


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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Address ELDER JAMES WHITE, Battle Creek, Michigan.

"Our Present Help."

WHY turn we from the Great Unknown!
Why fear to trust the only One
Who frames things by his sovereign will,
And watches o'er and guards us well,
And rules the world, *His* world, alone?

His hand is on us, pressing down;
His smile removed, he wears a frown;
We tremble 'neath his chastening rod,
But still look up and trust our God,
And see beyond the Christian's crown.

Perhaps his hand was on us laid,
That evil passions might be stayed;
That through the fire, the hail, the frost,
With riven sails, and anchor lost,
We might in faith still seek his aid.

Yes, even though dark, our days go on,
We will not murmur or complain;
But bearing up beneath the weight,
We'll turn our course to heaven's bright gate,
And trust th' ETERNAL ONE.

[*Christian Era.*]

The Beauty of Holiness.

BEAUTY, in the natural world, is that assemblage of graces, or properties, which pleases the eye. It is not easy to specify the elements that constitute it; perhaps we cannot say more, than that, in whatever it is found, whether in the human form, or face, in the tree in blossom, or in the richly-colored landscape, it consists in whatever pleases the beholder.

There is beauty in other things besides those which address themselves to the senses. We do not speak unintelligibly, when we speak of the works of intellect as beautiful. The mathematician understands himself when he speaks of a beautiful theorem; and the chemist does not feel that he is burying himself amid undefinable abstractions, when he speaks of the beauty of an experiment. There is beauty in thought, as truly as in the flower. A beautiful argument, a beautiful narrative, a beautiful poem, are as truly realities, as the blushing tints upon the canvas, or the speaking lips upon the almost living statue.

We are also susceptible of the same delightful emotions from the contemplation of moral objects. Moral beauty indeed has a charm which does not belong either to natural or intellectual beauty. Goodness is attractive beyond all the objects of mere sense or intellect. No color, no form, no fragrance, no sound, no demonstration, so much charms, as when we look upon the loveliness of virtue, and the "beauty of holiness." In predicting the triumphs of the great Messiah, the sacred psalmist uses the language: "Thy people shall be willing in the day of thy power; in the beauties of holiness, from the womb of the morning, thou hast the dew of thy youth." Zion is called "the perfection of beauty." Describing the spiritual character of Jerusalem, the prophet declares: "Thou wast

exceeding beautiful, and thy renown went forth among the heathen for thy beauty, for it was perfect through the comeliness which the Lord God had put upon thee." Nor is it easy to find more attractive descriptions of moral excellence than that given by the prophet Isaiah when he represents the church as saying: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."

The first and most obvious thought by which the preceding observations may be illustrated, is, that holiness is beautiful *in its own nature.*

Not more certainly do we look upon the rainbow, as its arch spans the heavens, or listen to the song which fills the grove with melody, with an intuitive perception of their beauty, than we intuitively discover an intrinsic beauty in holiness. It is in itself beautiful and lovely. It consists in conformity to the law of God. It is the love of God and man manifested and acted out in Christian graces and moral virtues. Toward God it is the love that is supreme, and that is expressed in delightful complacency in his whole character; in gratitude for his goodness and mercy, and in adoring views of his greatness; in ingenuous sorrow for having offended him, in implicit submission to his will and authority; in confidence in his truth, and a cheerful devotion to his service and glory. Toward man, it is the impartiality of a benevolent mind; kind and unenvying; bearing and forbearing; gentle and unostentatious; meek and forgiving; unselfish and of seemingly demeanor; unsuspicious, and at war only with wickedness; rejoicing in the truth and full of hope; confiding, unwearied, and it "never faileth." No right-minded man can look upon such an assemblage of excellences, without pleasing and gratified emotions. So gratified are we that the delight we feel in contemplating it seems as if diffused over the object which excites it.

We make our appeal to the moral sentiment of mankind, if such excellence is not beautiful? Moral distinctions are as obvious as the distinctions between mind and matter, light and darkness. Character may be abhorred because it is ugly and repulsive; it may be admired because it is attractive and beautiful. There is something in the principles and emotions of holiness which in their own nature distinguishes them from those that are wicked and vicious; they possess essential qualities, or attributes, which constitute them what they are, and which render them worthy.

It is worthy of remark, that the beauty of holiness is independent of the circumstances under which it is seen; it exists, indeed, when no created mind sees and contemplates it, and when it is approved and loved only by the uncreated One. It existed in the Deity before created minds were brought into existence; and it exists in thousands of created beings in the solitude of their retirement, in the depression of their grief, in the ecstasy of their joy, in the secrecy of their devotions, and in the unpublished, unuttered acts of their self-denial and kindness, which are observed by no eye but God's, and recorded only in the book of his remembrance. They are beautiful because they are what they are.

Nor is it that beauty is dependent on the state of

mind with which it is contemplated. It is not the less beautiful because there are those who contemplate it with indifference, and to whom it "has no form nor comeliness;" nor because there are those who contemplate it with disgust and abhorrence, and by whom "it is despised and rejected." Such minds are depraved and blinded; they are disordered minds, and in a state of moral derangement. It is no proof that the rich painting of the clouds, when gilded by the setting sun, is not beautiful, because a blind man does not behold it; nor is it any proof that the Oratorio of Handel is destitute of beauty, because a deaf man cannot discern the harmony and majesty of its musical combinations. There must be a moral sympathy with holiness in order to discern and appreciate its beauty. A truly virtuous man has but to inspect it, and he feels its attractions. Set it before him, not in its shadowy image, nor its gorgeous costume, nor its frigid formality, but in its native and true loveliness, and he is touched by its charms. It matters not what modifications of moral goodness we contemplate; whatever be its moral coloring, it delights the eye of the mind as soon as it is seen, and when it speaks, is music to the ear. We move amid such an association of holy minds, as amid beds of spices, and their fragrance reminds us of the "smell of a field which the Lord hath blessed."

The native character of man is an odious character; it has no moral beauty until it is transformed by the power of God. The more immediate effects of that transformation are beautiful to look upon, though they present but the faint lineaments of the veriest babe in Christ. Its first emotions of love, its first beamings of hope, its first lisps of prayer, its first notes of praise, how beautiful and heavenly they are! We are told that there is joy among the angels of God when one sinner repenteth. A beautiful sight it is, when, though he treads the straight and narrow way alone, he enters upon the path of life. There are thoughts of wisdom in his bosom, and there are transparent emotions and heaven imparted purposes of devotedness to God, which are in sympathy with angels. It is a renovated mind which he possesses, one that "is come to excellent ornaments," and one that will be recognized and honored in the day when the Lord of hosts shall make up his jewels. And when such instances of moral transformation are multiplied, and simultaneous, as they often are when the Spirit is poured from on high, what scenes of beauty does the eye rest upon! How much more beautiful than dewy landscape, or blushing morn, when "the desert thus blossoms as the rose, and the wilderness becomes as the garden of the Lord!"

Holiness is also beautiful, in proportion to its purity, its constancy, its uniformity, its vigor, and its symmetry. We could advert to the character of holy men and holy women, whose names are the emblem of excellence, and the remembrance of whose virtues is as ointment poured forth. They are scattered throughout the Scriptures, and throughout a most instructive Christian Biography. Time fails us to dwell upon them. When the Grecian painter Zeuxis, painted the celebrated Helen for the temple of Juno, he selected five of the most beautiful women, and copied all that was most beautiful in the form of each. Some good men have clustered graces and virtues, and more than usually falls to the share of any one man. It would seem as

though such completeness of character was made up of the finest and most enviable traits that adorn different men. Their inner life and their outward conduct are in such perfect keeping, that we cannot think of them without being instructed, reprov'd, stimulated, and made better.

They are captivating illustrations of moral beauty. There is nothing in this inferior world so delightful to look upon. They are like the oasis in the African desert; fertile spots, watered by springs, and covered with perpetual verdure, though amid arid sands. Man has indeed natural characteristics that are beautiful. His intellectual faculties may delight and instruct us; we may be captivated by the blandishments of his person and manner; in his natural temperament, he may be winning and attractive; but his fairest, brightest adornment is holiness.

