

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."

VOL. XXI.

BATTLE CREEK, MICH., THIRD-DAY, DECEMBER 16, 1862.

No 3.

The Advent Review and Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-Day Adventist Publishing Association.

TERMS.—Two Dollars a year in advance. One Dollar to the poor and to those who subscribe one year on trial. Free to those unable to pay half price.

Address ELDER JAMES WILITE, Battle Creek, Michigan.

The Sabbath-day.

O DAY of peace, whose dawning ray
Smiles mockly in the eastern sky;
I love to own thy soothing sway,
While earth's vain cares and tumults die.

O day of joy, thy choral strain
Sounds sweetly in the pilgrim's ear;
The listening soul forgets its pain,
And looses all its guilty fear.

O day of love, when he who died
Removes the sinner's load of wo,
And, smiling, shows his wounded side,
Whence hope, and life, and pardon flow.

O day of rest, what heavenly calm,
What hallowed peace thine hours impart!
How often has thy healing balm
Revived and soothed the contrite heart!

The shades of earth shall cloud these eyes,
Each earth-born joy be lost, unknown;
Yet still thy memory shall arise,
'Till life's last lingering spark is flown.

A True Picture.

Description of the State of the Churches.

BY ROBERT ATKINS.

THE following thrilling extract was published in 1844, and formed No. xxxix of the *Second Advent Library*. It is stated on the title page of that Tract that it is "extracted from a discourse recently preached in London."

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately." Luke xii, 35, 36.

PREACHING in ceiled houses, Sabbath after Sabbath, to the same congregation, appears to me little better than a mockery, when the awful state of Christendom arises before me, overshadowed, as it is, with the cloud of Almighty vengeance; and yet, were I to pursue the course that best accords with my present state of feeling—were I to cry aloud throughout the streets and lanes of this city, day and night, Wo, wo, wo to the inhabitants—wo to the corrupters of the pure gospel of the blessed Jesus, I should be regarded as a fanatical maniac; and, at the sacrifice of future usefulness, would only secure the lamentable satisfaction of having borne my testimony against a degenerate age, and an apostate church. My beloved hearers, I am well aware that the glance that I have taken, at this most alarming and exciting subject, is but ill calculated to prepare my mind, at least, for the deliberate investigation of the important doctrine which I have purposed to bring before you; but depending for help, whence alone true help can come, I proceed to the consideration of my subject; and, that your minds

may not be confused by a variety of matter, I shall confine myself, in the present lecture, to the delusion that prevails respecting the state and prospects of the church and the world.

What is the opinion that the churches of the present day entertain of themselves, and of the world? My hearers, am I not stating a truth, when I say—Go where you will, either to the platforms of Bible Societies, or missionary Societies, or to the pulpits of Churchmen or Dissenters, and you will hear one uniform tale of the increasing piety, and of the extending success of the gospel? You will almost be persuaded that the ministers and the churches are as holy and as zealous as they well can be—that the world is mending every day, through the influence of religious example, and that we may shortly expect the triumph of the gospel—the fulfillment of the promise that the whole earth shall be filled with the glory of the Lord. Now, without stopping to inquire what influence such statements as these, or such opinions, howsoever modified, of the church and of the world, are likely to produce upon either, let us see how they accord with Scripture and with fact. It is plainly stated by our Lord, that, until the end of the present dispensation, there should be the co-existence of Christianity and anti-Christianity—that the tares should grow together with the wheat until the end of the age—not the end of the world, as it is rendered in our translation; and, if this be true, when shall every knee bow, and every tongue confess that Jesus is the Lord? When shall righteousness cover the earth, and when shall the earth be filled with the glory of the Lord? Most certainly, if Christ's declaration is to be taken, not during the present dispensation. The Apostle Paul informs us that iniquity, which, at the beginning of the dispensation, only worked by way of mysteries, in the latter days would assume the character of an actual manifestation. In his second epistle to Timothy, he also declares that, in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof, ever learning, and never able to come to the knowledge of the truth; men of corrupt minds, reprobate concerning the faith; evil men and seducers, waxing worse and worse, deceiving and being deceived. And the apostle Peter gives this addition to the awful picture: There shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming? Here, you perceive, my hearers, you have two descriptions of the last days, that is, of the present time, as widely different as two descriptions can possibly be; the first is of man's drawing, and the second of God's. Which of the two will you believe? But, lest there should be any mistake, let us fairly and honestly inquire whether this description of God's giving, actually corresponds with the present state of the churches and of the world; and, in tracing the correspondency, may God carry conviction to every one of your minds, as he has done to mine. And now, if we want a standard whereby to judge of the apostasy of the present churches, we

must take the church of Christ when the apostatizing spirit was least manifested, that is to say, in the apostolic age. With this pattern in our eye, where, I ask, are the gifts of the spirit? Where is the confidence and brotherly love that made all things common? and where is the selling of all that we have, and becoming a disciple of the Lord Jesus? Where has the spirit of self-denial and of cross bearing fled? Where is the taking joyfully the spoiling of our goods? Where is the persecution that all who live godly in Christ Jesus shall endure, and where is the being hated of all men for Christ's sake? Alas! alas! my brethren, the gifts of the Spirit are gone, and, I fear, most of the graces have gone with them; and, as to suffering and reproach, to which the church is called, such things have long been mere matters of history. But this general mode of remark will do little, I fear, in bringing conviction to the mind; let us go at once to the churches and take their members individually, and compare the Christian of the present day, with Christ; and where, let me ask, oh! where will you find scarcely one feature of resemblance? There are none of you ignorant of the fact that our Lord, while in the world, not only made a sacrifice for sin, but he also set us an example, that we might tread in his steps. He knew what was in man; he knew what would be his most dangerous besetment, that is, the love of the world, the love of creature comfort, the love of ease, and of a present resting-place. To guard against this besetment, he chalked out a course for his followers, and for his church; and, let me tell you, it is the only one that can be safely followed: and what is this course? He became a pilgrim and sojourner in a strange land, and would not have so much of this world as even a place whereon to lay his head; he took no thought for the morrow; he made no such inquiries as these: What shall I drink, or wherewithal shall I be clothed; and, in praying to his Father, he could honestly, and with a sincere heart, say, give me this day my daily bread. My hearers, whatever apostate churches may say to the contrary, every Christian is bound, by our Saviour's example, and, what is more, God's positive command is upon him, to walk in these very steps, and to observe the very same rule.

Oh! my hearers, find me a follower of Christ, find me a true pilgrim, a genuine sojourner, a man that is truly a stranger in this evil world, find me the man whose conduct tells the world he is living for eternity; find me the church who lay it down as a rule, that, for the sake of thoughtless, world-loving, comfort-loving, and pleasure-loving sinners, their ministers and members shall uniformly preach the following truths, by their lives and by their conduct: Men are probationers for eternity; the world is man's worst enemy; the world has damned millions of souls, and is damning millions more at this very moment. Renounce the world, come out from the world, beware of the world, overcome the world. I hesitate not to say, such a man, such a church is not to be found; the truly righteous are diminished from the earth, and no man layeth it to heart. The professors of religion of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature-comfort, and aspirers after respectability. They are called to suffer with Christ, but they shrink

