

# ADVENT REVIEW,

## AND SABBATH HERALD.

21

"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.

### The New Year.

A WELCOME would I give thee, new-born year,  
A bright, glad welcome to this world of ours,  
And crown each day of this brief life of thine  
With a rich chaplet of immortal flowers—  
A chaplet of good deeds, that brighter far  
Shine on the Christian's brow than crowns that monarchs wear.

The deeds emblazoned on the warrior's shield  
Are in the records of his country's fame:  
The hungry fed, the naked clothed and blessed,  
From love to God, and in the Saviour's name,  
These on imperishable tablets stand;  
Those on the fleeting mist, or ever-changing sand.

Then haste thee, new-born year; thy scroll unfold;  
Each hour will have its history for thee;  
Thy page, unwritten now, ere long shall bear  
Its crowded records for eternity.  
Then gird thee, Christian, for the conflict now,  
Trusting in God for aid, his seal upon thy brow.

### Our Duty to the Poor.

Like many others, in our early experience, we erred upon this subject. If we help the poor when they can help themselves, we injure them. It is generally a lack of noble independence and self-reliance that causes poverty. If we bestow means upon such, we make them weaker, and they at once feel that they have claims upon us, depend upon our assistance, covet what we have, and become our enemies if we do not hand out as much and as often as they think we should. We should be liberal and kind in all our dealings with the poor, help them to help themselves, and if possible inspire in them that nobleness of soul necessary to self-reliance, instead of relying on others for help.

We have a sacred duty to the widow, the orphan, and the unfortunate. But in these cases it is generally best to help them to help themselves by furnishing them employment.

We give the following copied from the Marshall Statesman, because of the sound truth it teaches.—Ed.

### Better Than Alms.

BY T. S. ARTHUR.

"I HAVE a poor sick child at home," said the woman, in a weak, plaintive voice, that touched the feelings of Mr. Oldfield, and caused his hand to move involuntarily toward his vest pocket. A glance from his wife asked, as plainly as if words had been spoken, that he would not interfere in the case. So he lifted his book and held the page before his eyes—not to read, however.

"What is the age of your child?" asked Mrs. Oldfield.

"Four years, ma'am."

"Have you a husband?"

"No—ye—yes ma'am; that is, I had a husband,

but he went off two years ago and I've never seen him since."

"Why did he leave you?"

The woman put her hand to her face, as if overcome by feeling. In a few moments tears came over her cheeks. Mr. Oldfield was moved to deep pity, and showed his state of mind by crossing and recrossing his legs two or three times in quick succession.

"He was'n't a steady man," sobbed the woman.

"Too bad! Too bad to probe a poor wretch in this way!" said Mr. Oldfield to himself. "Why don't Fanny give her the help she asks for and let her go! It seems to me downright cruel!"

It was all he could do to keep from thrusting a dollar into the woman's hand, under the impulse of blind commiseration. But Mr. Oldfield had passed through some experience in this direction, and the recollection caused him to remain passive.

"And since he went away," said Mrs. Oldfield, "you have had to support yourself and child?"

"Yes, ma'am," answered the woman, in a tone that went to the heart of Mr. Oldfield, but didn't make any impression on the feelings of his wife.

"How have you done this?" There was nothing unkind or unsympathizing in the voice of Mrs. Oldfield. But she was in earnest in her inquiries.

"By sewing ma'am when I could get plain work; and sometimes by washing and ironing."

"You earn enough in this way to support yourself and child, I presume?"

"If my health was good, and I could always get enough to do."

"Then your health is not good?"

"No ma'am." And the woman put on a look of suffering that would have been worth two or three dollars to her if Mrs. Oldfield had not been in the room.

"We all have our trials in this way," replied Mrs. Oldfield. "There are very few days in which I do not suffer from pain, or an oppressive sense of weakness; and yet there are few days in which I am not employed in some way from morning until night. We cannot give up and depend on others merely for lack of health. Indeed, we feel better, in most cases, when usefully employed than when idle. This is my experience, and yours, I doubt not. How is it? Think a moment."

It was not just agreeable to think in this direction, but she had fallen into the hands of a lady whose charity went beyond mere alms-giving, and who felt interest enough in her case to relieve it, if it were possible to do it in the right way. The woman did not present the appearance of an invalid. She had not the look of vigorous health, it is true; but it was plain to the eyes of Mrs. Oldfield that she was fully able, so far as physical strength was concerned, to maintain herself and child without the solicitation of alms.

"Your own experience, I am sure, is in agreement with mine," said Mrs. Oldfield, seeing the woman did not answer her. "And I am also sure that you will agree with me when I say, that the bread earned by independence is as sweet again as that which comes through the humiliation of alms-seeking."

"If we are able to work, ma'am." The woman's voice was faint and pitiful.

"You are able to work." There was a kind encour-

agement, not cold reproof, in the voice of Mrs. Oldfield. "Not as capable, perhaps, as some, but quite as able as several poor women I know, who have two, three, or four children to support, and who never ask help. You have entered the wrong way, depend upon it, and I beg of you to get out of it with as little delay as possible. Better take the barest necessities of life, honestly gained in useful work, than a full basket at the price of womanly independence. Set your child a better example, if you desire him to become an honest, industrious, honorable man."

This last remark touched the right chord, and Mrs. Oldfield saw it.

"If," she added, "you do not, in your own actions, illustrate for your child the virtue of industry and independence, he may grow up an idler and vagabond—a curse to you and society. Think of this. As a mother, I appeal to you. Take heart again; and for the sake of your child, let no bread except that procured by honest labor pass his lips, if it be the coarsest bread, and scant at that. Let it never be cast into his teeth by wicked boys to shame him, and it may drive him to vice and crime, that his mother was a beggar."

The woman's face flushed. Mr. Oldfield saw it, and felt more provoked at his wife for what seemed to him little better than taking advantage of a poor wretch to lecture her, instead of extending the aid it was plain enough she needed. How his fingers itched for the privilege of thrusting a coin into her hand!

"I do not say this," continued Mrs. Oldfield, "to hurt you; but to help you see what is best to be done, looking to the future as well as to the present. We gain present ease at too dear a price if it be at the cost of misery in the future. Have I suggested more in regard to your son than is likely to happen? Will it not be known that you lived on alms, instead of procuring your bread by patient toil? and will there not be some to throw this stinging, humbling reproach into the teeth of your boy, causing him to blush in shame for his mother?"