God himself is glorious in his holiness. Good men have high complacency in his character; not a few there have been, and are, who have taken delight in contemplating his excellence, and to whom it has been and will be the theme of delighted and everlasting admiration. It is not so much his power, nor his knowledge, nor any of those perfections which are comprised in his infinite greatness, great and glorious as they are, that excite their gratified and admiring complacency, as it is that combination and concentration of moral excellencies that constitute his holiness. His holiness is his highest beauty. It is this which makes all his attributes beautiful, for which he claims the supreme reverence and delight of angels and men, and for which he is the highest object of complacent delight to his own infinite mind.

The beauty of holiness is still more conspicuous IN CONTRAST WITH THE DEFORMITY OF SIN.

We look at sin in others, we inspect it in ourselves, and we see its deformity, and need no other proof that it is that "abominable thing which God's soul hateth." Reason abhors it; conscience revolts from it; and did it not find a friend and patron in the heart of man, no place would be found for it this side the world where it meets its just recompense. Yet have we no doubt that he "who is wise in heart and mighty in strength," so overrules it that in its final results it is turned to good account. "Surely the wrath of man shall praise the Lord, and the remainder thereof will he restrain." Nor is the thought an unnatural one, that one of the objects which a wise Providence purposes to accomplish by allowing it to exist, is to make it show forth in bold relief, and strong contrast, the beauties of holiness.

We say this is not an *unnatural* thought; we may add, it is a *revealed* thought. There must be heresies among you, says the apostle, that they which are approved may be made manifest. Truth never appears so true and pure as when seen in contrast with error; nor is it ever so highly valued by its friends, as when, like the moon, walking in her brightness, it makes its path luminous amid a night of storms. So holiness never appears so beautiful and lovely as when contrasted with sin, and its varied colors are vividly painted upon the dark and retiring cloud of human wickedness. It would be an impeachment of the divine wisdom to affirm that created minds are imperfectly constituted; nor is it any evidence of their imperfection, that they *may* be so constituted, as that, in order to know the good in the highest degree, they must have the knowledge of the evil. If the analogy holds good in the moral world, which confessedly exists so extensively elsewhere, holiness is seen in its true splendor only when distinguished from and in contrast with that which is sinful, and when, like a stream of purest, whitest light, it descends upon Egyptian darkness.

The time was when there was no sin in the universe; nor is it too much to say, that the sinless hosts of heaven knew not how pure they were, nor how to appreciate their unsullied purity, nor how highly favored of God they were for being preserved in holiness, until they saw some of their own number fall from their high estate, and become deformed and odious and scathed by sin. That hateful apostasy had a reaction upon the views and character of the unfallen that is felt to the present day, and that will be felt through interminable ages, if it be but to give emphasis to

their words when they say, "Holy! holy! holy is the Lord of hosts! the whole earth is full of his glory!"

Ever since man's apostasy in Paradise, sin has been the native and natural element of the human mind: "The whole world lieth in wickedness." And when the first ray of holiness fell upon it, how brightly it shone! and when that early promise that embodied it was uttered, and began to be developed in the heavenly purity and hopes it imparted, how beautiful was its luster, and how bright its beams as it began its course! And now, when for six thousand years, sin and holiness have had a place on the earth, how obvious is it that they have making each other "manifest;" and that not more certainly does holiness illustrate the nature and deformity of sin, than sin illustrates the nature and beauty of holiness.

We have but to look at facts. If we are Christians, we can perceive the change which the grace of God has made in us and for us. And how beautiful are those emotions, and how precious those hopes, which are the fruit of his Spirit, contrasted with the enmity of the carnal mind, and those dark foreshadowings of the future which once enwrapped us, because we were without God and without hope in the world. If you look at others, at home and abroad, far off and near, you will have new views of the beauty of holiness. Set before your minds the hard frozen heart of the obdurate sinner, who is unmoved by all the power of God's truth, and all the persuasive motives of the gospel; who has eyes, but cannot see, and ears but cannot hear; who, when God calls, does not answer, and who, while he has a name and place among living men, is himself dead in trespasses and sins. And then fix your thoughts upon one who is humbled in the dust, and hastens to prostrate himself at the foot of the cross, and commit his guilty soul into the hands of sovereign mercy. See that wretched prodigal as he breaks away from the restraint of the divine authority, and the bosom of divine love, and wanders in the drear wilderness, and wallows in his lusts, and worn by famine, dies in remorse, agony, and despair. And then mark the footsteps of one who ashamed of his folly, traces his weary steps to his Father's house, takes the place of a child in the family of God, comes to his bed of death in peace, and in the vigor of faith, and the serenity and cheerfulness of hope, commits his departing spirit to one who will keep it to the day of his appearing. Look over the face of human society, and mark the career of the man, whose sin, shame, and misery multiply and augment the sin, shame and misery of the world in which he dwells; who is worse than useless, because he is the enemy of God and man, and the instrument of perdition to others. And then mark the career of the man whose character is an ornament to his race, who lives to be useful, whose wisdom, virtue, and honor make the world in which he lives brighter, and better, and happier. In such a view, who has not new and more vivid impressions of the beauty of holiness?

We may also inspect these opposites more closely and in some of their most distinctive attributes and characteristics. There is the malignity of sin; and the benevolence of holiness. There is the irritation, the resentment, the fury of sin; and the meekness, the forbearance, and the forgiving spirit of holiness. There is the fraud, the falsehood, the treachery, of sin; and the honesty, the truth, the fidelity of holiness. There is the licentiousness, the debauch, the squalid wretchedness of sin; and the circumspection, the honor, and the purity of holiness. There is the ignoble meanness and egotism of sin; and the noble generosity and self-denial of holiness. There is the profanity of sin, setting its tongue against the heavens, and its mouth feeding on foolishness; and on the other hand, there is the respect for God, the reverence for God, the worship and honor of God, where holiness presents its incense, and a pure offering. On the one hand, there is the folly of sin, turning the Sabbath into a day of care, toil, and dissipation, and making the lives of men bitter with hard bondage; and on the other, there is the weekly jubilee of holiness, enjoying its loved repose amid the quietness and devotion of God's day of rest. Here there is the unhallowed avarice of sin, with all its host of evils to individuals, to families,

to the world; there, there is the contentment of holiness, with all its innumerable train of blessings, chasing away from the hearts and habitations of men, the thousand passions which agitate and torment. There is Nero singing on his lyre, while Rome is wrapt in flames; and there is Paul exclaiming, "I am ready to be offered, and the time of my departure is at hand." There are angelic smiles and demoniac frowns. There is a miniature hell, and a miniature heaven. And in this contrast, has not holiness a beauty; and do we not contemplate it somewhat as angels contemplate it, and with some measure of their joy?

In the strange and barbarous mixture of sin with holiness, as it exists in this fallen world, beautiful as it is, its perfect beauty is never seen. There are rare examples in which its luster shines forth; but as exemplified in the great mass of good men, it has no such glory. Even in the best, its beauty is defaced, is marred with blemishes, and has alloy and wickedness. Abraham must equivocate; Moses become impatient and angry; David impure and cruel; and Peter must lie and swear. It is not to earth that we must look for holiness in its transparent loveliness. It has never been but one bright and untarnished exemplification of what holiness is; and so pure was it, and so reproachful to human wickedness, that men cried out, "Away with him! away with him! Crucify him! crucify him!" No; the spoiler has entered here. With all the power of the Mighty Healer, the poison rankles in every human bosom. The freest mind bears the marks of its native servitude; and though the chains are broken, they have left the deep furrows of their bondage.

Yet is there this precious truth, in regard to the holiness of men on the earth. Not only is it, in so far forth as it is holiness, beautiful, and like the holiness of angels, and like its divine Author; but its character is progressive, and its course is onward and upward to perfected excellence. From its first act of prostration before the mercy-seat, where it lifts its hands and heart to God; where it pours into his ear its voice of alternate penitence and praise; and where, in full view of the blood of the covenant, its faith takes hold of his righteousness and his promise; it rises, though it may be in unequal progress, higher and still more high, till at last its anticipations are realized in views that are to be never obscured, in affections of unmingled purity, and in the fullness of joy. Wondrous words are those uttered by the apostle when he says, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is."