from even reproach, not to speak of suffering in the flesh, as an evil that they are justified in using every means to evade; they are called to endure hardness as good soldiers of Christ, but, to a man, they love softness and ease; they are called to bear a testimony for Christ, to endure persecution, and to rejoice in tribulation, but they take good care to keep out of the way of both when they can. They are called to weep and to mourn, and are promised a Comforter; but they prefer to be without the Comforter, rather than have the mourning. Apostasy, apostasy, apostasy, is engraven on the very front of every church; and did they know it, and did they feel it, there might be hope; but, alas! they cry, We are rich, and increased in goods, and stand in need of nothing: and thus, blasphemy is added to apostasy. My beloved hearers, do I speak too strongly, have I overdrawn the picture? Come with me to Lambeth Palace, tell the number of its turrets, count its splendid halls and its painted chambers, give a tongue to these appendages of state, these contributors to luxury, and say, oh! say, What are all these calculated to teach a pleasure-loving and a world-loving sinner? Go to the salaried dissenting preacher, who has found a resting-place in his five hundred, or his one hundred a year, and see whether his stipulated income, or the round of duty for which it is paid, will give you any just idea of the leader and the exemplar of Bible pilgrims. Go to the opulent professing churchman, or the wealthy deacon, go to the Christian merchant, or the Christian shop-keeper, and learn the church's comment on the two notable commandments of our Saviour, "Lay not up treasures on the earth," and "Labor not for the meat that perisheth." Where, oh! where is the world-hater, the money-despiser, the cross-lover to be found? Where is the Bible sojourner, the Bible probationer for eternity, the Bible sufferer for Christ's sake—Christ's living epistles, which sinners may read? Where have they their hiding-place? My brethren, my brethren, the whole gospel system, and the very gospel object is perverted, and yet am I censured as a reviler for calling the churches apostate. The churches do not know that iniquity is working in the way of mystery—the churches do not know that Satan's method of damning souls is by giving them much that has the appearance of good—that he will go the length of making a three-parts Christian to keep the inquirer in peace, that he may thus not only make his damnation more sure, but also bring deeper reproach upon Christ and his cause. Is the witness of the Spirit a thing inquired after? The sinner shall have it, but it will be counterfeit. Is peace, is joy is a praying or preaching gift wanted? They shall be given, but remember, they are blessings and gifts too frequently of Satan's giving. Holiness of heart, and Christ's example, are the only things that Satan fears; and all partial piety, and half-hearted Christianity, are Satan's glory and the church's shame. My hearers, I have given you a short sketch of what are called the Christian churches of the day, who are going to convert the world by their preaching and their example. Do I revile them? Nay, but, according to the light which God has imparted to me, I feel myself called upon, fearless of all consequences, to bear my testimony against them, for the honor of Christ and his cause, as a warning to the deluders, and for the benefit of the deluded; and it is my constant prayer, that they may awaken to a sense of their real condition, and humble themselves before God, from whom they have awfully apostatized, ere the vials of Almighty wrath give indisputable evidence that the measure of the iniquity of the Gentile church is full.

My brethren, were I to attempt to draw the character of the churches of the day in full, of the churches who, according to their own account, are to be the honored instrumentality of evangelizing the heathen, and filling the whole earth with the glory of the Lord, the sun would go down upon us before one hundredth part of their corruptions and abuses could be brought before you in detail; even mere natural men and avowed infidels have but to direct their eye toward them, and the feeling of disgust is created, and the cry of shame is extorted, because of their party bickerings and their unchristian animosities; but, with the rec-

ord of their unhallowed contentions, or with the abuse of the powers they possess, and their aspirings after more, I have, at present, nothing to do; it is enough for my purpose simply to point at their apostasy from primitive purity and primitive simplicity, and their total want of primitive power. Alas! alas! the gospel-perverting nature of their conduct and operations, their worldly-mindedness, their spiritual darkness, their self-conceit, their party-spirit, their secularizing policy and utter selfishness, their having the form of godliness without the power, and their ever learning and never coming to the knowledge of the truth, all, all about them, and of them, and in them, but too strongly mark them out as the prepared and the preparing objects of Almighty vengeance. Startling though the language be, I dare not hesitate to use it; God has forgotten to punish, if his arm be not lifted up against them, and mock piety is no longer offensive to a holy God, if the hour of their destruction be not nigh at hand. I fear much that the unconverted and backsliding portions of every Gentile church, I mean of the churches of the day, will laugh at this testimony, which I consider it my duty to bear against them; for they have closed their eyes, they have shut their ears, they have hardened their hearts, and God has given them over to their strong delusion; they are believing a lie, and they will assuredly be damned, because they have obeyed not the gospel, because they have held the truth in unrighteousness; but, blessed be God, there are some in every church, a small remnant, a little flock, whose eyes are still open, who weep and mourn over the general defection, who know the voice of the Spirit: and to them I address the admonitory language of my text, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately."

But, my dear hearers, I must take my leave for the present of the rich churches, the churches that are possessed of goods, the churches that can reign without Christ, the churches that love not his appearing, the churches that scoffingly cry out, Where is the promise of his coming; the anti-Christian, apostate Gentile churches, who are fitting themselves for the fire with which God will shortly plead with them; and I shall now direct your attention for a few moments to the awful state of the world, which the divines of the day would have you believe is improving in manners, and in spirit, through its intercourse with the churches which I have just been characterizing as apostate. But where, oh! where shall I begin? The heart sickens the moment that the eye falls upon the mass of iniquitous abomination that lies before it. Take the Christian country in which we live, or, it may be better for our purpose, the Christian city in which we dwell, (London,) I ask, is it an improvement upon heathenism, to see a court at the opera on Saturday night, and at the sacramental altar on the Sunday morning? Are balls, and concerts, and theatres, and race-courses, places of preparation for the judgment-seat, and places of training for the mansions of the blessed, and for the eternal companionship of a holy God? Were there not a Bible in our land could the iniquities of the heathen be more gloried in than they are? And yet, this is the capital of the world, which is so wondrously improved by the influence of Christian example. Take your Bible in your hand, and place your finger upon that portion of it which says, "Remember the Sabbath day and keep it holy," and go throughout the streets and markets of this city; and if your heart does not sink within you, and if your spirit does not fail you, you have neither the heart nor the spirit of a Christian. On any Sabbath throughout the year, take your stand in Hyde Park, and see how daring and impiously the bulk of our nobility can insult the God of heaven. In front of every equipage, I can see in my mind's eye an angel of the Lord crying aloud, for God's sake, and for our own sake." Remember the Sabbath-day and keep it holy;" and I can hear the infatuated worms reply, "Onward, onward, who is the Lord that I should obey his voice?" Shall I speak to you of whoredoms? There are eighty thousand public prostitutes within the precincts of this wicked city, and

who can count the number of the secret ones! drunkenness, dishonesty, swearing, and lying, and every kind and manner of abomination, have uncontrolled license; and there is not a street, lane, or neighborhood, that has not a polluted moral atmosphere.—This, my hearers, is but a slight etching of our Christian city, of our improving world, of the wicked harlot with which the Gentile churches have been shaking hands, nay, committing open whoredom, for fifteen hundred years. Tell me not, by way of palliation, that the persecuting spirit of the world is gone; the truth is, Christ is gone; there is no Christ in the churches to persecute. And as to the individual Christian, there is too little of the image of Christ, and of the power of Christ there, to excite either the jealousy of Satan, or the malice of the world. Be assured, my dear hearers, whatever Christians of Satan's making may say to the contrary, a God-despising, Christ-rejecting Spirit-resisting world, doth not lack malice toward Christ and his followers.—Let any minister of Christ fully take his Master's ground; let him begin at the palace, and, coming down through the members of the administration, the houses of parliament, the bishop's stalls, and the chairs of justice; let him tell every man, plainly and honestly, what he is, what he is doing, and where he is going—and you will soon see the arm of the law stretched out against him; and let the efforts of this faithful minister be zealously backed by a few equally bold and resolute denouncers of iniquity, let one fair stand be made for Christ and for God, and you will quickly behold the fires of Smithfield re-kindled, or some other more civilized invention in active operation, to rid the land from troublesome, soul-alarming, and satan-disturbing disciples of Christ. But why should I keep my eye, and yours, so long fixed upon the world? Did not the first glance satisfy you all, that it was ripe for destruction? It is true, God is a long-suffering and a merciful God; but what can he do, that he has not already done? And, after having done everything that was consistent with his own nature, and with man's position as a probationer for eternity, for the church's reformation, and the world's salvation, it were directly libeling God to say he has not done so; and after having done all this in vain, as far as either the reformation of the one or the salvation of the other is concerned, a lengthening out of the day of mercy would, in my estimation, be most unmerciful. I see it to be just a crowding of hell with daily increasing victims, and a seven-fold heating of its flames, by hourly despised privileges. Because I love mercy, and pity the sinner, my continual cry is, Lord, come speedily to judgment! Because I feel for God's insulted honor, I cry, Lord come to judgment! and, because I know the penalty of continuing to resist the Spirit, and to trample upon the blood of the Lamb, I must cry, Lord, come quickly to judgment; and I am as sure as that there is a merciful God in the heavens, that he is hastening on the day of the wicked's destruction; and as soon as this, his purpose, can be accomplished, it will be accomplished. Wo, wo, wo to the Bible-despising, gospel-hardened inhabitants of this land; for assuredly the fearful day of retribution, the terrible day of God's reckoning, with this worse than heathenish people, is nigh at hand. Sinners of Great Britain, depend upon it, the last offer of mercy and salvation is being made to you—your last day of grace is hastening to its close. I look upon it that you are placed as a nation in precisely the same situation as the Jews were, when Jesus Christ, weeping over Jerusalem, cried aloud, in the anguish of his soul, Oh! that thou, at least, that thou hadst known the things that belong unto thy peace; but now—and the sentence is irrevocable—now they are forever hid from thine eyes.—Notwithstanding the awful sentence, Jesus Christ commanded his disciples to begin the preaching of the gospel at Jerusalem—and why? Simply because, though the national doom was fixed, individuals might, even at the last hour, be induced to accept of a Saviour. Apostate churches of Christendom, the measure of your iniquity is full. Godless, Christless world, your destiny is fixed; your destruction is inevitable, but shall I not begin at Jerusalem? Oh! that in these last days God would give me energy of

