. address of C. W. Sperry and H. Gardner is Kirkville, Onondaga Co., N. Y.

Bro. Hull's P. O. address will be Eagle Harbor, Orleans Co., N. Y., till further notice is given. Those having means to send will address him there:

UNTIL further notice the P. O. address of J. N. Loughborough and Isaac Sanborn will be Rockton, Winnebago Co., Ills.

### Receipts.

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

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