But how can man illustrate or impress this beautiful thought? If it requires holiness to discover the beauty of holiness, it is no marvel that it is not for lips of clay to speak of its perfected beauty. Reason and judgment have here no labored work to perform; for God hath revealed it all by his Spirit. Imagination here wings its way in silence, and its pinions droop. The impoverished heart, and even its sweetest, richest experiences, scarcely tread the hither verge of those fields of light. It is arrested, and moved to tears, and it may be to precious hopes; and when it grasps the mighty reality, it is by a vigorous faith. Oh! how sin and the world separate the heart from God and heaven. Yet is the assurance a delightful one, that it will not always be thus; and that the little holiness that exists in the present world, is an earnest of the holiness that will be. Beautiful for contemplation is it, even embedded as it is with the gross materials of earth; nay, the lowest and most imperfect degree of it possesses excellency with which no other created thing can be compared. And how beautiful when detached from the mire and rubbish of earth, and severed from all this sublimary alloy, it shines and sparkles in its own native firmament! "Behold," says Bildad to Job, "behold even to the moon and it shineth not; and the stars are not pure in his sight; how much less is man that is a worm, and the son of man that is a worm? Yet, glorious, beyond thought, is the destiny of this abject worm. We look upon it, and then look up to the moon and stars. Resplendent as they are, man that is a worm will be more resplendent. Those lights of heaven are not pure in his sight; but

man will be more pure. Brilliant as in yonder firmament, and decked with beauty as it is, scenes of brilliancy there are far surpassing these. It is holiness that lives, gilding heaven with its beauty. Denude that pure world of its purity, and it is no longer heaven. There is nothing for which it is to be so much desired, nothing for which its glorious Architect so much values it, as its holiness. Its wall is holiness, its gates of pearl and its streets of gold are holiness. Its city is holiness. There shall in no wise enter into it anything that defileth. It has adornments from earth; but they consist of the "nations of the saved," which walk in the light of it, and of the "glory and honor of the nations" which they bring into it. "It has no need of the sun, neither of the moon, to shine in it; for the Lord doth lighten it, and the Lamb is the light thereof."—*Sel.*

The Indian Massacres.

HON. WM. JAYNE, governor of Dakota, and delegates (elect) to congress from that territory, arrived in Springfield, Ills., on Friday last, having come by way of St. Paul. Gov. Jayne states that the extent of the Indian massacres in Minnesota and Dakota have never yet been fully estimated. He believes that the number of persons killed will not fall far short of one thousand. The massacres extended over the country between Fort Abercrombie and the northern line of Iowa, a distance of not less than two hundred miles. The dead bodies of the victims of the massacre are still being found in the region desolated by the savages. The feeling among the citizens of Minnesota and Dakota against these brutal murderers is intense.

Profanity a National Sin.

THAT is a shallow and very partial view of our nation's depravity which sums it all up in slavery. Our slavery is bad enough, and we have no thought of measuring its guilt, or even of putting it in the scales against our national profanity. We only beg to suggest to our readers that in the day when God shall call our national sins to account for judgment, there may be a fearful score to settle on the side of our profaning his holy name! Perhaps he may think best to show us, and with us all other nations as well, that none can heap scorn on his holy name and go unpunished!

There is but too much reason to regard profane swearing as a national sin. It characterizes our American people. We fear that more than a majority of our male population, of age to speak God's awful name, are wont to take it in vain. Horrible to think of, some females prostitute the natural delicacy of female character by profane swearing! Boys learn the habit early, and glory in it as a manly accomplishment. We have seen men who rarely try to excel in anything noble, yet vie with each other to outswear the company, ingenious to invent more awful oaths, and pour them out in more horrible variety and blasphemy than their fellows!

A line to measure the depth of the nation's guilt in this matter we may find in the popular estimate of it as a sin and a shame.

Here, then, what are the facts? How do the masses estimate the sin and shame of profanity?

Of all the thousands and millions guilty of this sin, who blushes for it? Who is ashamed to have it known? We might almost ask, Who accounts it a damage to a man's general reputation? Does it disqualify a candidate for responsible pecuniary trusts, or for promotion in military life, or even in civil?

Of course, in these questions some abatement must be made where a pure Christianity prevails. The churches mostly disapprove of profane swearing; yet we fear church members sometimes vote into the highest offices men of most profane lips.

But with our eye on the masses who are outside of Christian churches, and mostly remote from their influence, what is the sentiment as to the intrinsic sin and shame of profane swearing? Do they spurn the imputation as they would that of petty theft, or fraud or lying? Do they not more often, especially in their own circles, glory in their shame? A slight incivility of manners or address, a sin of ignorance, it may be,

or the least possible disrespect to the present company, shall be accounted an offense more disgraceful than the greatest outrage a man could offer his Infinite Maker! It is almost by general consent that ungodly men agree to cast out the names of God from the pale of their respectful regard, and use them only as things to scoff at, and as helps to vent their spleen and petty irritations! Alas! alas!!

Did ever a heathen nation so profane the names of its gods? Did the old Roman armies go forth to battle, cursing the names of Mars and Jupiter, and venting their excited feelings in vilifying the Higher Powers, whose aid they consciously needed and solemnly invoked? Nay, verily; such inconsistency, such madness, never lay to the charge of old Rome! Her armies were not atheists; to a fearful extent, ours are!

And can it be supposed that the great God whose name alone is holy and reverend, will pass this awful sin unnoticed? In the day when he shall call this nation to solemn account, may there not be a fearful score on the page which records our national profanity—where blasphemies and proud disdain and scorn of God are laid up for future retribution?

There is yet another point of light from which to contemplate this sin. Solemn oaths have their place in the functions of civil government, in the proceeding of courts and in the administration of justice. It is not easy to see how a free government can be administered without reliance on the solemnity of the oath. But what becomes of this solemnity when a man accustoms himself to swear in far more solemn and awful words, every hour of his waking life, and without the first thought of the majesty of that God whose name he forswears! Does not such profanity become a rolling stone under the very pillars of our national fabric? Is it not a fearful state of things when the solemn oath has lost its hold on the conscience and finds no strength in the fear of the great and dreadful God, but rests only on the civil pains and penalties of perjury! Will his oath hold the profane witness to truth before a court of justice, or the profane officer to integrity in his public trusts? Are we aware how fatally our national profanity is sapping the foundations of our republican government?—*Ob. Evangelist.*

Early Conversion.

THERE could not be a worse or more baleful implication given to a child, than that he is to reject God and all holy principle, till he has come to a mature age. What authority have you from the Scriptures to tell your child, or, by any sign, to show him that you do not expect him truly to love and obey God, till after he has spent whole years in hatred and wrong? What authority to make him feel that he is the most unprivileged of all human beings, capable of sin, but incapable of repentance; old enough to resist all good, but too young to receive any good whatever? It is reasonable to suppose that you have some express authority for a lesson so manifestly cruel and hurtful, else you will shudder to give it. I ask you for the chapter and verse, out of which it is derived. Meantime, wherein would it be less incongruous for you to teach your child that he is to lie and steal, and go the whole round of vices, and then, after he comes of mature age, reform his conduct by the rules of virtue? Perhaps you do not give your child to expect that he is to grow up in sin; you only expect that he will yourself. That is scarcely better: for that which is your expectation, will assuredly be his; and what is more, any attempt to maintain a discipline at war with your own secret expectations, will only make a hollow and worthless figment of that which should be an open, earnest reality. You will never practically aim at what you practically despair of, and if you do not practically aim to unite your child to God, you will aim at something less; that is, something unchristian, wrong, sinful.

But my child is a sinner, you will say; and how can I expect him to begin a right life, until God gives him a new heart? This is the common way of speaking, and I state the objection in its own phraseology, that it may recognize itself. Who then has told you that a child cannot have the new heart

of which you speak? Whence do you learn that if you live the life of Christ, before him and with him, the law of the Spirit of Life may not be such as to include and quicken him also? And why should it be thought incredible that there should be some really good principle awakened in the mind of a child? For this is all that is implied in a Christian state. The Christian is one who has simply begun to love what is good for its own sake, and why should it be thought impossible for a child to have this love begotten in him? Take any scheme of depravity you please, there is yet nothing in it to forbid the possibility that a child should be led, in his first moral act, to cleave unto what is good and right, any more than in the first of his twentieth year. He is, in that case, only a child converted to good, leading a mixed life, as all Christians do. The good in him goes into combat with the evil, and holds a qualified sovereignty. And why may not this internal conflict of goodness cover the whole life from its dawn, as well as any part of it? And what more appropriate to the doctrine of spiritual influence itself, than to believe that as the Spirit of Jehovah fills all the worlds of matter, and government in all its objects, so all human souls, the infantile as well as the adult, have a nurture of the Spirit appropriate to their age and their wants? What opinion is more essentially monstrous, in fact, than that which regards the Holy Spirit as having no agency in the immature souls of children who are growing up helpless and unconscious, into the perils of time?—*Bushnell.*

I am not Worthy.