body and of mind, and the mighty power of his Spirit, to warn the individual sinner with effect; that some might yet escape for their lives, and take refuge from the coming calamity, in the hitherto despised, but still outstretched arms of their Saviour.

ADDRESS TO THE MINISTERS OF CHRIST.

Ministers of Christ, and ye men of God, who are scattered throughout the churches, suffer the word of exhortation; what have you to do with the doctrinal squabbles, the secularizing policy, and the party interests of existing churches? If you be, indeed, men of God, spiritual men, you must long ago have been tired of their mud, and their filth, and their shallows. I entreat you, in God's name, and for Christ's sake, put away your apathy, and awake from your slumbers; come out from among them, lest ye be partakers of their plagues. The cry is raised, Behold, the Bridegroom cometh! as you value your souls, disobey not the command: but "go ye forth to meet him." 'Tis vain to imagine that, by remaining where you are, you may still be a leaven for good. The churchman will remain a churchman, the Independent, an Independent, and the Methodist a mere Methodist, in spite of you; mother's children are they all. They do not bear the image of the heavenly, and I am satisfied, as regards the great bulk of them, the Father never begat them. The little zeal that they have, hath self for its spring, and party aggrandizement for its object; and either self-interest or self-exaltation constitutes the bond of this union. If ever they knew anything of God individually, I am afraid the most of them died in the weaning, when the sensible comfort, the milk that God hath provided for the babe in Christ, was withdrawn, because they had been long enough babes—they would not learn to feed upon the word—they would not take to the flesh and to the blood of Christ: and, consequently, that which was given them hath been taken away from them. The preaching gift and the praying gift—yea, and part of the decently-living gift, may remain; and because they must have peace, and joy, Satan will take care that they are furnished with both: but as to the life of God and the image of Christ, they are scarcely anywhere to be found. Men of God, can you make the members of your several churches sensible of their state? Can you convince them of their delusion by remaining amongst them! Never. Will such men unite with you in hastening on the coming of your Lord? Will they mourn with you over the apostasy of the churches? Will they weep with you, will they cry with you for all the abominations that are existing in the world? O, no. You will uniformly find them on the side of the scoffer, and they will tell you, We are doing well—we are increasing in goods, we are triumphing, we are reigning, and what care we for the promise of his coming.

Men and brethren, from this moment come out from among them, and be ye like unto them who are waiting for the return of their Lord. Bear your testimony boldly and openly against them, and thus you may succeed in alarming some of them. You are injuring them, you are hindering the work of Christ, you are weakening one another's hands, by continuing in your present position. O, may the spirit of Elijah, who must come, and of John the Baptist, be given unto you! Let your loins, like theirs, be girded about: let your lights burn where they may be seen, and let your united cry awaken both the slumberer and the sleeper. "Prepare to meet thy God." I have a conviction on my mind that it is God's purpose that yet once more the note of alarm shall be sounded throughout these realms, and that this last trumpet will, under God, either have the effect of hardening or saving the sinner. I clearly see that both processes have already commenced under my own ministry, and if you, my fellow-laborers, will only be faithful, and in your several spheres and stations stand out boldly for God, the harvest of this land will soon be ripe. I feel as if death or life was in every word; and every time I make the inquiry, Watchman, what of the night? the answer cometh with increasing thrill to my soul. The morning cometh, and also the night! And oh! may every soul now before me tremble at the voice of the Spirit, and, take the prophetic warning in time, make haste—return—come!

Ministers of Christ! men of God! to your knees for oil, to your Bibles for light! away with every trapping of worldly policy! strip your party-colored robes of Satan's weaving! take to you locusts and wild honey; have done with the poisonous dishes of man's providing; strengthen your loins as with a girdle, with the promise of his coming, and with the hope of the glorious appearing of the great God and your Saviour, and let your voice be a united voice—the voice of one crying in the midst of this wilderness of apostasy, blaphemy, ignorance, pollution, and sin—"Prepare the way of the Lord!" Thus will you be "like unto the men who are waiting for their Lord;" and take the promise for your comfort. When he cometh and shall find you thus watching; "verily I say unto you, that he shall gird himself, and make you sit down to meat, and will come forth and serve you." Amen.

Will Ye Also Go Away?

"Then said Jesus unto the twelve, Will ye also go away?"—John vi, 67.

MANY left Jesus in the days of his flesh. They misunderstood his doctrine; consequently their expectations were disappointed, and they left him and went their way. Many leave Christ now; some for business, some for gold, and some for carnal pleasure. How many dead branches fall off? How many depart to walk no more with him! To us, also, Jesus puts the question, "Will ye also go away?" Go from Jesus! To whom should we go? or where should we go? He only has what we want. He alone can do what we need. What can give us peace but his blood? What can inspire us with hope but the word of his grace? What can sustain us but his strength? And what can give us the victory but his love? O Jesus! we are absolutely dependent on thee. Every thing we need is in thee. No one can satisfy the cravings of our minds but thyself. Go from thee! leave thee! Heaven forbid it! Didst thou not lay down thy life for us? Didst thou not call us by thy grace? Hast thou not led us and fed us all our lives long? Is not all our salvation in thee? Come not all our supplies from thee? Are we not expecting glory, honor, and immortality, even eternal life, through thee? Go from thee! that were certain death, black despair, everlasting ruin. Go from thee! perish the thought, preserve us from the temptation,—keep, oh! keep us from this sin. Oh! keep us as the apple of the eye; keep us by thy mighty power, through faith unto salvation. Go from Jesus! rather let us get nearer to him, and cleave to him with full purpose of heart. Let us walk with him in love, labor for him with energy, suffer for him with patience, and look forward to an everlasting residence with him with joy.

"Lord, to whom shall we go? thou hast the words of eternal life."—John vi, 68.

Importance of Business Tact.

MANY seem to think that the Christian life is made up wholly of religious experience, and that worldly cares are of course wholly a hindrance to the soul's prosperity. That the Christian should be diligent in business, as well as fervent in spirit, no one will doubt; yet there may be those who do not see that this diligence requires the putting forth of all the business talents and energies; and that this may be done consistently with that fervency of spirit which the Bible requires.

Many a well-planned scheme for good has failed for want of financial skill and care; and this is as requisite in religious matters as in affairs of the world. In all efforts for the good of mankind, expense must be incurred; and very often the efforts of the purest philanthropists are thwarted by the mismanagement of financial affairs.

When God raised up Abraham as a representative of his cause in the world, he endowed him with great wisdom, not only pertaining to heavenly things, but made him skillful in the management of secular affairs. Jacob and Joseph and Moses, David and Solomon, Daniel and many others mentioned in the Scriptures, were remarkable for their ability in the management of worldly affairs.