"It shall never be!" exclaimed the woman, rising from the chair in which she had been seated, and showing much disturbance of mind.

"I never thought of that. Throw into the teeth of my boy that his mother was a beggar? No—not while I have strength enough to lift a foot or move a finger."

"Spoken like a true mother," said Mrs. Oldfield encouragingly. "I was certain that you had not looked at this question on all sides—and now, if you are really in earnest, consider me your friend. Let me know your name and residence, and what kind of work you can do. I can and will aid you."

The woman looked grateful at these kind, assuring words, and gave her name as Clark. She lived not far from the neighborhood of Mrs. Oldfield.

"I have some plain sewing that I wish to put out," said Mrs. Oldfield. When you are ready for it, I would like to see you again."

"I will call, ma'am, in a day or two. I've got some work that's not quite finished."

"So you have work? Ah, my good woman! your feet have stepped from the right way. Get back again as quickly as possible. Think of your boy, and let the thought keep moving you onward in the path of industry and independence."

"When I feel weak and sick, as I do sometimes," said the woman in a half apologetic way, "I grow discouraged. It seems as if I had no strength in me."

"In those seasons of weakness, if they return to you again," answered Mrs. Oldfield kindly, "come and see me. I think, may be, I can always say something to help you. I will try, at least. Only be resolute to do, while, as you said just now, you have power to lift a foot or move a finger, and my word for it, all will come out right."

"Why didn't you give her something to start on?" said Mr. Oldfield, in an earnest way, as the woman left the room. His portmonnaie was already in his hand. "Here's a dollar. Call her back, Fanny. Don't let her, after all this lecture, go without a farthing to help herself with."

Mrs. Oldfield smiled at her husband's kind-hearted, impulsive enthusiasm, and said:—

"Put up your money. It would do her more harm than good just now. That dollar coming in so easy a way, might suggest at the wrong moment, too strong a contrast between the slow, wearying achievements of honest toil, and the quicker returns of beggary, and depress the good purposes that now rule in her mind. Don't you see how much is at stake? It is the question of destroying a human soul. I choose to look at it so, for it may involve all this. We can have but little hopes of a boy whose mother supports him by idle beggary, it may be worse—for idleness and beggary lead almost surely to crime."

"Well, well," answered Mr. Oldfield, returning his portmonnaie to his pocket. "Perhaps you are right. But I can't do things after this cool-blooded fashion, as I call it. It isn't in me."

"It should be in us always," replied his wife, to do as sound reason teaches. Unless we are thus guided, our good acts will, in most cases, be turned to evil consequences, so far as the subjects are concerned."

"But you do talk so to these people, Fanny. You don't seem to have any regard for their feelings. You probe every spot you think diseased as sharply as if you were a surgeon, with the life or death of a patient on your conscience."

"True words are in most cases better than alms," said Mrs. Oldfield, in no way disturbed by her husband's remarks. "And, moreover, a human soul on the conscience weighs heavier than a human body in peril."

When the woman who had come to Mrs. Oldfield for aid in her poverty, and had received only words instead of alms, left the house, she went with hurrying steps, homeward—new thoughts and purposes in her mind. The rooms she lived in were in the second story of a house in a narrow street occupied by a poor class of people, whose neglected children dwelt for the most part out of doors engaged in the bad work of corrupting one another. As Mrs. Clark entered this street, she heard an outcry among a crowd of children close by her house, and, on drawing nearer, saw two little things fighting, while other boys and girls were standing around and encouraging them to beat and tear each other. Such scenes were common in that neighborhood, but none the less disagreeable to Mrs. Clark, who was always disturbed by anything like quarreling or fighting, whether among grown-up people or children. So she hurried forward to stop the cruel contest. What was her pain to hear, on approaching, one of the older boys, who had been encouraging the fight, cry out:

"Run, Jack; here comes your mother!"

"No, he shan't run!" cried back another. "He struck Tom first, and he's got to fight it out."

By this time Mrs. Clark had pushed through the little crowd of children that surrounded the combatants. There was her child, a mere babe, with a passionate, fiery face, engaged in a fierce struggle with another child, about a year older. They were striking, biting and tearing at each other in a blind way, eager as wild beasts to do harm.

"John!" cried Mrs. Clark, as she laid hands on her boy, and tore the little furies apart; "how dare you do so?"

"I'll kill him," said John as he struggled to get away from his mother.

Mrs. Clark, shuddering at this dreadful exhibition

of evil passion, caught him up in her arms and ran into the house. She did not stop to speak until she had gained her rooms, up stairs, when she put the boy down on the floor, and holding him from her, she said sternly:

"What is the meaning of this? How dare you fight that little boy?"

The child did not look shame-faced, or frightened. Young as he was, a fierce indignation gleamed out from every feature.

"Tom Sykes said you was a beggar! And I hit him. You ain't a beggar; and I'll hit any boy that says so. Are you a beggar mamma?"

And the child looked confidently into his mother's face. He did not know why she became so pale, nor why she turned her face away, so that the earnest eyes that were fixed upon it could not see all the sudden tumult of feeling that was revealed therein.

"You ain't a beggar, mamma!" persisted the child. "You work don't you?"

"Yes, Johnny, I work and will work for you as long as I can move a hand." And Mrs. Clark drew her boy close to her, and held his head against her bosom. "It was naughty in Tom Sykes to say that. But you musn't fight. That is wicked. His saying so don't make it so."

"You're as good as his mother, and a great deal better. She gets drunk!" said the child whose indignation still boiled over.

"Hush Johnny—hush! Don't say that again about the poor boy's mother. It's too dreadful to think about!" replied Mrs. Clark, who remembered too sadly, the drunken father whose misdoings would sooner or later be cast into the face of her child.

It took some time for the disturbed feelings of both mother and child to get back again into calmness. Then Mrs. Clark took from a closet the half-finished work she had laid aside in a fit of weary despondency, and went to her honest task again, when Johnny sat down to amuse himself as best he could. Already he had tasted the pleasure of the street and its rough, free companionship, during his mother's frequent periods of absence from home—and they had grown longer and oftener repeated of late—John had lived out of doors, and was beginning to harden in the active, rough-and-tumble life that was peculiar to the neighborhood, harden in mind as well as body.

"Can't I go down stairs, mamma?" he asked, soon growing weary of the still room and its few sources of enjoyment.