If you imagine that *any* sinner is *worthy* of salvation, you quite mistake the nature of the gospel. It is a free gift, not a reward. No one is worthy. Paul, Peter, John, were not worthy. But Jesus is so full of love that, unworthy as we all are, he invites us to come. If he makes our sin no objection, why should we? Jesus knows that filthy rags cover you, that a nauseous disease infects you; yet he says, "Come unto me." On account of these very things, he says, *Come*. How unreasonable, then, for you to refuse because you are unworthy. You might as well say you are too hungry to eat, or too poor to receive help, as that you are too unworthy to come for pardon. Your very unworthiness makes you welcome. But you say you cannot come as you ought. Then come as you can. Jesus did not say, "Come unto me running, or walking upright," but simply, "Come." Come in *any* manner, and you will be received. Come creeping, crawling—any way—only come. You say you do not repent enough. You never will; for penitence, like all other graces, is ever growing, and no one's penitence can equal his sins. But we are not saved because we repent *enough*, but, if we do repent at all, we are saved because Jesus died. You say you have not love enough. You never will have till you get to heaven. But we are saved, not because we love God, but because he loves us. You say you have not faith enough. True, and every Christian needs to pray, "Lord, increase my faith." But if you truly look to Jesus for salvation, this *is* faith; and, though very weak, none who possess it can perish. But perhaps you say your heart is totally hard, and therefore that your mere cries of distress are not prayers which God can accept. Be encouraged by the case of Simon Magus. His "heart was not right in the sight of God;" he was "in the gall of bitterness, and in the bond of iniquity;" yet Peter said, "Pray God, if perhaps the thought of thy heart may be forgiven thee;" which means, "If you indeed pray to God, your sin will be forgiven." Your condition cannot be worse than his; yet he was encouraged to come to Jesus. Come with a broken heart, that he may heal it; or as Leighton says, "If thou find it unbroken, yet give it him, with a desire that it may be broken." However unable to come aright, make the effort: come as you can, only come; and Jesus will not, cannot reject you.—*Sel.*

INFIDELITY is like the serpent; it first covers its victims with the slime of doubts, and then gives its fatal sting, thereby paralyzing the moral faculties of its followers, who henceforth become only "living corpses."

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, DECEMBER 9, 1862.

JAMES WHITE, EDITOR.

Thoughts on the Revelation.

CHAPTER XVII.

VERSE 1. And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: 2. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. 3. So he carried me away in the Spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. 4. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: 5. And upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth.

In verse 19 of the preceding chapter, we were informed that "great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. The apostle now takes up more particularly the subject of this great Babylon; and in order to a full presentation of it, goes back and gives some of the facts of her past history. That this apostate woman is a symbol of the Roman Catholic church, all Protestant commentators are agreed. Between this church and the kings of the earth there have been illicit connections, and with the wine of her fornication, or her false doctrines, the inhabitants of the earth have been made drunk.

This prophecy is more definite than others applicable to the Roman power, in that it distinguishes between church and state. We here have the woman the church, seated upon a scarlet-colored beast, the civil power, by which it is upheld, and which it controls and guides, as a rider does a horse, to her own ends.

The vesture and decorations of this woman, as brought to view in verse 4, are in striking harmony with the application made of this symbol, purple and scarlet being the chief colors in the robes of popes and cardinals, and among the myriads of precious stones which adorn her service, according to an eye-witness, silver being scarcely known, and gold itself looking but poorly. And from the golden cup in her hand, symbol of purity of doctrine and profession, from which should have come forth only that which is pure, upright, and in accordance with truth, there came forth only abominations, and wine of her fornication, fit symbol of her abominable doctrines, and still more abominable practices.

This woman is explicitly called Babylon. Is then Rome Babylon to the exclusion of all other religious bodies? No; from the fact that she is called the mother of harlots, which shows that there are other independent religious organizations, which constitute the apostate daughters, and belong to the same great family.

Verse 6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. 7. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

Why should John wonder with great astonishment when he saw the woman drunken with the blood of saints? Was persecution of the people of God any strange thing in his day? Had he not seen Rome launch its most fiery persecutions against the church, being himself in banishment at the time he wrote, under its cruel power? Why then should he be astonished as he looked forward and saw Rome still persecuting the saints? The secret of his wonder was just here? All the persecution he had witnessed had been from pagan Rome, the open enemy of Christ. It was not strange that pagans should persecute his followers. But when he looked forward and saw a church professedly Christian, persecuting the followers of the

Lamb, and drunken with their blood, well might he wonder with great amazement.

Verse 8. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. 9. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. 10. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. 11. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

The beast of which the angel here speaks is evidently the scarlet beast. A wild beast like the one here introduced, is the symbol of an oppressive and persecuting power; and while the Roman power as a nation has had an uninterrupted existence, it has passed through certain phases, during which this symbol would be inapplicable to it, and during which time, consequently, the beast, in such prophecies as the present, might be said not to be, or not to exist. Thus: Rome in its pagan form was a persecuting power to the people of God, during which time it constituted the beast that was. But the empire was nominally converted to Christianity. There was a transition from paganism to the religion of Christ, during which time it lost its ferocious and persecuting character, and then it could be said of the beast, that it was not. Time passed on, and it degenerated into popery, and again assumed its bloodthirsty and oppressive character, and then constituted the beast that "yet is," or in John's day was to be.

The seven heads are explained to be, first, seven mountains, and then seven kings or forms of government; for the expression in verse 10, "and there are seven kings," should read, and these are seven kings. Five are fallen, says the angel, or passed away; one is; the sixth was then reigning; another was to come, and continue a short space; and when the beast reappeared in its bloody and persecuting character, it was to be under the eighth form of government which was to continue till the beast went into perdition. The seven forms of government that have existed in the Roman empire are usually enumerated as follows: 1. Kings. 2. Consuls. 3. Decemvirs. 4. Dictators. 5. Triumvirs. 6. Imperial; and 7. Papal. Kings, Consuls, Decemvirs, Dictators, and Triumvirs, had passed away in John's day. He was living under the Imperial form. Two more were to arise after his time. One was only to continue a short space, and hence is not usually reckoned among the heads; while the last, which is usually denominated the seventh, is in reality the eighth. The head which was to succeed the imperial and continue a short space could not be the papal; for that has continued longer than all the rest put together. We understand therefore that the papal head is the eighth, and that a head of short continuance intervened between the imperial and papal. What head was that? Ans. After the imperial form had been abolished, there was a ruler who for the space of about 60 years governed Rome under the title of the "Exarchate of Ravenna." Thus we have the connecting link between the imperial and papal heads. The third phase of the beast that was, and is not, and yet is, is the Roman power under the rule of the papacy, and in this form ascends out of the bottomless pit, or bases its power on pretensions which have no foundation but error and paganism.

Verse 12. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast. 13. These have one mind, and shall give their power and strength unto the beast. 14. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

On the subject of the ten horns, there is no controversy. All agree that they symbolize the ten kingdoms that arose out of the Roman empire, namely, the Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-Saxons, and Lombards. They receive power one hour [Gr. *ēpa hora*] an indefinite space of time, with the beast; that is, they reign a length of time contemporaneously with the beast, during which time they give to it their power and strength.

This must refer to the past when the kingdoms of Europe were unanimous in giving their support to the papacy, and upholding it in all its pretensions. It cannot apply to the future; for after the commencement of the time of the end, they were to take away its power, and consume and destroy it to the end; Dan. vii, 26; and the treatment which these kingdoms are finally to bestow upon it, is expressed in verse 16, where it is said that they shall hate the harlot, make her desolate and naked, eat her flesh and burn her with fire.

These make war with the Lamb, verse 14. Here we are carried into the future to the time of the great and final battle; for at this time the Lamb has assumed the title of King of kings and Lord of lords, which he does not do till his second coming. See chap. xix, 11-16.