As an instance of the importance of exercising the judgment in the affairs of life, I will quote from the remarks of Mr. Sulist, on the life and character of Pestalozzi, a celebrated European educator.

After eulogizing the character of this great man as far as his merits demanded, he thus speaks: "The brightest talents, the purest benevolence, and noblest aspirations, will fail of their purpose unless regulated by prudent and methodical habits.

"A fier all the ignorant prejudice, selfish opposition, and various obstacles which he had to encounter, it must be confessed with sorrow that Pestalozzi had no worse enemy than himself, whose indiscriminate generosity, impatience of all order and system, entire neglect of matters of business, and indifference to the value of money, save as an instrument to secure some immediate object—tended more effectually than any external influence, to thwart his efforts, and bring his noble plans into discredit."

This principle runs through every department in life, and he who ignores the necessity of system and order in the administration of civil or church polity, must fail. J. CLARKE.

Things Revealed.

THE Lord does not desire that we should live in ignorance. He has therefore furnished us in the most ample manner with the means of useful knowledge in his holy book. That reveals to us the fate of empires, the fate of this world, and the fate of man. We all have that blessed book, and if we look over its pages, it will tell us what we are and what we must be. We see the blessings, or the woes, that must be our portion. The fall of the kingdoms of this world we find exactly described. Would we know the fate of the world in which we live? We have there the best information. We are there informed by the Lord himself, of the great things he will perform. We are told that the time is near at hand when the Lord shall descend in glory, with all the holy angels. Then those that sleep in Jesus shall God bring with him from the dead; "for the dead in Christ shall rise first;" then the living saints shall be changed, and shall be caught up to meet him in the air, so shall they ever be with the Lord. He will cut off the wicked, and save the righteous, because they trust in him; and we shall be kings and priests unto God, and shall reign with him a thousand years.

We are informed in this holy book that the earth shall be, for a time, utterly desolate, without inhabitant; but the new heavens and earth which the Lord shall make, will so far excel the old earth that it shall not come into mind, or the old will not compare with the new.

That book tells us also that the Lord's watchmen shall see eye to eye; that they shall lift up their voices together, and sing in the ways of Jehovah, when he shall bring again Zion. I long for that time when the church shall look forth as the morn, fair as the moon, clear as the sun, and terrible as an army with banners.

Yes, the Lord shall reign until iniquity shall pass away; and in the coming kingdom righteousness shall be exalted until it shall run down as streams. Then the Lord our king shall reign over all the earth; and the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Then will we go up from Sabbath to Sabbath, to worship the Lord of hosts. Then nations shall learn war no more, confused noise shall not be heard, nor garments be seen rolled in blood. They shall learn war no more; but they shall sit every man under his vine and fig-tree, and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it.

These things are worth living for. Then,
"Wake up, brother, wake up sister,
Seek a pure a holy state;
None but holy ones can enter,
Through the pure, celestial gate."

O backslider, look round! Rouse, and gird on the armor. The Lord is coming with crowns of glory; and if you cannot endure these light afflictions, how can you receive the crown prepared for those who come up out of great tribulation? Now is the time for the Lord's people to come up to the work.

North Liberty, Ind.

E. STYLES.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, DECEMBER 16, 1862.

JAMES WHITE, EDITOR.

Thoughts on the Revelation.

CHAPTER XVIII.

VERSE 1. And after these things I saw another angel come down from heaven, having great power: and the earth was lightened with his glory. 2. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. 3. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

Some movement of mighty power is symbolized in these verses. The consideration of a few facts will guide us unmistakably to the application. In chapter xiv, we had a message announcing the fall of Babylon. Babylon, the nominal churches of the land, all at war with each other, and in confusion in their sentiments, and destitute of the life and power of godliness, experienced a moral fall by rejecting the first message of that chapter. Consequently the announcement in the chapter under consideration could not have gone forth previous to that time. It is either synonymous with the declaration of the fall of Babylon, in chap. xiv, or it is given at a later period than that. Is it synonymous with that? It is not; for that merely announces the fall of Babylon, while this adds several particulars, which at that time were neither fulfilled, nor in process of fulfillment. As we are therefore to look this side of 1844 where the previous message went forth, for the announcement brought to view in this chapter, we inquire, Has any such message gone forth since that time to the present? There has not; hence this message is still future. But we are now having the third angel's message which is the last to be given before the coming of the Son of man. We are therefore held to the conclusion that the first two verses of this chapter constitute a feature of the third message, when it shall go forth with power, and the whole earth be lightened with its glory.

The work brought to view in verse 2, is being accomplished and will soon be completed, by the work of Spiritualism. Spirits of devils are secretly but rapidly working their way into the religious denominations above referred to, which, reeling under their deep potations of the wine of Babylon, are unable to resist their insidious approach.

Verse 3 shows the wide extent of her influence, and the evil that has resulted from her course, and hence the justness of her punishment. The merchants of the earth are waxed rich through the abundance of her delicacies. Who take the lead in all the extravagances of the age? Church members. Who load their tables with the richest and choicest viands? Church members. Who are foremost in extravagance in dress, and all costly attire? Church members. Who are the very personification of pride and arrogance? Church members. Where shall we look for the very highest exhibition of the luxury, vain show and pride of life, resulting from the vanity and sin of the race? Ans. To a modern church assembly on a pleasant Sunday.

But there is a redeeming feature to this picture. Degenerate as Babylon has become as a body, there are exceptions to the general rule; for God has still a people in her communion; and she must be entitled to some regard on their account, till they are called from her connection. Nor shall we have to wait long for this call; for soon, if we mistake not, Babylon will come so completely under the control of devils and foul spirits that her condition will be fully manifest to all the honest in heart, and the way be all prepared for the work which the apostle now introduces.

Verse 4. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. 5. For her sins have reached unto heaven, and God hath remembered her iniquities. 6. Reward

her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. 7. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she hath in her heart, I sit a queen, and am no widow, and shall see no sorrow. 8. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

The voice coming from heaven, denotes that it will be a message of power, attended with heavenly glory. The fact that God's people are called out so as not to be partakers of her sins, shows that it is not till a certain time that people become guilty by being connected with Babylon; and this explains how it can be said of the 144,000, Rev. xiv, 4, many of whom are the very ones here called out, that they were not defiled with women.

Verses 6 and 7 we regard as a prophetic declaration that she will be rewarded or punished according to her works. As she has filled up the cup of persecution to the saints, so the angel of the Lord will persecute them, Ps. xxxv, 6, and judgments from on high, will bring upon her in a two-fold degree, the evil which she thought to bring upon the saints.

The day in which her plagues come, mentioned in verse 8, must be a prophetic day, or at least cannot be a literal day, for it would be impossible for famine to come in that length of time. The plagues of Babylon are without doubt the seven last plagues which have been already examined; and we infer from the language of this verse, in connection with Isa. xxxiv, 8, that a year will be occupied in pouring them out.

Verse 9. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning. 10. Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. 11. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more.

The infliction of the very first plague must result in a complete suspension of traffic in those articles of luxury for which Babylon is noted. And when the merchants of these things, who are to a great extent citizens of this symbolic city, and who have been made rich by their traffic in these things, suddenly find themselves and their neighbors smitten with putrefying sores, their traffic suspended, and their vast stores of merchandise on hand, but none to buy them, they lift up their voices in lamentation for the fate of this great city. And if there is anything that will draw from the men of this generation a *sincere* cry of distress, it is that which touches their pockets. And there is a fitness in this retribution. They who but a short time before had issued a decree that the saints of God should neither buy nor sell, now find themselves in the same predicament by a far more effectual process.

The question may arise how persons involved in the same calamity can stand *afar off* and lament, &c. But it must be remembered that this desolation is brought to view under a figure; and that figure is a city visited with destruction. Should calamity come upon a literal city, it would be natural for its inhabitants to flee from that city, if they had opportunity, and standing *afar off*, lament its fall; and just in proportion to their terror and amazement at the evil impending, would be the distance at which they would stand from their devoted city. Now the figure of the apostle would not be complete without a feature of this kind; and so he uses it, not to imply that people would literally flee from the symbolical city, which would be impossible, but to denote their *terror and amazement* at the descending judgments.