Now the timely spoken words of Mrs. Oldfield had not died in the memory of Mrs. Clark. They had quickened thought in a new direction, and awakened a host of anxious fears in regard to her child. But for this she would not have felt so keenly the reproach which Johnny had been called to bear on her account, nor so firmly resolved that it should never again be with a shadow of truth to give it venom.

"You can go down in the yard, Johnny, but not into the street," she replied.

"I want to go into the street, mamma. Can't I go?" urged the child.

"Wouldn't you rather help mamma?" asked Mrs. Clark, forcing herself to speak in a pleasant way, though she felt anxious and disturbed.

"Yes," answered the boy, quickly.

"Then, as I have work, you know," said the mother, "I want you to help me by holding the end of this pillowcase as I sew the seam. Take hold just there and keep it out even."

Pleased at the thought of helping his mother, Johnny took hold of the piece of muslin, and stood by her side for nearly half an hour, patiently doing as she directed, while she, to keep him interested, talked to him cheerfully, and even told him little stories. Surprised at the ease with which she had thus far been able to hold the attention of her child, Mrs. Clark's thoughts began to reach out in the same direction, and she saw many ways by which he might be kept from the street. After the pillowcase was made, she had a skein of thread to wind off, and Johnny was well pleased to aid his mother by holding the skein for her. Then it came into her mind that it would be a very easy thing to teach him his letters, and then to spell and read, while she sat sewing. So, to begin at once, she took

from a shelf a card on which an alphabet was printed in large letters, and proposed to give Johnny a lesson. Nothing could have pleased him better; and, for nearly an hour he went over and over the sounds, repeating them after his mother, until he knew many of the letters at sight. Pleased at his earnestness and attention, Mrs. Clark praised Johnny at every step of his progress, and suggested so many great achievements of learning in the future, that he was actually fired with a child's ambition to be a scholar. He did not ask to go into the street again that day.

When Mrs. Clark laid down that night, her boy asleep beside her, it was with a clearer, calmer mind than she had possessed for a long while. She saw as a mother, only one right way for her—the way of honest industry, hard as the way might be—and she was resolved to walk therein, patiently, hopefully, though faint and weary at times, right to the end.

A few days after the little scene at Mrs. Oldfield's Mrs. Clark called again upon the lady who had given her kindly spoken admonition instead of alms. This time she had her little boy with her, for she had resolved never again to leave him exposed to the evil influences that surrounded them. Mr. Oldfield was present as before.

"I will take that work now, if you please, ma'am," said the poor woman.

"So you have thought well of our suggestions," remarked Mrs. Oldfield.

"Oh, yes, indeed, ma'am," replied Mrs. Clark, with an earnestness that was not to be mistaken. "This is my little boy; and I thank you in his name."

Johnny was a handsome, bright-eyed little fellow. Mr. Oldfield held out his hand to him, and the boy came forward, in a manly way, giving his hand and answering without bashfulness, any questions that were asked.

A few minutes' talk with Mrs. Clark brought out the whole story of what had occurred on the day previous to her visit.

"Was I right or wrong?" asked Mrs. Oldfield, after the woman had departed, with work enough to keep her employed for a week.

"Right, of course," replied her husband. "You're always right in these matters. But I can't be so cool and calculating. It isn't in me."

"And so, oftener do more harm than good in your benevolent acts, I am sorry to say," replied Mrs. Oldfield. "It isn't money help, you may depend upon it, that poor people want, half so much as to be shown how to help themselves."

#### Testimony for the Church.

At the Conference at Battle Creek, May 27th, 1856, I was shown in vision some things that concern the church generally. The glory and majesty of God was made to pass before me. Said the angel, "He is terrible in his majesty, yet ye realize it not; terrible in his anger, yet ye offend him daily. Strive to enter in at the straight gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because straight is the gate and narrow is the way that leadeth unto life, and few there be that find it." These roads I saw were distinct, separate, in opposite directions. One leads to eternal life, the other to death, eternal death. I saw the distinction in these roads, also the distinction between the companies traveling these roads. The roads are opposite; one is broad and smooth; the other narrow and rugged. So the parties that travel these roads are opposite in character, in life, in dress, and conversation.

Those traveling in the narrow way are talking of the joy and happiness they will have at the end of the journey. Their countenances are often sad, yet often beam with holy, sacred joy. They do not dress like the company in the broad road, or talk like them, or act like them. A Pattern has been given them. A Man of sorrows and acquainted with grief opened that road for them, and traveled that road himself. His followers see his footsteps and are comforted and cheered. He went through safely, so can they, if they follow his footsteps.

In the broad road all are occupied with their persons, their dress, and the pleasures in the way. Hi-

larity and glee they fully indulge in, and think not of their journey's end, of the certain destruction at the end of the path. Every day they approach nearer their destruction, yet they madly rush on faster and faster. Oh! how dreadful this looked to me.

I saw many traveling in this broad road who had written upon them, "Dead to the world, The end of all things is at hand, Be ye also ready." They looked just like all the vain ones around them, except a shade of sadness which I noticed upon their countenances. Their conversation was just like the gay, thoughtless ones around them; but they would occasionally point to the letters on their garments with great satisfaction, calling for the others to have the same upon theirs. They were in the broad way, yet they professed to be of that number who were traveling the narrow way. Those around them would say, "There is no distinction between us; we are all alike; we dress and talk and act alike."

Then I was pointed back to the years 1843 and 1844. There was a spirit of consecration then, that there is not now. What has come over the professed peculiar people of God? I saw the conformity to the world, the unwillingness to suffer for the truth's sake. I saw a great lack of submission to the will of God. I was pointed back to the children of Israel after they left Egypt. God in mercy called them out from the Egyptians that they might worship him without hindrance or restraint. He wrought for them in the way by miracles, he proved them, he tried them by bringing them into straight places. After the wonderful dealings of God, and their deliverance so many times, when tried or proved by God, they murmured. Their language was, "Would to God we had died by the hand of the Lord in the land of Egypt." They lusted for the leeks and onions there.

I saw that many who profess to believe the truth for these last days, think it strange that the children of Israel murmured as they journeyed, and after the wonderful dealings of God to them, should be so ungrateful, and forget what God had done for them. Said the angel, "Ye have done worse than they." I saw that God has given his servants the truth so clear, so plain, that it cannot be resisted. Every where they go they have certain victory. The enemies cannot get round the convincing truth. Light has been shed so clear that the servants of God can stand up anywhere and let truth, clear and connected, bear away the victory. This great blessing has not been prized, has not been realized. If any trial arises, some begin to look back and think, they have a hard time. Some of the professed servants of God do not know what purifying trials are. They make trials sometimes for themselves, imagine trials, and are so easily discouraged, so easily hurt, self-dignity is so quick to feel, that they injure themselves, injure others, and the cause. Satan magnifies and puts things into the mind that if given way to will destroy the usefulness and influence of such.