Verse 15. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. 16. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. 17. For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. 18. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

In verse 15, we have simply a definition of the scriptural symbol of waters: they denote peoples, multitudes, nations, and tongues. The angel told John while calling his attention to this subject that he would show him the judgment of the great harlot. In verse 16, that judgment is specified. This chapter has, we think, more especial reference to the old mother, or Catholic Babylon. In the next chapter, if we mistake not, we have brought to view the fate of the other great branch of Babylon, namely, the harlot daughters.

Brief Report.

We have just returned from a tour of four weeks in Northern Michigan. Mrs. W. and Bro. Hull accompanied us.

At Monterey nineteen were baptized; fifteen of the number were Sabbath-school scholars who professed faith in Christ as their Saviour during our brief labors with that church. The work with this dear people seemed deep and powerful, and we trust will be lasting. We have since been pained to learn that sister Lay, who was present at the meetings, is for a while torn from her family, and from the church, by death. God bless and sustain the stricken family.

At Wright we had excellent meetings. Here we baptized eleven, eight of whom were Sabbath-school scholars, and professed faith during our brief labors with that church. It is always encouraging to labor with this church, because they are ever anxious to be helped.

At Greenville Brn. Byington and Loughborough joined us. There was a general gathering of the brethren in that region. Things had not been set in order by proper organization, hence we could not expect to see so good and great a work among the youth. It was harder preaching and praying; but before we parted with Brn. Loughborough and Byington, two churches were formed, one at West Plains, and one at Eureka and Fair Plains. We, after, organized a third church at Orleans.

Our fourth Sabbath was spent at Orleans with more freedom. At this meeting several manifested a desire for salvation. A good work is begun. The meeting closed on first-day with a most powerful discourse from Bro. Hull on the mark of the beast and the seal of God.

On our way home we held meetings with the little church at Orange. Here some in bondage found relief, and the youth were much affected. It seems that where the churches are in order, the youth and children are all ready to seek the Lord. We are looking for a general gathering of these lambs to the fold where the brethren are in a position to labor for them and lead them along.

We look back upon this tour with great pleasure, and hope the time is not far distant when discordant notes among us will cease, and order and sweet harmony will prevail, and the Lord work among our people everywhere.

The Cause in Wisconsin.

As it may be interesting to the brethren to know something about the prosperity of the cause in Wisconsin, I take this opportunity to say that the Lord is still bringing up his people. Our meetings at Hundred Mile Grove were good and refreshing to all. At Marquette our meetings were timely, cutting off an injudicious fear from some who had taken an extreme view of the Wisconsin fanaticism, which was to think that if a brother or sister became engaged, or earnest in prayer and exhortation, they were fanatics. This was all corrected, with some other things; so we left them in quite a prosperous condition.

Those who have rebelled against the visions are literally dying out of the way of the truth,—even giving up the Sabbath.

At Mackford we found the church laboring under some difficulty growing out of extreme views taken of the fanaticism by some, which we believe was thoroughly corrected. Here we baptized four on the Sabbath. We had excellent meetings. This church has purchased lumber to build a meeting-house 26 x 40.

From there we went to Mauston and found things in a confused condition, but with the help of God we labored faithfully till we organized a church of twenty-seven members, and others are trying to fit themselves by the word of God that they may unite with the church. We baptized two last first-day. I certainly never saw brethren manifest a greater determination to get right. Some who had been opposed to the visions and organization, after they heard us preach on those subjects, gave up their opposition and are now united with the church. They have adopted the plan of systematic benevolence, which amounts to nearly \$100 a year. Bro. Steward is preparing to go out into new fields to labor. He is much encouraged with the prospect in the Mauston church; and I do hope they will stay up his hands and encourage him that he may go out free.

Bro. J. R. Goodenough parted with us at this meeting. He is improving fast, in many respects; and I trust the Lord will make an efficient laborer of him. We attended the ordinances this evening, and had a melting time. Many were made to feel their need of a Saviour; and we trust will get ready and unite with the church. I shall hold this meeting in lasting remembrance. The church kindly looked after my wants and helped me on the way after a godly sort, for which I believe God will bless them abundantly, and I trust will keep them faithful unto his everlasting kingdom.

ISAAC SANBORN.

Mauston, Wis., Dec. 4, 1862.

Appropriateness in Prayer.

How beautiful is appropriateness; to suit one's remarks, whether at home or abroad, to the occasion, and the company; not to change one's religion and opinions with every breeze that blows, like some political men we know of, or like "Mr. By-Ends," of whom John Bunyan wrote; but a straight-forward, honest, out-spoken, but pleasant, appropriateness, that considers the circumstances and the time.

Words fitly spoken are powerful for good, and it must be a real, live soul, that always uses such words. One must be alive, awake, ready; his heart must be in the work, in order to speak appropriately to the occasion.

In exhortation, how edifying, when the ideas flow out from a full heart, one that comprehends the wants and trials of the church, and its present needs. In prayer, one may well consider the time and circumstances, when, how, where, &c. Some have the same formula to go through with, whether it is early or late, in a Sabbath-school or in a State conference, whether people are tired or fresh, whether the meeting is opening or about to close, whether in the family or among strangers; they do not seem to enter into the spirit of the occasion at all, but always seem to move in the same old beaten track.

I had thought to dwell upon this theme a little, but it is of no use. The fact is, if a man has not got appropriateness in his head, you can't put it there. You

might as easily start a north-west breeze in a sultry day, while Sirius rages, as to get the dullness from the mind that is naturally dull. But if God's good Spirit only gets full possession of the mind, it soon wakes from its dullness, and these humdrum forms are exchanged for life and appropriateness. So that it must after all be left with the good taste of each individual, under the sanctifying influences of the Spirit, to be always appropriate and timely.

It is not great talent one wants to be useful, but good common sense, always in the fullest exercise on every occasion, ready at the least influence of the good Spirit to furl or spread the sail, and with steady, firm step, to go forward. Study the best method of doing the best deeds, at the best time, with the best motive.

"A word fitly spoken is like apples of gold in pictures of silver." Prov. xxv, 11. J. CLARKE.

Speak Often One to Another.

"THEN they that feared the Lord spake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name."

A book of remembrance was written. Do we realize it? It appears to me that we are not half awake, or we should be speaking to each other more frequently than we do, of the goodness and mercy of God toward us, and the prospect of so soon entering upon those joys which are laid up for all who endure unto the end of the race, of which Paul speaks and says, All run, but all do not obtain the crown. O, my brethren and sisters, let us be of that number who so run that they may obtain.

I have ever found, and still find, that it needs great watchfulness to be always found doing right in every place, and at all times. How very needful the admonition of the Saviour, "What I say unto you I say unto all, Watch." "Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God." Filled with the fruits of righteousness. How important! Do right in everything, never say a wrong word. I am so apt to say or do something that I have to repent of, and beg pardon for, that I think sometimes I never shall make my way into the celestial city.

I wish to express myself just as though I was talking to my Father's children. How is it with you, my dear brethren and sisters? Are you ever on the watch, and guarded against every wrong word and act? Does every step you take tell toward the city which hath foundations?

O, I am hungering and thirsting after righteousness, hoping and trusting that the promise will be verified to me, so that every act and word will tell that Jesus has taken up his abode in my heart, and my life show to all around that I am all absorbed in the one great subject of being in readiness to meet the blessed Saviour when he shall appear to the joy of all those who are watching and waiting for his return.

The enemy has thrust sore at me that I might fall, but the Lord helped me. The Lord is my strength and song, and has become my salvation. Thanks and praise to his adorable name. O, my brethren and sisters, let us ever be careful to maintain good works, and separate ourselves from the enemies of Christ, giving diligent heed to the apostle's admonition, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Is it not plain to be understood what is contained in the above? And yet how many there are who still cling to this filthiness of the flesh and spirit. Their clothes are covered with filth, and it is truly nauseating to come so near as to take their breath; all in consequence of using the filthy weed, tobacco. I am sure this is not well pleasing in the sight of a holy God.

Furthermore, I wish to say, I have no fellowship with those who reject the gifts which are already in the church. Their influence tends to darkness and death. They have none of the loving Spirit of Jesus,

meek and lowly in heart and life. I know I have been formerly drawn under this wrong influence. It is strong. It is binding; but now in the fear of God I will forever declare myself free from it.