Verse 12. The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, 13. And cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

Here we have an enumeration of great Babylon's merchandise, among which, it will be noticed, are slaves and souls of men; and this must be a description of the abject bondage of both body and soul in

which the slave is held by his American master. But what has the church to do with slavery? According to an eminent commentator, Albert Barnes we think, the church is the great bulwark of American slavery; and it is a fact that at least six hundred thousand slaves are held by church members South. This is conclusive evidence that the American church forms a part of great Babylon; for no other church organizations, of which we have knowledge, are at the present time engaged in this abominable traffic.

Verse 14. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

The fruits here mentioned we learn by reference to the original to be "autumnal fruits." In other words, the "delicacies of the season," upon which the luxurious professor so sets his pampered appetite, will be suddenly cut off. This of course is the work of the famine, which is the result of the fourth vial. Chap. xvi, 8.

Verse 15. The merchants of these things, which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing, 16. And saying, Alas! alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! 17. For in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off. 18. And cried when they saw the smoke of her burning, saying, What city is like unto this great city! 19. And they cast dust on their heads, and cried, weeping and wailing, saying, Alas! alas! that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

The reader can readily imagine the cause of this universal voice of mourning, lamentation, and woe. Imagine the plague of sores preying upon the race, the rivers turned to blood, the sea like the blood of a dead man, the sun scorching men with fire, their traffic gone, and their silver and gold unable to deliver them, and we need not wonder at their exclamations of distress, nor that ship-masters and sailors join in the general wail. Very different is the emotion the saints are called upon to exercise, as the following testimony shows:

Verse 20. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. 21. And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. 22. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a mill-stone shall be heard no more at all in thee; 23. And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. 24. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

Who are the apostles and prophets here spoken of? It may refer to apostles and prophets of old, inasmuch as in close connection with this destruction of Babylon, we understand they will all be delivered from the power of death and the grave.

Like a great mill-stone, Babylon sinks to rise no more. The various arts and crafts that have been employed in her midst, and ministered to her desires, shall be practiced no more. The pompous music that has been employed in her imposing, but formal and godless, service, dies away forever. The scenes of festivity and gladness, when the bridegroom and bride have been led before her altars, shall be witnessed no more.

Her sorceries constitute her leading crime; and sorcery is a work which answers to the Spiritualism of to-day. "And in her was found the blood of all that were slain upon the earth;" from which we infer that ever since the introduction of a false religion into the world, Babylon has existed. In her has been found all along opposition to the work of God, and persecution of his people. In reference to the guilt of the last generation, see "Thoughts" on chap. xvi, 6.

When you are thoroughly humbled, the rod shall be burnt.

Meetings in West Union, Iowa.

THIS series of meetings closed Dec. 1st. They were held in the court-house, and were well attended until the last week, when the number was reduced about half, in consequence of the storms and severe cold weather which then set in. However, there was a good audience at the last meeting, and they listened with marked attention to the subject of the seven last plagues.

There was a statement made in one of the papers that no preaching or lectures had ever been listened to by so many for so long a time in that place before. In my experience I never saw a more determined and powerful opposition, from both visible and invisible foes, than was manifested there. Several counter interests were introduced during the lectures, such as spiritual wonders, panorama of the war, readings of a professor of elocution, discussion between Universalist and Disciple elders, soldiers arriving and departing, &c., &c. I sold one hundred and twenty-five of the book, Scripture References, and there was a general searching of the Scriptures. Many declared the Bible was a new book. Twelve subscribed for the Review, and two for the Youth's Instructor. Several others wish to subscribe when I return. When a vote was called to know how many were convinced that the seventh day was the only Bible Sabbath, fifty arose. As near as we can learn, about twenty have decided to keep the Sabbath. Several are waiting to hear what can be said on the other side. Arrangements are being made for meetings at the house of Bro. Gillet, of which we gave public notice, and invited all interested to meet there on the Sabbath. If those who are now interested continue to investigate, I shall expect several more will take a stand upon the truth. At the last meeting I found that I had some warm friends, for the truth's sake, in that place, and it is my prayer that their interest in the truth may not abate. I now hope to return in a few weeks, and, in company with Bro. Snook, hold a few more meetings there. I commence lectures in the village of Waukon to-morrow evening, to continue as long as the interest may demand.

I must not forget to mention that I was encouraged three different Sabbaths at West Union, by brethren and sisters from Waukon. I appreciated their help, especially in the singing, as also did the audience.

I ought also to mention that Brn. Gillet and Shireman were untiring in their efforts to get the truth before their neighbors, and were encouraged at seeing so many interested in the truth. I would say to the churches at Waterloo, Laporte City, and Marion, that I expect to visit them in January, on my return home-ward.

M. E. CORNELL.

Waukon, Dec. 3.

Purify Yourselves.

"I BESEECH you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world." Rom. xii, 1, 2.

Paul, in speaking of the fall of the first house of Israel, says in chap. xi, 20, Well, because of unbelief they were broken off; and thou standest by faith. Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he spare not thee.

The apostle, feeling stirred at the possibility of the grafts' falling, says, I beseech you to present your bodies holy. It is possible that many brethren and sisters do not give that attention to the apostle's testimony that the greatness of the subject demands. We see that in the Jewish priesthood the priests had to cleanse themselves before they began to minister unto God. See Ex. xxix, 4. And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water, and put on the linen garments. Here every one can see that they had to be physically clean before they could minister before the Lord.

Now contrast with the above what Paul says in Titus ii, 14: Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Wherefore, come

out from among them, and be ye separate, saith the Lord; and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Cor. vi, 17, 18.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit (or mind), perfecting holiness in the fear of the Lord. Chap. vii, 1. How few there are who are willing to obey the Lord in the above requirements, but will continue in idolatrous practices; will chew and smoke their filthy tobacco, and wear their jewelry, artificials, and hoops, and still profess that they are commandment-keepers; while the Lord has just said, Cleanse yourselves. We hope such will reform immediately, that they may be reckoned with those of whom Peter speaks in his first epistle ii, 5: Ye also as lively stones are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ. See also verse 9.

Now what do those priests have to offer? Paul says, Their bodies a living sacrifice. But are there not a good many who, if we may judge from their acts and words, have reserved their tongues to themselves, and are using them in an unlawful manner, speaking evil of their brethren, while James says, Speak not evil one of another, brethren? James iv, 11. But be ye kindly affectioned one to another with brotherly love, in honor preferring one another. Rom. xii, 10.

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. Eph. vi, 10, 11.

But some act as though Paul had told them to stand against the wiles of their brethren, and go to wrestling against flesh and blood; notwithstanding Paul says in verse 12, For we wrestle not against flesh and blood (and of course not against our brethren and sisters), but against principalities and against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, or as the margin reads, wicked spirits in heavenly places. O that God may help all to cease their warfare with each other, and go to warring against the Devil, who is making war with the remnant of the woman's seed which keep the commandments of God and the faith of Jesus. Rev. xii, 17.

Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Wherefore laying aside all malice and all guile, hypocrisies, envyings, and all evil speakings, &c., 1 Pet. ii, 1, having done all these things, stand, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace.

Let every one heed these commands, and peace will be the result among God's people. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit, which is the word of God, praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

Come, brethren, let us wake up, for the day of the Lord is at hand, and who shall be able to stand? David answers in Ps. xv: He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart: he that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. Verse 5. He that doeth these things shall never be moved. Now as Paul says in Col. iii, 3, Let the word of Christ dwell in you richly, would it not be well for us all who are in the habit of fault-finding, to lay it all aside, and take unto us the whole armor of God, and begin to fight Satan and his evil host. May God help all thus to do, is my prayer.

ISAAC SANBORN.

Newbirk, Green Co., Wis.

From the Conference Committee of Vt.