I saw that some had felt tempted to take themselves from the work, to labor with their hands. I saw that if the hand of God should be taken from them, and they left subject to disease and death, then such would know what trouble is. It is a fearful thing to murmur against God. They do not bear in mind that the way they are traveling in is a rugged, self-denying, self-crucifying way, and they must not expect everything to move on as smoothly as though they were traveling in the broad road.

I saw that some of the servants of God, even messengers, are so easily discouraged, self is so quickly hurt, that they imagine themselves slighted and injured when it is not so. They think their lot hard. Such realize not how they would feel should the sustaining hand of God be withdrawn, and they pass through anguish of soul. Their lot they then would see would be ten-fold harder than it was before, while they were employed in the labor of God, suffering trials and privations, yet withal having the approbation of God. Some that are laboring in the cause of God know not when they do have an easy time. They have had so few privations, have hardly known anything of want or wearing, labor or burden of soul, that when they have an easy time, their lives almost entirely free from anguish of spirit, are favored of God, they

know it not, and think their trials great. I saw that unless such have a spirit of self-sacrifice, and are ready to labor cheerfully, not sparing themselves, God will release them. He will not acknowledge them as his self-sacrificing servants; but will raise up those who will labor, not slothfully, but in earnest, and will know when they have an easy time. God's servants must feel the burden for souls, and weep between the porch and the altar, and cry, "Spare thy people, Lord."

Some of the servants of God have given up their lives, to spend and be spent, for the cause of God, until their constitutions are gone, and they are almost worn out with mental labor, incessant care, toil and privations, while others have not had, and would not take, the burden upon them. Yet just such ones think they have a hard time, because they never have experienced hardships. They never have been baptized into the suffering part, and never will be, as long as they manifest so much weakness, and so little fortitude, and love their ease so well. From what God has shown me, there needs to be a scourging among the messengers, and the slothful, and dilatory, and self-caring ones, scourged out, and have a pure, faithful, and self-sacrificing company that will not study their ease, but minister faithfully in word and doctrine, that are willing to suffer and endure all things for Christ's sake, and to save those for whom he died. Let these servants feel the woe upon them if they preach not the gospel, and it will be enough; but all do not feel this.

I was shown the conformity of some professed Sabbath-keepers to the world. Oh, I saw it was a disgrace to their profession, a disgrace to the cause of God. They give the lie to their profession. They think they are not like the world, but they are so near like them in dress, in conversation, and actions, that there is no distinction. I saw them decorating their poor mortal bodies, which are liable any moment to be touched by the finger of God, and laid upon a bed of anguish. Oh, then, as they approach their last change, mortal anguish racks their frames, and the great inquiry then is, "Am I prepared to die? prepared to appear before God in judgment, and stand the grand review?" Ask them then how they feel about decorating their bodies, and if they have any sense of what it is to be prepared to appear before God, they will tell you that if they could take back and live over the past, they would correct their lives, shun the follies of the world, its vanity, its pride, and would adorn the body with modest apparel, and set an example to others around them. They would live to the glory of God. Why is it so hard to lead a self-denying, humble life? Because professed Christians are not dead to the world. It is easy living after we are dead. But there is a hankering after the leeks and onions of Egypt. They have a disposition to dress and act as much like the world as possible, and yet go to heaven. Such climb up some other way. They do not enter through the narrow way and straight gate.

Such will have no excuse. Many, I saw, dressed like the world to have an influence. But here they make a sad and fatal mistake. If they would have a true and saving influence, let them live out their profession, show their faith by their righteous works, and make the distinction great between the Christian and the world. I saw that the words, the dress, and actions should tell for God. Then a holy influence will be shed upon all, and all will take knowledge of them that they have been with Jesus, and unbelievers will see that the truth we profess has a holy influence, and that faith in Christ's coming affects the character of the man or woman. If any wish to have their influence tell in favor of truth, let them live it out, and imitate the humble Pattern.

I saw that God hates pride, and that all the proud, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up. I saw that the third angel's message must yet work like leaven upon many minds that profess to believe it, and purge away their pride, selfishness, covetousness, and love of the world.

Jesus is coming, and will he find a people conformed to the world? and will he acknowledge them as his people that he has purified unto himself? Oh, no. None but the pure and holy will he acknowledge as

his. Those that have been purified and made bright through suffering, and have kept themselves separate, unspotted from the world, he will own as his.

As I saw the dreadful fact that God's people were conformed to the world, with no distinction, only in name, between many of the professed disciples of the meek and lowly Jesus, and unbelievers, my soul felt deep anguish. I saw that Jesus was wounded and put to an open shame. Said the angel, as with sorrow he saw the professed people of God loving the world, partaking of the spirit of the world, and following its fashions, "Cut loose! Cut loose! lest he appoint thee thy portion with hypocrites and unbelievers outside the city. Thy profession will only cause thee greater anguish, and thy punishment will be greater, because ye knew his will, but did it not."

I saw that those who profess to believe the third angel's message, often wound the cause of God by lightness, joking, and trifling. This evil, I was shown, was all through our ranks. I saw that there should be an humbling before God, and that the Israel of God should rend the heart and not the garment. Childlike simplicity is rarely seen; the approbation of man is more thought of than to fear to displease God. Said the angel, "Set thine heart in order, lest he visit thee in judgment, and the brittle thread of life be cut, and ye lie down in the grave unsheltered, unprepared for the judgment. Or if ye do not make your bed in the grave, unless ye soon make your peace with God, tear yourselves from the world, your hearts will grow harder, and ye will lean upon a false prop, a supposed preparation, and find out your mistake too late to secure a well-grounded hope."

I saw that some professed Sabbath-keepers spend hours that were worse than thrown away, studying this or that fashion, to decorate the poor mortal body. While you make yourselves appear like the world, and as beautiful as you can, remember that the same body may, in a few days, be food for the worms. And while you fix it up to your taste to please the eye, you are dying spiritually. God hates your vain, wicked pride, and he looks upon you as a whited sepulchre; but within full of corruption and uncleanness. Mothers set the example of pride to their children, and while so doing, sow seed that will spring up and bear fruit. The harvest will be plenteous and sure. That which they sow, they shall reap. There will be no failure in the crop.