LUCRETIA B. ABBEY.

Hubbardsville, N. Y.

Early Influence.

MANY years have passed with their record to eternity, since I spent several of the youthful months of my life with relatives in the city of B.; or rather in one of the suburban cities adjacent. Within the time two noted evangelists were laboring in the city. One I had often heard; for he had been invited to the church where I with my friends attended. And the sermons I heard him preach, and the vestry meetings he conducted, remain among the bright and sunny spots of my religious privileges.

One day myself and cousin, impelled by curiosity, perhaps, sallied forth and threaded our way to a distant street to hear the far-famed Baptist evangelist. When we reached the church it was during the interval of pulpit exercises. But the church was well filled, and as we passed in, half way up the middle aisle to a seat, there was in progress a social exercise, not unlike a Methodist love-feast, except the bread and water. A lady was speaking as we entered. Soon another arose, and my cousin, who had been educated in all the conservatism attributed to Paul when he wrote, "Let your women keep silence in the churches; for it is not permitted unto them to speak," turned her wide-opened eyes upon me, with all the consternation she felt, depicted in her expressive countenance. And when another arose to speak, she laid her hand upon my lap with the whispered exclamation, "Why! it is perfectly ridiculous! I wonder they allow it!" I simply answered, "It does not strike me so," and again turned my attention to the exercises; for I had early imbibed the other Bible sentiment, "There is neither Jew nor Greek, there are neither bond nor free, neither male nor female, but they are all one in Christ Jesus."

The bell soon rang out its call, and the church directly was packed with an attentive audience for the pulpit exercises. I expected that in our walk home we should have an earnest talk on what we had heard and seen. But my companion, whose sense of propriety had been so shocked, did not allude to it, and as I was several years her junior, and she a city-bred lady, and withal the wife of a minister who was as conservative as herself, I did not choose, uncalled for, to express more than I had done. How much more than most are aware this phase of conservatism acts as a restraint.

This friend of whom I have spoken was afterward urged till she wept, ere she could burst the bands of her early influences sufficiently to pray in a female prayer-meeting. And who has not witnessed, if not themselves felt, the almost petrifying influence of this wrong early training, in social religious meetings, where there should be instead, freedom in speaking of the abounding grace of God, and in exhorting and admonishing one another, and "so much the more as ye see the day approaching." M. W. H.

Malone, N. Y.

Evil Company.

It is said that Sophronius, a wise teacher of the people, did not allow his sons and daughters, even when they were grown up, to associate with persons whose lives were not moral and pure.

"Father," said the gentle Eulalia one day, when he refused to permit her to go, in company with her brother, to visit the frivolous Lucinda, "you must think that we are very weak and childish since you are afraid that it would be dangerous to us to visit Lucinda."

Without saying a word the father took a coal from the hearth, and handed it to his daughter. "It will not burn you, my child," he said, "only take it."

Eulalia took the coal and beheld her tender white hand was black; and without thinking she touched her white dress, and it was blackened. "See," said

Eulalia, somewhat displeased as she looked at her hands and dress, "one can not be careful enough when handling coal."

"Yes, truly," said her father, "you see, my child, that the coal, even though it *did not burn you* has nevertheless *blackened you*. So is the company of immoral persons."—*Sel.*

My Surety.

"Look upon the face of thine Anointed." Ps. lxxxiv, 9.

Nor on me, Lord, not on me—
I am all iniquity;
Look upon that Holy One,
Who, before thy glorious throne,
On his breast bears my poor name,
And my load of sin and shame—
Look on him—my Surety.

Look on thine anointed Son;
Only in his name I come;
Only for his sake I dare
Breathe to thee my suppliant prayer;
While I to his garment cling,
While I hide beneath his wing,
Look on him—my Surety.

I have often broke thy laws,
Oft proved traitor to thy cause;
He that broken law hath kept,
He o'er my transgressions wept;
He, upon the cross for me,
Bore the dread death-penalty,
Look on him—my Surety.

Now he pleadeth thee before,
And I kneel, Lord, to adore,
For the pardon thou hast given,
For the death-chains he has riven;
Even when I sue for grace,
Look thou on his pitying face;
Look on him—my Surety.

Confession.

BRO. WHITE: I wish to say through the Review, in regard to Mr. Spooner's publication, I much regret the course I have taken with it. I thought I was doing right, but I now see that it was all wrong. I am sorry that I have brought a wound upon so good a cause. I hope you, and all others who have been injured by it, will forgive me, and I pray God to forgive me also. I humbly ask my brethren and sisters to forgive me for all I have said and done that was wrong. I have thought that my brethren were wrong, and I was right; but I see now that I was wrong all the time. May God forgive me, and help me to get right; for I want to get rid of all my wrongs, so that when Jesus comes I may be found worthy to have part in the first resurrection. Will you and sister White forgive me and pray for me?

From your unworthy brother.

A. M. GRAVEL.

Greenville, Mich.

LETTERS:

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

From Sister Dayton.

BRO. WHITE: My cup of blessings has become so full, I want to embrace another opportunity of saying a few words through the Review in honor of His name who is doing great things for us here. O when I think of the jewels scattered here and there, the lonely ones who help make up his remnant people, I long to communicate to them the joy of my own heart though it be but the widow's mite toward dispelling the shades of gloom which I know so often shroud their pathway. We have just been enjoying with the church at St. Charles, one of those glorious privileges such as those only who seldom have broken to them the word of life can fully appreciate—our first quarterly meeting. And if I never before realized the benefit resulting from organization and systematic labor, I think I felt it then. The Lord was with us; and I know the heart of every saint rejoicing in the light of the third angel's message can tell what that means. We were blest for two days with the labors of Brn. Byington and Loughborough, and truly it was the word in due season. Just before their coming the Lord helped us anoint

our eyes so that we were able to discern that our armor was not in the condition it should be to do battle with our enemy in these days of peril, and when it was made so plain to us that he was come down with great wrath, we were glad enough to avail ourselves of help to mend our armor; and, praise the Lord! before the close of the meeting we began to feel that some of the weak spots in it were made strong enough for Satan to see that we know with whom we have to do. And when in answer to earnest prayer, showers of rich grace descended to water our thirsty souls, we knew that Israel's God was still near, the same yesterday, to-day, and forever. Praise the Lord for the clear light that shines upon our pathway. Praise him all ye his saints, and you who are alone. Praise him for you are not alone. What though the fiery trial is coming? Don't you want to be one of the tried ones? Don't you want to share in the chastening which afterward yieldeth the peaceable fruits of righteousness? Don't you rejoice when you see the signs thickening around us, and we are counted as the offscouring of the earth? I do. Praise God its only a little while. We are almost there! Brother, sister, are you almost ready? Is your eye on the prize? and are you awake to the power of the enemy? Yes! power is the watch cry now; but we trust in One more powerful than the hosts of Satan. Don't get weary—what though the huge billows go over us? hear the cheering cry of the faithful watchman, The land ahead! hold fast your faith and thank God. They don't forget to warn us of breakers. Think of the prayers, the earnest cries that go up unceasingly in your behalf. His ear is attentive! He marks each sigh! The Lord will comfort Zion. There are only a few of us here but he is adding to our number. Four more have just been buried with our Lord in baptism, my companion among the number. We are pressing closer, and striving to raise the standard higher, and our motto is,—“Only a little while,” then I hope to greet you, and with shouts that will ring through Heaven's mighty arches, enter with you the city of our God.

Yours in the blessed hope,

JULIA A. DAYTON.

Chesaning, Mich.

From Bro. Landes.

BRO. WHITE: I would say through the Review that I am still striving to overcome. Myself and companion are all the Sabbath-keepers in this vicinity. We are deprived of the privilege of meetings; but lonely as it is, when we bow ourselves at the family altar, the Lord is ever near.