BRO. WHITE: We admire the plan of organization set forth by yourself and others in the Review, and have tried to follow it as far as our experience and the state of the cause in Vermont would permit. We are highly pleased with the idea that you and sister White

are prepared to attend General Conferences in different States as fast as the way opens; and as we wish to avail ourselves of the benefits of your experience, and move in perfect harmony with the body, we would here invite you to appoint a General Conference for the State of Vermont, to be held as early as next June, or when you, in your judgment, shall see fit. We have greatly desired to so move as to not bring a stain on the cause in this State. We are now endeavoring to carry out order in the churches, and hope that all the churches in Vermont will be prepared to unite in conference when you come East.

We think we realize in a measure the solemnity and importance of the work in which we are engaged, and long to see the time when the entire church will come into working order. Then will the Lord work mightily through his people, and cut his work short in righteousness; for a short work will the Lord make upon the earth.

We would say for the encouragement of the brethren and sisters in Northern Vt., that our last monthly meeting, held at Bakersfield, was the best that we ever attended in this section. At this meeting we felt the necessity of bearing straight testimony, and were greatly encouraged in seeing the brethren and sisters come out decidedly on the principles of organization. A few were added to the church. We trust that the solemn, refreshing season we enjoyed in attending to the ordinances will long and pleasantly be remembered.

A. S. HUTCHINS, } Conference
A. C. BOURDEAU, } Committee.
D. T. BOURDEAU, }

Letter From Ireland.

[THE following letter from sister Martin of Ireland, has deeply interested many friends to whom I have read it; and knowing that it would interest very many of the readers of the Review, I take the liberty to offer it for publication.—ELLEN G. WHITE.]

From Sister Martin.

DEAR SISTER WHITE: I received your letter dated 20th Sept., and was very sorry to hear you were so ill. I sincerely hope you may be spared to your family and to the cause as long as God has any work to do in this world. I do thank God that he has so signally manifested his power on your behalf, and trust it has resulted in saving a soul.

I know that you will be glad to hear that Bro. Campbell, whom I have often mentioned to you and Bro. White before, has fully come out on the doctrine, and is, with his family, keeping the Sabbath according to the commandment. He is a widower—has three children. The oldest, a boy of nine years, was convinced at once, and asked his papa what day Jesus Christ kept. On being told he kept the seventh, or the one called Saturday, he said, Well papa, that is the one we should keep. I believe the child has really experienced a change of heart. Bro. Campbell is preaching our doctrine as far as he has got the light. Some points he has not got light enough upon to explain them to others. He says he cannot see clearly that we are the last generation. He spent a day with us lately. He asked me how I could speak so confidently on the nearness of the Saviour's coming. Said he wished he could see as clearly as I do. I then mentioned the visions, and told him I believed them as fully as I did any other part of the Scriptures; told him I would not give them to unbelievers in proof of any doctrine, but would give them to believers to confirm a doctrine in connection with other scriptures. He said he did not know as he could do that, but said he believed God was as willing to communicate to his dear saints now as he ever was. I then gave him Vol. I, and he had Vol. II, of Spiritual Gifts, but said he had not read any of it. I advised him to read them, and they would explain many things to him that he did not now fully understand.

There is one of his hearers, a cousin of mine, that I had not seen for years till I met her at Bro. Campbell's. After that I went to her own house, and left her a book on the Sabbath question, Pauline Theology, and Testimony No. 7. She has come out on the Sabbath. She is a true child of God, and obeyed the truth as soon as it was brought before her.

The Methodist people are greatly enraged at seeing some of their very choicest people being led away as they are pleased to say. Bro. C. is looked up to by the whole body as one of their very choicest preachers and most consistent characters; and Mrs. Read was always looked upon among the Methodists as a pattern woman.

I am not tired of the narrow way, but rather rejoice that I am counted worthy to suffer all the little I am called upon to suffer for his name, and that he has graciously blessed my poor feeble endeavors to spread his truth. I do bless and praise his holy name that he is giving me daily stronger desires after holiness, and my constant prayer is, Let me feel the fellowship of his sufferings, and in all things be conformed more and more to his likeness. I have many temptations to encounter, but out of them all the Lord is able and willing to deliver me. O may I with every one who now keeps, and those who will keep, his holy Sabbath in spirit and in truth, and every other truth connected with it, be kept by the power of God through faith unto salvation, ready to be revealed in these last days, is my prayer.

I am deeply impressed lately that we are coming very near the closing scene of this world's history. Oh how solemn the thought! and how much it behooves us to be daily striving for a holier frame of mind, and for grace to do every known duty, and an earnest constant prayer to God for more light, more wisdom, and more judgment to do just what he would have us do.

There is a good deal of excitement in this country now about our doctrine. I hope Bro. White has got my last letter, dated, I think, 7th Oct., in which I made a request for a messenger. I trust some of them will see it duty to respond to the call.

I am solemnly impressed with the thought that what is to be done for this world must be done quickly. I think he should bring a good supply of books with him. Bro. Campbell was with me to-day for a few hours. His mind has been wonderfully impressed, I think, with a great many of our opinions. For a long time he was wishing to me that he could see the chart. Now if it were possible to send one by post, I would be very grateful to you if you could get one of them sent to me, not the ones on rollers of course, also one Sabbath book in paper covers by J. N. Andrews, the Sanctuary and twenty-three hundred days, and one of the Three Angel's Messages, soon as convenient, and I will send the means to pay for them soon. The 15th number of the present volume of the Review has been destroyed by salt water, if possible would you kindly send me another, as I get them bound? Your letter gave all the Sabbath-keepers in this country great pleasure to think that there was a hope of a messenger's coming. It would be very kind of the brethren in America to do so much for us as to pay their way here and back. Bro. C. was very much rejoiced to hear that part in particular. Do you think he should baptize before being ordained by our people? He will certainly see all duty plain before he does it.

All the Sabbath-keepers join in love to you and Bro. White. Hoping to hear from you when it is convenient, your sister striving to overcome.

JANE MARTIN.

Tullyvine, Coote Hill, Cavan Co., Ireland, November 16th, 1862.

Take Courage.

A FRIEND of mine has just told me that he has frequently heard the name of "Devilites" applied to those who are waiting and looking for the coming of Jesus. The last application of that name came from two professors of religion.

If this kind of dirt is thrown at my brethren elsewhere, I would just say to them, It is only the fulfillment of a prediction of the blessed Lord, who said, "If they have called the master of the house Beelzebub, how much more they of his household." Therefore we say again, brethren, Let us take courage; for certainly it is enough for the disciple that he be as his master, and the servant as his lord." What more can we ask for?

Then let me say, once more, Take courage, brethren,

and with your whole hearts thank the Lord for so many way-marks to the kingdom and a glorious immortality. I think when men are so wicked, especially the professors of religion in the nominal churches, as to call the followers of Jesus by the name of "Devilites," the time for an effort at sore persecution is near at hand; but our God has promised that no weapon formed against us shall prosper.

W. S. FOOTE.

Consolation.

"Fear thou not; for I am with thee."—Isaiah.

SWEET words of comfort to the aching heart! It bids all fear, and every doubt, depart. To know and feel that, whatsoever betide, God will be with us as a shield and guide, To know that He, whose compass e'er is true, Will as a Pilot safely guide us through Life's wrecking breakers, past each rock and shoal, Until we reach the hoped and longed for goal. Although our friends forsake, because our way Seems but too narrow for their feet to stray, Though they may scoff, what care we for the frown? The thoughts of heaven, a harp, and of a crown, Of life eternal, make the way seem bright, Which ends at last in full and shining light. And Thou, great Shepherd, we thy love behold And would as lambs seek shelter 'neath thy fold, Trusting our Father, in thy gracious arm, To shield us from all danger and from harm. The straight and narrow way we fain would see And walk the path which leads to Life and Thee.

MARY HOUSE.

Shell Rock, Butler Co., Iowa.

Our Duty Relative to the War.

BRO. WHITE: Is there any precept or example in the New Testament that Christians should engage in war for Caesar's cause, especially for unrighteous purposes? Is it the Christian's duty to violate the precepts of the moral law, in obeying magistrates and rulers?