I saw, parents, that it is easier for you to learn your children a lesson of pride, than a lesson of humility. And that Satan and his angels stand right by your side to make the act of yours, or the word that you may speak to them, effectual to encourage them to dress, and in their pride to mingle with society that is not holy. Oh, parents, you plant a thorn in your own bosoms that you will often feel in anguish. And when you would counteract the sad lesson you have learned your children, you will find it a hard thing. It is impossible for you to do it. You may deny them things that will gratify their pride, yet that pride lives in the heart, yet longing to be satisfied, and nothing can kill this pride but to have the quick and powerful Spirit of God find way to the heart, and work like leaven there and root it out.

E. G. WHITE.

### Don't Tattle.

CHILDREN, don't talk about each other.—Don't call one of your schoolmates ugly, another stingy, another cross, behind their backs. It is mean. Even if they are ugly, stingy or cross, it does no good to repeat it. It makes you love to tell of faults—it makes you uncharitable—your soul grows smaller—your heart loses its generous blood, when you tattle about your friends. Tell all the good you know about them, and carry the sins in your own heart, or else tell them to God, and ask him to pardon them. That will be Christlike. If anybody says to you, "O, that Mary Willis did such a naughty thing!" call to mind some virtue that Mary possesses, and hold it up to her praise. For your own sake, learn to make this a habit.—*Sci.*

BE not forward to assign reasons to those who have no right to ask.

## THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 6, 1868.

JAMES WHITE, EDITOR.

## Thoughts on the Revelation.

## CHAPTER XX (CONCLUDED).

VERSE 4. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 6. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

From the Devil in his gloomy confinement, John now directs our attention to the saints in victory and glory, the saints reigning on thrones—how many? All who are blessed and holy, and who, consequently, have part in the first resurrection. From that general assembly John then selects two classes as worthy of especial attention: first, the martyrs, those who have been beheaded for the witness of Jesus, and second, those who had not worshiped the beast and his image. This class, the ones who refuse the mark of the beast and his image, are of course the ones who hear and obey the third message of Rev. xiv; but these are not the ones who are beheaded for the witness of Jesus, as some have supposed who have contended that the last generation of saints were all to be slain. The word rendered *which*, in the expression, "and which had not worshiped the beast," &c., shows that there is another class introduced. The word is *hosis* (*hostis*), and is defined by Liddell and Scott, "Whosoever, whichever, any one who, any thing which;" and by Robinson, "One who, some one who, whosoever, whatsoever." As one class, John saw the martyrs, and as another he saw *those who* had not worshiped the beast and his image.

The rest of the dead lived not again till the thousand years were finished. Whatever may be said to the contrary, no language could more plainly prove two resurrections: one of the righteous at the commencement of the thousand years, and one of the wicked at the end of that period. On such as have part in the first resurrection, the second death will have no power. They can pass unharmed through the elements which destroy the wicked like chaff. They will be able to dwell with devouring fire, and everlasting burnings, Isa. xxxiii, 14, 15; they will be able to go forth and look upon the carcasses of the men who have transgressed against the Lord, as the quenchless fire and undying worm are preying upon them. Isa. lvi, 24. The difference between the righteous and the wicked in this respect is seen again in the fact that while God is to them a consuming fire, he is to his people, both a sun and shield.

VERSE 7. And when the thousand years are expired, Satan shall be loosed out of his prison, 8. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. 9. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. 10. And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever.

At the end of the one thousand years, the holy city, the New Jerusalem, in which the saints have dwelt in heaven during that period, comes down, and is located upon the earth, and becomes the camp of the saints, around which the resurrected wicked come up numberless as the sand of the sea. The Devil deceives them as he brings them up to this battle. The deception must of course have reference to some advantage to be gained by fighting against the saints. They are probably deluded into the hope that they can destroy the saints, dispossess them of their city, and still hold

possession of the earth. But fire comes down from God out of heaven and devours them. The word here rendered devour, Prof. Stuart admits is "intensive," and signifies "to eat up, devour, so that it denotes utter excision." This is the time of the perdition of ungodly men, the time when the elements shall melt with fervent heat, the earth also, and when the works that are in the earth shall be burnt up. 2 Pet. iii, 1, 10. In the light of these scriptures we can see how the wicked are to receive their recompense in the earth; Prov. xi, 31; we can see also that it is not eternal life in misery, but an "utter excision" entire and complete destruction.

Two views deserve a word of notice right here. The first is that the earth is renewed at the second coming of Christ, and is the habitation of the saints during the thousand years. The other is that when Christ appears the second time he sets up his kingdom in Palestine, and performs in connection with his saints a work of conquest over the nations that are left on the earth during the thousand years, and finally subdues them to himself.

One, among many objections to the first view, is, that it makes the wicked in their resurrection, come up, with the devil at their head, and tread with their unhallowed feet upon the purified and holy earth, and the saints who have held possession for a thousand years, are obliged to yield possession, and flee into the city. But we cannot believe that the saints' inheritance will ever be thus marred, or that the fair plains of earth made new will ever be polluted with the impious tread of the resurrected wicked; for besides outraging all our ideas of propriety, there is no scripture from which even an inference can be drawn to support it.

And as to the second view, one among many of its absurdities is, that notwithstanding Christ and his saints have conquered the earth during the thousand years, at the end of this period the wicked get the upper hands of them, they lose their territory, the work of a thousand years is undone, and they are compelled into an ignominious retreat into the city for shelter, leaving the earth to their undisputed sway. Those who wish may rack their brains in trying to harmonize the inconsistencies and absurdities of such theories, or may endeavor to draw consolation from the dubious prospect. For ourselves we prefer better employment and a brighter hope.

In contrast with these theories there is a beautiful harmony in the view which we defend: that the saints are with Christ in heaven during the thousand years, while the earth lies desolate; that at the end of that time the saints and the city come down, the wicked dead are raised, and come up against it; that they there receive their judgment; and that from the purifying fires which destroy them, come forth the new heavens, and new earth to be the abode of the saints throughout endless ages.

From verse 10 some have argued that the Devil alone was to be tormented day and night. But the testimony of this verse is more extensive than that. The verb, shall be tormented, is in the plural, and agrees with the beast and false prophet; whereas it would be in the singular number if it referred to the Devil alone. It will be noticed that in the expression, "where the beast and false prophet are," *are* is a supplied word. It would be more proper to supply the words, were cast, answering to what was spoken of the Devil just before. The sentence would then read, "the Devil was cast into the lake of fire where the beast and false prophet were cast." They were cast in there and destroyed at the commencement of the thousand years. Being resurrected, a similar and final destruction is now visited upon them.