I feel to praise the Lord for the blessings he has bestowed upon me, and for sparing my life to hear the last message of mercy. It is something over two years since I embraced the truth, and I have never as yet felt like turning back. No, I feel more like rejoicing and praising the Lord for the light, and by the assisting grace of God I intend to live out these truths, so as to meet the approbation of the Lord. Sometimes I fear I shall not get through to the kingdom; but I know the Lord is ever ready and willing to hear prayer. This is what buoys me up. I know that if I live near to God, he will be near to me. I intend to spend the balance of my days in serving my God and in preparing to meet my blessed Lord at his coming. O may we all be prepared to stand in that day, which I believe is not far off, but nearer than a great many of us realize. The Lord's children must be a perfect unit before they are prepared for translation.

May the Lord help us all to come up to the work, and be perfectly united. May the Lord bless you and strengthen you in your labors. Pray for me that I may live faithful and at last meet you on mount Zion, where we can ever praise the Lord.

Your brother striving for the kingdom.

J. W. LANDES.

Cedar Grove, Iowa.

From Bro. Kundert.

BRO. WHITE: I feel very thankful to the Lord for the light of the present truth, and often rejoice in the Lord that the truth looks so plain and clear to me. Reading the Review, I feel every time encouraged by the cheering testimonies from the brethren and sisters

scattered abroad. I believe the day of the Lord hasteth greatly, and the world is coming to an end. Jesus soon will come forth on the white cloud with his sharp sickle to reap the harvest of the earth, which is nearly ripe. The saying of our dear Saviour will soon be fulfilled: "Nation shall rise against nation, and kingdom against kingdom." The history of this earth will soon be finished.

But, brethren and sisters, I understand also that the people of God have a great work to do yet before they can escape all these things that are coming on the earth. I believe that the loud cry of the third angel's message is soon to go forth, and that before the people of God can be entrusted with this work, they must come to perfect union of faith, sentiment, and spirit. God's people must press together, cast aside all their little difficulties, and humble themselves before the Lord God. May the God of patience and consolation grant us to be like-minded one toward another, after the example of Christ Jesus, that we with one mind and one mouth may glorify God, even the Father of our Lord Jesus Christ; and may we all be one, as Jesus Christ and the Father are one.

How merciful, dear brethren and sisters, has our heavenly Father been in showing us his precious truth, and in warning us before of the coming perils of the last days. O let us now hasten to do all that God requires us to do, while the time to seek salvation lasts. May the Lord assist us with his grace.

Yours striving for eternal life.

FRED. KUNDELT.

Monroe, Wis.

From Bro. Haskell.

BRO. WHITE: The solemnity of the time in which we live has been on my mind much of late; and O, I long for the time when there will be such a complete state of organization that every gift in the church will stand in its proper place, and its influence be felt in favor of the truth. It does seem to me that God is waiting to clothe the message with more power.

Dear brethren, if we wish to see the message go with power, souls coming into the truth, and the loud cry be given, we should stand in the place where God can work through us. We must away with doubts and fears in relation to organization, and the gifts that we already have, and press together, if we ever expect to see prosperity. Did we more highly appreciate the gift of prophecy which is, and has been, in the church, see and feel more the necessity of pressing together, uniting our efforts, our prayers, our means, and our sympathies; the means of accomplishing which has been shown by the gift of prophecy, as well as otherwise, we should find ourselves much stronger, feel more the force and power of the truth in keeping us out of darkness which Satan would throw over us to discourage us; and we should save ourselves from being clogs to those whom God is using to bring up this people. If any are cast down because of the straitness of the way, let them go to work.

We can enter into the systematic benevolence operation, if we are entirely alone. We can lay by on the first day of the week. We can unite our hearts in prayer that God will speed forward the work of organization and unity. We can give our entire sympathy and aid, by our prayers, to those on whom God has laid the burden of the work. We can lend our publications to our friends and neighbors, and thus be preparing the way for the message. Do not let us stop to doubt and query about the way and means of God in leading out this people. It is altogether too late. If we stop to dally here we shall find ourselves ill prepared to gain victories which are between us and the kingdom.

The conflict will be more and more severe. The way grows straighter and straighter. The tests will be closer and closer. We shall need all the strength that can be derived from the performance of every duty. We must have our sympathies so wrapped up with the people of God, that when they are encouraged and strengthened by light and glory from the Sanctuary, it will affect us. May God give us, here in the East, a spirit to search our own hearts, and throw our entire being into the work, that when the final victory is won, and the countenances of God's people are lighted up with his

glory, we can exclaim, "Lo, this is our God; we have waited for him, and he will save us."

S. N. HASKELL.

Worcester, Mass.

Extracts from Letters.

Sr. R. Ferguson writes from Richmond, Iowa: About a week ago while suffering greatly on a bed of affliction, with very little hope of ever being any better, I thought how small a thing it would be to write and speak of God's kindness and the Christian's bright hope beyond the resurrection. O how I rejoiced that I had ever made the Lord my portion. That sickness proved to be not unto death, but to the glory of God, and the encouragement of his people here. On Sabbath afternoon, by request, a few of the brethren and sisters came in and earnest prayer was offered in my behalf. The power of God was felt by all present; I was greatly blessed. The disease was rebuked. I had become very weak, but my strength returned very fast, so much that I felt astonished, and all who saw me were led to exclaim that it was the Lord's work. And now I feel to praise the God of heaven, and to consecrate myself anew to him.

My heart beats in union with his people; and I love his truth. How great and precious are his promises! and how doubly precious when suffering afflictions! May the Lord help us to study his word, and live by every word that proceedeth out of his mouth.

Sr. L. J. Richmond writes from Vernon, Vt.: I can still say that my whole interest is in the cause of present truth, and my sympathies are with those whom God has called to lead out in the great truths of the third angel's message. As regards the gifts, I can say that I fully believe them to be of God. During twelve years of my past experience in the third angel's message, I have learned much both by experience and observation. I have watched the downward course of many who have rejected them. I have also learned by experience that the more I read and prize them the more I have of the Spirit and presence of God; and my prayer to him is, that my heart may never be left to rise in opposition to the straight testimony. It is still my desire and determination to go through with God's remnant people, to share with them their trials and sufferings here, and at last enjoy the rest that remains for overcomers.

We have been greatly encouraged and strengthened of late by the faithful labors of Brn. Hutchins and Bourdeau. Since they left two have been added to our number. Others seem interested, and we fondly hope will yet take a stand with God's remnant people. O Lord, speed on the message of the third angel, and give power to thy truth to triumph over all the powers of darkness is still my prayer.

Sister J. W. Stover writes from Vernon, Iowa: For the first time I try to contribute a few lines to the pages of the Review, as I many times have been encouraged by reading the cheering letters from the brethren and sisters scattered abroad. I am striving to be an overcomer through the blood of the Lamb; and by the assisting grace of God I am bound to make my way to the kingdom. I do feel to start anew for the kingdom. I ask the prayers of all God's people, that I may never be found in forbidden paths. I love God above all others, and the people of God, and pray for more love and wisdom that I may do his holy will. I do thank the Lord that he ever permitted me to hear the sound of the third angel's message, and gave me a willing heart to turn my feet into his testimonies. Once his word was all a dark mystery to me: now it is clear, and I cannot see how people can be so blind as to reject the truth. I do rejoice to hear that the cause is prospering, and the people of God are coming up on higher and holier ground.

Bro. R. E. Copeland writes from Mattison, Mich.: I have long had a desire to add my testimony to the truth. I believe God is with us as a people, and that he will bless his word contained in the third angel's message. I am glad I ever heard the sound of his voice, and that he ever put it into my heart to try to obey. I feel that the mercy and goodness of God have

followed me all my life. I am glad that I loved and tried to obey the first and second messages. Now I know that though the vision tarry I must wait for it; for it will surely come, it will not tarry. Yes, blessed be God, we will soon receive our reward. This mortal will soon put on immortality. Death will soon be swallowed up in victory, and we shall soon be on the holy mount. Thank the Lord for the blessed hope.

Bro. C. G. Campbell writes from Oronoco, Minn.: It is over a year since I embraced the Advent faith. Since then I have been humbly trying to keep the commandments of God and the faith of Jesus. I feel to thank the Lord for his great mercy and love to me in sparing my life, and inclining my heart to embrace the truth. It has been a shaking time with the church in Oronoco. May the Lord preserve and sustain his people in this time of perils. May they be united more closely in the bonds of Christian fellowship and love, and the sweet influences of the spirit of Christ. The spirit of opposition is strong against commandment-keepers in this place, but if the Lord is for us, who can be against us? My prayer is that we as a people may live our profession, and have grace and faith to sustain us under all trials and persecutions, that we may endure patiently unto the end, and at last be saved in his everlasting kingdom, for his Son's sake. Amen.