In resolving these questions, we shall refer to the gospel of Christ. We start on the fact that "Christians are under Christ and not under Moses." Acts iii, 22, 23. "Christ is our example that we should follow in his steps." In the Old Testament we find the Lord's people often engaged in war. But the spirit of the gospel is opposed to wars and fightings? Why is this so?

The gospel of Christ is a new dispensation. Paul calls it "the gospel of Peace." Rom. x, 15. The angels that announced the Saviour to the shepherds, declared, "on earth peace, good will to men." Christ commissioned his disciples to go into all the world and preach the good news of peace unto every creature. It was his desire that all nations should believe and obey the requirements of the gospel; had they and their rulers complied with the terms of the gospel, wars and fightings would have ceased, and a general peace followed?

John, the harbinger of Christ, was ordained to guide our feet into the way of peace, Luke i, 79, by preaching repentance and reformation, "to prepare the way of the Lord, and make his paths strait, for the kingdom of heaven is at hand." The Saviour soon followed, saying, "Repent, and believe the gospel, for the kingdom of heaven is at hand."

What are we to understand by the kingdom of heaven at hand? The Jews were expecting the Messiah to come to restore unto them the kingdom of heaven, according to several prophecies in the Old Testament. The pious Jews believed Christ had come to fulfill these prophecies, particularly Isa. lx, lxi, and to restore the government of heaven to their nation, and deliver them from the rule of Gentile powers, and "from the power of all their enemies, that they might serve God without fear, in holiness and righteousness before him all the days of their life." Luke i, 71-75; ii, 38; xxiv, 21; Acts i, 6.

If the Jews and their rulers had believed Christ and obeyed the requirements of the gospel, as he commanded them to do, then the kingdom of heaven would have been restored to their nation according to Isaiah's prophecy, and the Gentile nations, with their kings, converted unto Christ, or submitted to the government of heaven under the Jews, "to repair their waste cities, the desolations of many generations, to feed their flocks,

and be their ploughmen and vine-dressers;" and the nation that would not serve them should perish, be utterly wasted away." Chap. lx, 12; lxi, 4, 5.

Says the prophet, Arise, shine (or be enlightened, margin), for thy light is come, and the glory of the Lord is risen upon thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising. The abundance of the sea shall be converted unto thee, and the forces of the Gentiles shall come unto thee. They shall call thee the city of the Lord, the Zion of the Holy one of Israel.

"And the sons of strangers shall build up thy walls, and their kings shall minister unto thee. I will make thy officers peace, and thy exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders." Vs. 1-18.

These prophecies have not been literally fulfilled. The kingdom, or government of heaven, has never been restored to the Jews. Christ "came to his own" people and would have fulfilled his promises if they had believed, but "his own received him not." John i, 11.

These prophecies cannot refer to the future kingdom of God, after the resurrection and judgment, for they relate to a period of probation. Therefore Isa. lx, 1-18; lxi, 1-7 were conditional prophecies of blessings unto the Jewish nation, and the Gentiles also, upon their believing and obeying the requirements of the gospel of Christ. "But they have not all obeyed the gospel; for Esaias saith, Lord, who hath believed our report?" Rom. x, 16. Wherefore God was under no obligation to restore the kingdom to them, nor fulfill these promises. The blessing of the gospel, which was intended for all nations, has not been realized, excepting to true believers in Christ; and it is through much tribulation that they enter the kingdom of God. Wars and fightings have continued, and will continue, until Satan, the instigator of evil, is bound.

As God had a foreknowledge of all future events, and knew that the nations would not obey the gospel of Christ, therefore there are absolute prophecies also, relating to their future condition: and if we would avoid confusion in explaining them, we should distinguish between the conditional and the absolute prophecies.

In your remarks on "The Nation," you admit that war does not harmonize with the requirements of the law of God, but in the case of drafting, it is the duty of our people to comply with the laws, and engage in the war to put down the rebellion.

The war has dragged on for more than a year and a half. The country has given the government over a million of men, and all the money they could possibly use; yet we have not made scarcely any progress toward crushing the rebellion. The rebel armies still menace the capital; their privateers defy our navy. During this period we have disabled and lost nearly four hundred thousand of our men. It is evident that God is against our armies and is overruling this war for the chastisement of our nation. Should our people who believe Christ's coming is "even at the doors," engage in this war?

If our religious experience, with hundreds of others of true believers (in 1843-4) in the first message, Rev. xiv, 6, 7, is a criterion, then the believers in Christ's soon coming under the third message who engage in this war, cannot exercise a clear conscience that they are obeying the spirit of the last message; nor that they are "watching and keeping their garments," "that they may be found of him in peace, without spot and blameless." Rev. xvi, 15; 2 Pet. iii, 14.

Several brethren have endorsed your position, and refer to Rom. xiii, 1-6, which is supposed to teach that Christians should yield implicit obedience to the laws of our rulers, even if, in some cases, they require the violation of God's higher law, with the exception of some special "civil enactments that shall be passed and enforced to drive us from obedience to the law of God, to join those who are living in rebellion against the government of heaven. See Rev. xiii, 1-17."

Let us compare these passages, and others corresponding with them, together with the context, and learn, first, what kind of laws and civil governments God has ordained. Did he ordain that they should violate the principles of the moral law? or that Christians should yield implicit obedience to such laws?

The apostle Paul says, "Let every soul be subject to the higher powers. For the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God;" for he is the minister of God to thee for good, a revenger to execute wrath upon him that doeth evil. Peter says they are ordained "for the punishment of evil-doers, and for the praise of them that do well." Chap. ii, 14. It is evident from these passages that God did not ordain civil enactments and magistrates to do evil, or to violate his own higher law; but he required that they should base their governments upon the principles of the moral law, to administer justice and equity, and to punish evil doers. We read in Rom. ii, 14, 15, that the Gentiles were not ignorant of righteous principles, but that their conscience accused or excused of right and wrong, showing that the principles of the moral law were written upon their hearts.

In verses 8-10, Paul enjoins upon Christians who are subject to magistrates, to keep the precepts of the moral law. And in chap. xii, 1, To "present your bodies a living sacrifice, holy, acceptable, unto God, which is your reasonable service, and be not conformed to the world." Here is no evidence that Christians should obey "every ordinance of man," to do evil in any matter; for Paul in another place enjoined "to ever follow that which is good, both among yourselves and to all men." 1 Thess. v, 15. If we yield ourselves the servants of corrupt rulers, we are the servants of sin. "No man can serve two masters."

"Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin, unto death, or of obedience unto righteousness."

I cannot see any difference between special "civil enactments that are passed and enforced to drive us from obedience to the law of God," and others that were not designed to interpose against our duties to God. It is evil to obey any civil or ecclesiastical law that requires disobedience to God.

"All righteous laws should be revered, and those who enforce and guard the precepts of the moral law should be respected and obeyed." This is what the apostles taught, for it harmonizes with the spirit of the gospel. We are commanded "to pray for kings and for all that are in authority, that we may lead a quiet and peaceable life."

"Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Cæsar's kingdom is of the world; his subjects are also of the world. The kingdom of Christ is not of the world; neither are his servants of the world. John xvii, 16. Let Cæsar's loyal subjects manage their own affairs, and engage in the wars for their master, when required. And the servants of Christ will fight for their Lord and Master—"fight the good fight of faith." The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. 2 Cor. x, 4. The Christian's armor is described in Eph. vi, 10-18.

John the Baptist's testimony is referred to, to justify your position. John was preaching repentance and reformation, to prepare the way of the Lord. His pungent preaching alarmed the soldiers, who inquired what they should do. His reply was, "Do violence to no man; neither accuse any falsely, and be content with your wages." It is argued that "wages was for being a soldier; and that they would receive no pay for being soldiers if they refused to fight, if required." But John said, "Do violence to no man." National warfare is violence and pillage, and soldiers that obey their officers must do violence. This passage is modified as follows: "The idea is that John enjoined upon the soldiers humanity, and abstinence from all unnecessary violence and pillage;" i. e., they might do violence when their officers required it of them, but not on their own authority. But this reasoning does not harmonize with the spirit of John's preaching. He laid the axe at the root of the corrupt trees, to cut down all that would not bring forth good fruit. He told his hearers to repent, and bring forth fruits meet for repentance. If those soldiers repented and became the servants of Christ, they could not be Herod's men of war any longer, "to maintain his cause in transgressing the seventh commandment."