Some reader may be induced to ask for a definition of the lake of fire. As a comprehensive definition we should say that it is a symbol of the agencies which God employs to close up his controversy with the living wicked, at the beginning of the thousand years, and with all the hosts of the ungodly, at the end of that time. We can better describe its effects than the thing itself. At the second coming of Christ, it is the flaming fire in which the Lord Jesus is revealed; it is the spirit of his mouth and brightness of his coming by which the man of sin is to be consumed; it is the fire in which great Babylon shall be utterly burned. Rev.

xviii, 8. At the end of the thousand years it is the day that burneth as an oven, Mal. iv, 1; it is the fervent heat that shall melt the elements and the earth, and burn up the works that are therein; it is the fire of Tophet "prepared for the king" (the Devil and his angels, Matt xxiv, 41), the pile whereof is deep and large, and which "the breath of the Lord like a stream of brimstone doth kindle." Isa. xxx, 38. On the expression, "tormented day and night forever and ever," see Thoughts on chap. xix, 1-4.

Verse 11. And I saw a great white throne and him that sat on it, from whose face the heaven and earth fled away; and there was no place found for them. 12. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14. And death and hell were cast into the lake of fire. This is the second death. 15. And whosoever was not found written in the book of life was cast into the lake of fire.

With verse 11 John introduces another scene to take place in connection with the final doom of the ungodly. It is the great white throne of judgment before which they are assembled to receive their awful sentence of condemnation and death.

1. They are judged out of the things written in the books; from which we learn the solemn fact that a record of all our deeds is kept on high. A faithful and unerring record is made by the angelic secretaries. The wicked cannot conceal from them any of their deeds of darkness. They cannot bribe them to pass over in their record any of their unlawful acts. They must meet them all again, and be judged accordingly.

2. They are to be punished according to their works. The Scriptures declare that they shall be rewarded according to their deeds. There are then to be degrees in the punishment of the wicked; and it may be asked how this can be harmonized with our view that death is the punishment for sin, and comes upon all alike. Let us ask the believers in eternal misery how they will maintain degrees in *their* system. They tell us the intensity of the pain endured will be in each case proportioned to the guilt of the sufferer. But how can this be? Are not the flames of hell equally severe in all parts? and will they not equally affect *all* the immaterial souls cast therein? But God can interpose, it is answered, to produce the effect desired. Very well, then, we reply, cannot he also interpose, if necessary, according to our view, and graduate the pain attendant upon the sinner's being reduced to a state of death as the climax of his penalty? So then our view is equal with the common one in this respect, while it possesses great advantage over it in another; for while that has to find its degrees of punishment in intensity of pain alone, the duration in all cases being equal, ours may not only have degrees in pain, but in duration also; for while some may perish in a short space of time, the weary sufferings of others may be long drawn out. But yet, we apprehend that the bodily sufferings will be but an unnoticed trifle compared with that mental agony, that keen anguish which will rack their souls as they get a view of their incomparable loss, each according to his capacity of appreciation. The youth who had but little more than reached the years of accountability, and died perhaps with just enough guilt upon him to debar him from heaven, being less able to comprehend his situation and his loss, will of course feel it less. To him of older years, more capacity, and consequently a deeper experience in sin, the burden of his fate will be proportionately greater. While the man of giant intellect and almost boundless comprehension, who thereby possessed greater influence for evil, and hence was the more guilty for devoting his powers to that evil, being able to understand his situation fully, comprehend his fate, and realize his loss, will feel it most keenly of all. Into his soul indeed the iron will enter most intolerably deep. And thus, by an established law of mind, the sufferings of each may be most accurately adjusted to the magnitude of their guilt.

And whosoever was not found written in the book of life was cast into the lake of fire. Reader, is your name written in the book of life? Are you striving to avert in your own case the fearful doom that awaits

the ungodly? What we would say to you is, Rest not till you have reason to believe that your name is registered on the glorious list of those who are to share at last in the glories of eternal life.

### Systematic Benevolence.

THE children of Israel were required to give a tithe, or tenth, of all their increase. See Lev. xxvii, 30-35; Num. xviii, 21, 24-32; Deut. xiv, 22-26, 28, 29; xxvi, 11-13; 2 Chron. xxxi, 5, 6; Neh. x, 38. And it cannot be supposed that the Lord requires less of his people when time is emphatically short, and a great work is to be accomplished in the use of their means in giving the last merciful message to the world.

Says the Prophet, Mal. iii, 8-10: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." It is time to cease robbing God, that we may receive the fulness of his blessing.

Who says that these "tithes and offerings" are merely speaking and praying in meeting? Away with such doubtful applications of Scripture. If the prophet Malachi is not here teaching the carrying out of the Israelitish system of tithing, he is certainly enforcing a duty of the same nature, and his words may come home to us with full force, and the principle be carried out by obedience to the language of Paul—"Upon the first day of the week, let every one of you lay by him in store," &c. Says our Lord, Luke xi, 42: "But woe unto you Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone."

This illustration shows how the accounts are kept with the use of the S. B. Blank Book. If the brethren give a tithe, or tenth, of their income, estimating their income at ten per cent on what they possess, it will amount to about two cents weekly on each \$100 of property. Beside this, let all who are able so to do, give a personal donation for each week, more or less, according to their ability. This is necessary to include those who have but little or no property, yet have ability to earn, and should give a share of their earnings. While some widows, or aged and infirm, should be excused from personal, the young and active who have but little or no property, should put down a liberal weekly, personal donation.

AMOUNT OF PROPERTY.	NAMES.	Amount to be given on each \$100 weekly.	Amount of personal donations weekly.
\$1000.	BROTHER A.	2 Cents.	10 Cents.
	SISTER A.		10 Cents.
	JOHN A.		10 Cents.
	WILLIAM A.		10 Cents.
	MARY A.		10 Cents.

\*In this illustration, Bro. A. puts his property at Ten Hundred Dollars. He gives two cents on each One Hundred, amounting to 20 cents per week for his property. In addition to this, his personal donation is 10 cents, making 30 cents to be laid by on each first-day. In January there are four first-days, making his Systematic Benevolence for that month \$1.20, or for his family \$2.08, and so on, amounting to \$27.04 for the year 1868.