Bro. A. G. Hart writes from St. Cloud, Minn.: I am still trying to live the truth. This is a dark corner of the earth, but I believe there are some honest jewels even here. I long to hear the truth preached again. We hail the arrival of the Review with joy, every week. It is all the preaching that we have had for the last two years. I love the organization plan, and wish that I lived where I could enjoy the benefits of it more. Pray for us brethren and sisters that we let not our lights go out.

Bro. W. G. Buckland writes from Albion, N. Y.: Permit me to say that I love God and his people, and love to keep all his commandments and the testimony of Jesus; for I find it is truly a pleasure and delight to be walking in the statutes of God, and keeping his judgments and doing them. They are not grievous, nor heavy to be borne; for in them I realize there is a great reward. I am still striving to overcome all the temptations of this carnal mind, to do away with every thing that is displeasing in the sight of God, and to gird up the loins of my mind with truth and righteousness, that I may be prepared to stand in the day of our God when he shall pour out the vials of his wrath without mixture of mercy upon those that love not God and keep not his commandments. I have been reading the testimonies to the church, and I can truly say that they are meat in due season. We ought to be very grateful to God for his blessings, and for this gift which he has placed in the church, which is the best of all the gifts. He has given them to us that we might be benefited by them. We will be living nearer to God day by day if we strive to follow the instructions given in them, to heed the admonition and the warning voice which they give unto us. If we heed them we shall be blest of the Lord; if we receive them not, the Lord will turn from us and leave us in darkness.

Bro. L. Pinkerton writes from Blairstown, Iowa: I have none to converse with on religious matters, and it is a relief at times to tell my feelings. I have been deeply exercised in mind concerning my duty in case I should be drafted into the military service, and was glad to read the views of the brethren in the Review; and I feel that I can put my trust in God, believing that all things shall work together for good to them that love him; for he has promised to be with us in six troubles, and in the seventh he will not forsake. I feel that time is fast hastening to a close, and that the perils of the last days are upon us; and it is high time that we were getting ready for the kingdom, for soon we shall see the vials of God's wrath poured out upon this sin-cursed world; and it becomes us to search our hearts, and see if we have built our foundation upon a rock, that when the winds shall howl around us, we may be able to stand the shock. I feel deeply sensible of the frailty of my own heart, and of my need of sus-

taining grace to bear me through the perils of the last days. I desire an interest in the prayers of the church that I may endure patiently unto the end, and that I may enter with them into the rest that remaineth to the people of God.

Where Is Thy Brother?

"Where is Abel, thy brother!"—Gen. iv, 9.

God has made of one blood all nations to dwell on the face of the earth. The human race is but one large family; therefore we ought to feel an interest in each other. Nature requires this, and the Scriptures inculcate it. The question once put to Cain may now be put to us: "Where is Abel, thy brother?" Abel, thy poor, vain, mourning brother. We have all one father, God; one nature, which is depraved; one residence, the world; one source of supply, providence; one business, to glorify God; one law to rule us; and one grand blessing to secure, salvation. One great principle ought to influence us, even love; for each one of us should love his neighbor as himself. "Where is thy brother?" Is he in Christ or Satan? Is he in the world or the church? Is he in danger or safety? Is he in trouble or prosperity? Is he traveling to heaven or hell? Have you acted a brother's part toward him? Have you kept your eye on him? Have you sympathized with him? Have you sent the gospel to him? Have you tried to prevent his ruin? Have you acted a brother's part toward him? God inquires respecting our brother, whether he is near or afar off. He expects us to seek our brother's welfare. He will put the question again, perhaps, when we least expect it. We ought to put it to ourselves, and be prepared to answer it. Let us then look on all mankind as our brethren; let us, as we have opportunity, do good to all men; and let us become all things to all men, that we may by all means save some. Let us seek the present and everlasting welfare of all about us. Let us set our hearts upon saving souls. Let us keep this constantly before our eye, always and everywhere. Let us look upon every man, however poor or depraved, as our brother, and seek to save his soul.

"Look not every man on his own things, but every man also on the things of others."—Phil. ii, 4.

OBITUARY.

THAT fatal scourge, diphtheria, is in our midst, and many are dying of it. Our little daughter, Elizabeth, died with it, Oct. 31, after an illness of twenty days, aged 3 years, 11 months, and 24 days.

We feel the loss of our little one, but can say with Job, The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. We feel to exclaim with the psalmist, God is our refuge and strength, a very present help in trouble.

J., & A. M. MEARS.

Lovett's Grove, Ohio.

FELL asleep in Palmyra, Wis., Nov. 18, 1862, after an illness of four weeks of typhoid fever, our sister Eliza Clemons, aged 45 years. She leaves a husband and a large family of children to mourn her loss. She embraced the truth through the lectures given by Bro. Sanborn in Palmyra some two years ago, and joined the church at Little Prairie in keeping all the commandments of God and the faith of Jesus.

"Unconscious now in peaceful sleep,

From all her cares at rest:

While friends around are called to weep,

She is divinely blessed."

C. W. OLDS.

Died, Nov. 27, 1862, of diphtheria, in Leipsic, Putnam Co., Ohio, Malvina, daughter of A. J., & Margaret Emans, aged 13 years lacking 2 days.

Little Mallie was a bright pattern of the power of the truth to sanctify the youthful heart, and of Christian patience and resignation during her brief but painful illness. No murmur or complaint escaped her lips; only meek submission. Although she desired to live, yet she was willing to die if such were the Lord's will. She quietly fell asleep in the Lord, the last audible whisperings being the voice of prayer for those she loved.

"She sleeps in Jesus! blessed sleep

From which none ever wake to weep."

H. F. BAKER.

FELL asleep in Jesus at his residence in the town of Parish, N. Y., Peter Degarmo, aged 80 years. He embraced the faith of the speedy coming of the Lord in 1843, and for a few months previous to his death was an observer of all the commandments of the Lord, with his companion, who is left to mourn the loss, but not as those which have no hope.

A. ROSS.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. THIRD-DAY, DECEMBER 9, 1862.

To the Brethren in New York.

DEAR BRETHREN: I was glad to see the note from Bro. Cottrell in No. 26, in regard to the monthly and quarterly meetings in the western part of the State, for I do hail with joy each and every approximation toward that state of order to which the S. D. Advent church is now verging. May the good work hasten, is my prayer.

And how is it with Central and Northern N. Y.? Are we not prepared to follow the good example of our brethren in Western N. Y.?

Cannot Oswego—Jefferson—Onondaga and the western part of Oneida and Madison—the eastern part of Oneida and Madison and Herkimer counties—and the churches in St. Lawrence and adjoining counties, form each a division for monthly gatherings, and Oswego, Jefferson, and Onondaga—Oneida, Madison, and Herkimer—and St. Lawrence and adjoining counties, form each a district for quarterly meetings? This will give five divisions for monthly, and three districts for quarterly, meetings. Speak, brethren, and ratify or amend, as you shall think proper.

D. ARNOLD.

APPOINTMENTS.

Quarterly Meetings.

THE Michigan Conference Committee appoint Quarterly meetings as follows:

Tompkins,	Dec. 20, 21.
Hunover,	" 27, 28.
Parkville,	Jan. 3, 4.
North Liberty, Ind.,	" 10, 11.
Charlotte, Eaton Co.,	" 17, 18.

One or more of the Committee will be in attendance at these Quarterly meetings. Should any changes be necessary in the appointments, they will be made in season to save disappointment.

JAMES WHITE, } Michigan
J. N. LOUGHBOROUGH, } Conference
JOHN BRINGTON. } Committee.

The next quarterly meeting of the church of Seventh-day Adventists at Little Prairie, Wis., and vicinity, will be Dec. 20 and 21, 1862. We hope to see a good gathering of believers and friends. Can any of the messengers be present at this meeting?

C. W. OLDS.

BUSINESS DEPARTMENT.

Business Notes.

I. C. Vaughan: In reference to Systematic Benevolence Books read "business notes" in Nos. 21 & 25, Vol. xx.

RECEIPTS.

For Review and Herald.

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

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