But I prefer to understand John's testimony as it is written—do violence to no man—because it harmonizes with the Saviour's teaching, Matt. v, 39, and with Paul's testimony, Rom. xii, 17-19; 1 Thess. v, 15.

It is said these passages forbade private revenge or retaliation. We admit it; but Christ rebuked Peter for violence on a public occasion. When the Saviour was arrested by a "band of men and officers from the chief priests, Peter, having a sword, drew it and smote the high priest's servant, and cut off his ear. Then Jesus said unto Peter, Put up thy sword again into his place; for all they that take the sword shall perish by the sword." Matt. xxvi, 51, 52; John xviii, 3, 10.

This is a lesson for Christians to remember in all future generations. "It is an everlasting rebuke administered by the great Head of the church to all his disciples for using the sword." Just before the Saviour's arrest, he permitted his disciples to take with them two swords, which he said "was enough," that Peter might have an occasion to use them in his Master's defense, so that the Saviour's rebuke would be the more impressive, and would be remembered by all his disciples in after generations; for Peter had before signified to his Lord that he should not suffer of the chief priests, that he was ready, not only to defend him, but to go with him into prison and to death. Compare Matt. xvi, 21, 22; Luke xxii, 33, 38.

Jesus answered Pilate, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." John xviii, 36. This passage teaches that if Christ was a king of the world, like other kings, then his servants, being also of the world, would fight for him; but as Christ is not of the world, his servants therefore are not of the world; and hence they would not fight for the kings of the world. But Christians engaged in the war of the revolution, and the Lord prospered them. In their lack of faith in the power of God, he permitted them to fight with carnal weapons for a righteous cause; but it was attended with a great sacrifice of their lives. "He that killeth with the sword, must be killed with the sword." Rev. xiii, 10.

It was the Christian's privilege "to earnestly contend for the faith once delivered unto the saints." See Jude 3; Heb. xi, 33, 34. If they had retained this faith and the spiritual gifts to the church, they could have followed the example of Isaiah and Hezekiah in subduing their enemies. Isa. xxxvii.

But the present war is not a parallel with that of the revolution. The war of the revolution was for a righteous cause, to throw off the yoke of tyrants, to establish a people's government of civil and religious freedom, based upon justice and equity, so that Christians could serve God with a pure conscience without fear from their rulers. The people of that day were righteous in comparison with the present generation. They generally regarded the principles of the moral law, and Christians would not depart from them in the army, unless they were compelled by the enemy. The killing of the enemy, who were the aggressors, was not considered a violation of the sixth commandment, because the enemy commenced the hostilities by shedding their blood; and according to the ancient law of Jehovah, and the laws of all nations, "Whoso sheddeth man's blood, by man shall his blood be shed." Gen. ix, 6. Judge Marshall, of Virginia, former chief Justice of the United States, declared toward 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."

However, there have been different opinions among Christians formerly upon this subject, the true believers under the third message will be united again, as they were in 1843-4. When Christ's coming is "at the door," they will see the consistency of separating themselves from all corrupting influences and associations which have a demoralizing tendency, whether the popular, worldly church, civil governments, or the army. Under the first and second messages, Rev. xiv, 6-8, a large list of civil officers who believed the Judge was about to come, resigned their offices all over the land. They did not believe they were in the Christian's place while waiting for the return of their Lord. I expect it will be so again, under the loud voice of the third message. There are special reasons for so doing, more than there were in 1843-4.

You believe and teach that we are now under the third and last message of mercy to the world, and that Rev. xviii, 4, will soon be fulfilled—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Babylon refers to the corrupt churches or religious

associations. If it is our duty to separate from the corrupt religious bodies of the land, then it is our duty also to keep from all corrupt or demoralizing organizations, whether the navy or the army.

Which is the worst place for the followers of Christ, the nominal churches of the land or the army? The army is composed of members of the religious sects of all denominations, infidels, and the vilest men of the earth. Its demoralizing tendency to Christians is far greater than the churches of the land. Let us act consistently with our belief. We cannot expect to hold the friendship of the world and the favor of God. Jesus said unto his disciples, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John xv, 19. Says Paul, Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness: what communion hath light with darkness, or what part hath he that believeth with an infidel? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, saith the Lord Almighty. 2 Cor. vi, 14-18.

O. NICHOLS.
Dorchester, Mass.

OBITUARY.

FELL asleep in Jesus at Monterey, Mich., Nov. 27, 1862, sister Mary E. Lay, wife of Bro. George T. Lay, aged 37 years the 14th of last July. Her death was caused by dropsy on the heart.

Sister Lay with her companion embraced the present truth about six years ago, and were both baptized by Bro. Bates. They lived and loved the truth until her death. It was remarked by some that knew her that she had been ripening for some time past for her change. Bro. Lay told me that his wife had been very faithful with her children, and those under her charge; and that she had seldom failed for the last three years of taking her children alone every evening, and praying with them.

It was truly an affecting scene to see her four little children weeping around the remains of their kind and departed mother.

Funeral services were attended at the House of Prayer, in Monterey, by the writer, where a large and attentive audience was gathered to hear remarks on a text chosen by her companion, found in 1 Thess. iv, 14: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him."

By request of the husband and friends we give a brief sketch of the subject as it was presented.

1. We adduced evidence that Christ was the true Messiah who was to come; that he died and rose again, and ascended to heaven according to the Scriptures. Prophecies which refer to Christ. Deut. xviii, 15-19. This is applied to Christ in Acts iii, 22, 23. He was to be the Son of David. Isa. ix, 6, 7. Compare Matt. i, 1-16. The time when he should appear foretold, Dan. ix, 25-27. Fulfilled, Mark i, 15. Place of his birth foretold, Micah v, 2. His entry into Jerusalem described, Zech. ix, 9. Fulfilled Matt. xxi, 5. The price of his betrayal revealed, Zech. xi, 12, 13. He was to die and be numbered with transgressors, Isa. liii, 12; Mark xv, 28. His words on the cross, Ps. xxii, 1; Matt. xxvii, 4-6. His resurrection predicted, Ps. xvi, 10; Acts ii, 31. His ascension, Ps. lxxviii, 18, Eph. iv, 8.

2. Testimony concerning them that sleep in Jesus. Texts referred to: 1 Thess. iv, 1, 3; 1 Cor. xv, 18, 32; Job xiv, 7-15; Jer. xxxi, 15-17. Rachel's children were not—had no conscious existence; but shall come again from the land of the enemy. John xi, 11. Lazarus sleepeth. Eccl. ix, 5; Ps. cxlvi, 4. The dead know not anything. No reward at death. Rev. xi, 18; Luke xiv, 14; Matt. xvi, 27; Rev. xxii, 12.

3. Those that sleep in Jesus will be raised to everlasting life. Them that sleep in Jesus will God bring with him. Heb. xiii, 20. God brought again from the dead our Lord Jesus. 1 Thess. iv, 16. The Lord himself will descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Verse 17. The living saints will be changed, and caught up with them in the air. Verse 18. Comfort one another with these words. John xi, 25; 1 Cor. xv, 21, 32. If there is no resurrection there is no future life. Resurrection does not prove immortality. 1 Tim. i, 17. Immortality is used but once in the Bible, then applied to God. 1 Tim. vi, 16. God only hath immortality. 2 Tim. i, 10. Brought to light in the gospel. John vi, 27; Rom. ii, 7. Gospel light is to seek for it. 1 Cor. xv, 52-58. Put on at the resurrection of the saints.

This immortality, eternal life, is in Christ, to be given at the appearing of Jesus. 1 John v, 11; Col. iii, 3, 4. Closed with an exhortation to all to seek immortality, eternal life, contrasting it with this short life. To neglect and lose eternal life is to lose all.

Bro. Lay was sick with the diphtheria and unable to attend the funeral. Eld. Joseph Bates assisted in the services.

JOSEPH B. FRISBIE.