### The Cause.

In these times, when almost everything is trembling and shaking to pieces, it is a matter of the greatest encouragement to be connected with, and laboring in a cause that gives evidence of being specially sustained by the hand of God. The cause of present truth is onward, because the hand of the Lord is in the work.

The efficient ministers among us are few, and some of them have entangled themselves in worldly cares, while some others have lost the missionary spirit and are beset with skepticism which threatens to destroy them. In this direction things at present look dark. But viewing the subject with a firm faith that God has a special and glorious work to accomplish with the third message, the prospect brightens. Should our present number of laborers decrease we may expect the Lord to raise up others more faithful and worthy to fill their places. If the cause needs them he can raise up and qualify ten to one. The work of the faithful is to discharge their duty, and in faith leave those things which lie beyond their agency with the great Author of the message.

The Macedonian cry is heard from Ireland, "Come over and help us!" It seems to us that somebody will be stirred by it. The experience of the past two months with those who have gone out in Michigan is that the Lord has turned his hand to build up his people, and convert our entire Sabbath-Schools to himself. The youth, and children, and backsliders are turning to the Lord. Never had we such evidences of the hand of God in this work, as now. In every place where the message has been lived out by those who have professed it, and the testimonies, which God in mercy has sent have been received, to the putting away of idols, we may now expect a precious ingathering of souls. In this God seems to be setting his seal to the work of his faithful servants in this cause. From all parts of the free States we hear the call, "Come over and help us!" These calls will stir somebody. If those who have been teaching the message do not move out with the true missionary spirit, God will call from other positions in life those who will be stirred by such calls.

Our churches are awake and true every time. They adopt systematic benevolence generally, which, if fully carried out by all, would meet the wants of the cause. But if more means are wanted to carry forward any enterprise, such as raising ten thousand dollars to place the publishing department where it now is, they will not stop with the sums which systematic benevolence calls for; but they will open their hands wide to meet every want. We do not believe there is another people on earth who are so ready for acts of benevolence in the fear of God.

Looking out upon the so-called Christian world at the present time, we see two extremes; one is a people carrying out systematic benevolence in a prompt, liberal, godfearing manner which has not its parallel; the other extreme is, their ministers, with few exceptions, are destitute of the missionary spirit. The way is fully prepared for them. Our brethren stand ready with their means in their hands to send them where duty may call; the Publishing Association can spare faithful missionaries who need, one or two hundred dollars in books without feeling it, the present truth is brought out so clear from the word of God that it may be presented with an irresistible force, and the cry comes up from north, south, east, west, "Come over and help us!" O God, stir up these men, if necessary, as an eagle stirreth up her nest!

There are five of our ministers who have their headquarters in Battle Creek. These men, thus huddled together, work to great disadvantage. What but the want of the missionary spirit and devotion to the cause of truth keeps them from scattering abroad where they can labor to the best possible advantage? The Battle Creek church does not need their labors. There are those in the church who have never preached a sermon who would accomplish more by far should they go forth to labor for the salvation of souls than some of these spell-bound ministers. There is too much of a disposition to sit down and eat up the loaf while others all around are crying for spiritual bread.

Think of the poor missionary who has gone with his

family to distant and unhealthy lands to sow the gospel seed in heathen soil. He must learn their language, and then establish schools, toil on in loneliness for years without meeting one congenial spirit. Perhaps he there buries his children, and his wife, and after exhausting his constitution in laboring to elevate a few beclouded minds to a degree to be able to receive some rays of Christian light, he returns to his native land an invalid.

Now the plenteous golden harvest waves everywhere in Christian lands, and the way is fully prepared for our ministers to go forth and reap. Let them enter the newest field, and a few evening lectures are enough to bring to their assistance congenial spirits, who open their doors to freely entertain them, and in a few weeks they may gather around them a company firm in the message, and strong in the Lord. Should our ministers, under such circumstances, talk of sacrifice, hardships, privations? Yet they do; and we can safely say that the lack of the true missionary spirit in some of them, to say the least, cannot find a parallel in the Christian world. And what seems most frightful is, some of them under their present rusting position are losing their faith, and becoming infidel in their feelings.

Contrast the spirit of self-sacrifice in the heart of the foreign missionary's wife, with that in those women who would hold their minister husbands huddled together in point of headquarters, simply because a certain location is more pleasant while surrounded by relatives, old friends, good school for the children, &c., &c.

If this is the order of the times, then let us colonize and hide our light under a bushel, and let sinners go to perdition. But if God calls men to "go out quickly" with the last message, and compel those in the highways and hedges to come in, then let them go forth in the name of the Lord, claiming all the blessings promised in the original commission to sustain them ever. God wants room to work for these men and their companions in life, to make them mighty in him. If they shrink back content with a few friends, and cling to the poor comforts and blessings of this life, as if these were their only heaven, God cannot do much for them. If they strike out with that love for sinners which the gospel call gives every true minister, their course will be onward and still onward to form new acquaintances, made doubly dear by being instrumental in bringing them to the truth. Here are comparative hardships, fatigues, cares, burdens, for those who put their entire being into the work; but with these there is happiness exceeding that of kings and nobles. These glory in the cross of Christ, and covet to suffer with him that they may reign with him.

What the cause most needs at the present time is a devoted, self-sacrificing, active ministry. What if they suffer cold, hunger, and sickness? Look at the poor soldier. None of our ministers have suffered as many of them have. What if they, like Paul, desire to spend and be spent in the cause of Christ, and through incessant labors fall in the battle and sleep in Jesus till the trumpet sounds? Look at the poor, suffering soldier led forth to battle to be shot down, stripped and buried like a dog by rebels, with no hope of a resurrection to eternal life.

We have borne a plain testimony to our people in regard to sacrificing for the cause, so has Mrs. W. This testimony has been received and acted upon, and our ministers have gladly received the benefits; and now that we see a far greater lack on the part of our ministers, we will not hold our peace until we see ministers and people, like a well-disciplined army, ready for the great battle of the closing work of the third message. Then will the cause move on gloriously.

### Wesley and His Preachers.

He prescribed the minutest rules of life for them, even such as concerned their physical habits. He found that some became "nervous" more probably by too much work than by too little, though he thought otherwise. He gave them advice on the subject, "Touch no strong drink, tobacco, or snuff. Eat very light, if any, supper. Breakfast on nettle or orange-peel tea. Lie down before ten; rise before

five. Every day use as much exercise as you can bear; or murder yourself by inches." "These rules," he adds, "are as necessary for the people as the preachers." He interrogated them closely in his printed Minutes about their habits. "Do you," he asked, "deny yourselves every useless pleasure of sense, imagination, honor? Are you temperate in all things?—to take one for instance, in food? Do you use only that kind, and that degree, which is best both for the body and soul? Do you see the necessity of this? Do you eat no flesh suppers! no late suppers? These naturally tend to destroy bodily health. Do you eat only three meals a day? If four are you not an excellent pattern to the flock? Do you take no more food than is necessary at each meal? You may know, if you do, by a load at your stomach, by drowsiness or heaviness, and, in a while, by weak or bad nerves. Do you use only that kind and that degree of drink which is best both for your body and soul?—*Dr Steven's "History of Methodism."*

### The Departed Year.

ANOTHER year is numbered with the past,  
How quickly have its moments sped away?  
The morning shed its light, the evening cast  
Its shadow o'er the soon departing day.

The weeks and months have almost moments seemed,  
So swiftly have they rolled their course around;  
But with events of interest they've teemed,  
And ears have almost tingled at the sound.

We hear and read of bloodshed, war and strife,  
And hearts of men are failing them for fear.  
The very air with pestilence is rife—  
All tokens of the great destruction near.

This wicked world is now fast filling up  
Its measure of iniquity and crime,  
And to its very dregs must drink the cup  
Of God's fierce wrath reserved for guilty man.

Sweet mercy's warning voice they will not heed,  
But still are rushing blindly, madly on  
As though from all restraint they would be freed  
That they might hasten their impending doom.

But see amid the strife the Christian stand,  
Firm and unshaken as the mountains are;  
For He who holds the nations in his hand,  
Has bidden his dear children not to fear.

To the stronghold for safety they have fled,  
And stand secure in his almighty name;  
And while his light is round about them shed,  
They're safe from swelling flood or fiery flame.

A few more battles fought, and victories won,  
And all their toils and conflicts will be o'er,  
Then with the host redeemed they'll sing the song  
Of triumph on the bright eternal shore.

A. M. A. CORNELL.

Battle Creek, Mich.

### The Rebel Conference.

A few weeks ago I spoke in the Review of a contemplated conference to be held in Marion, Iowa, by those Adventists who oppose organization and sister White's visions. It came off Nov. 27, and as their report is before me I shall make such remarks upon it as I think necessity demands.

They claim to be Seventh-day Adventists. We deny that they are such; and their actions prove it. They say, "A Seventh-day Advent church was organized in the town of Marion in the year 1860, taking for their faith and discipline the Bible alone." In this they are much mistaken. There was then no Seventh-day Adventist church organized in Marion; for that name was not adopted by the body at that time. Neither were they organized as a church of Seventh-day Adventists. The following is the covenant on which they were then organized: "We the undersigned do hereby express our wish to associate together in Christian fellowship as the church of Jesus Christ at Marion," &c. This expresses all involved in the name. Subsequently, however, the name, Seventh-day Adventists, was adopted by the church. But in their mania they have rejected it. For proof we refer to a resolution passed at their conference: "Resolved, That we continue to stand firm upon our original foundation, and

exercise the functions of a church of Jesus Christ." Here they step back from the name, Seventh-day Adventists, to the old, disorganized elements from which the church was organized. Therefore we say they are not a true church of Seventh-day Adventists. If any at all, it is the counterfeit.

But why do they claim the name when in reality they have renounced it? This looks dark. Surely they sail under a banner to which they have no right. But they claim to be a church of Christ. This we doubt very much. If they can be his church and have no confidence in the gifts in his church, then I ask, Who may not be his church?

Again, they say that we made an effort to disorganize said church, and re-organize on the visions of sister White. This is not true. We never said disorganize once, nor could we, for the church had not been thoroughly organized. They also state another thing which is not true—that one object of organization was to secure the recognition of Bro. White as the "latter-day Moses." That phrase, latter day, only serves to show the spirit that inspired it. "They say that we have left the Bible and gone after fables." That is all to gain sympathy from that character who is to make war upon the remnant. Those who believe the visions are not afraid of being led away from the Bible. They know that as long as they believe sister White there is no danger. She says, "Study his word prayerfully. Lay it not aside for any other book." Vol. ii, p. 264. They complain that they were repelled from us. The facts are these:

1. When the subject of organization was first spoken of in the Review, these same ones began to murmur and complain. Soon a meeting was called for to investigate the visions. In the interim I had a conversation with the main leader of the rebellion, in which he said, "I will admit that all that sister White has yet seen is according to the Advent doctrine." Then, said I, you must admit that her visions are good so far. He assented that they were. Now, said I, my impression is that if it were not for the fact that her visions are against your tobacco, you would receive them. Yes, said he; because she is against me I will be against her. This, God being judge, is the substance of the interview. The meeting came off. This same man opened his batteries against the visions. I stated to the church that I knew tobacco was the root of his rebellion, and then rehearsed the above conversation. He arose and denied ever conceding or admitting that because sister White was against him he would be against her. His denial, however, does not affect the truth. This is the beginning; he was the leader of the rebellion, and he was led by tobacco with which Satan baited the hook which he was fast upon. The cry of separation was then raised. I opposed it, and still plead for the church to remain together.

2. Another meeting was appointed to settle up matters and divide. I led out, pleading for the church to remain as they were, as I thought they were not prepared for organization. The same man plead for division, but failing to effect anything, in a rage declared himself no longer a Seventh-day Adventist. The church decided to remain together until they could act more unitedly. After a lapse of some weeks the subject of organization was again talked of. Those who opposed the visions said it would be best for us to organize, that it would be no worse for them, and they would meet with us as they had done before. There was not a dissenting voice. The brethren then who were ready went into the organization. The rest in a short time went off by themselves and established another meeting.

These are the facts, and yet they say they were driven away from us. The truth is, "They went out from us, but they were not of us; for if they had been of us they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us." 1 John ii, 19.

They complain of us for calling them rebels. What else are they? Korah, Dathan, and Abiram, and their sympathizers, could as consistently raise the same complaint. They are not in union with this people, or they would move with them. They have rebelled against the work, themselves being judges.

I do not write the above to persecute, or anything of the kind; but believing that their actions, and the

circumstances attending them, demanded an exposure, and as I am acquainted with the whole thing, I felt it duty to state what I have, in the fear of God and love for his cause.

B. F. SNOOK.

### LETTERS.

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

From Bro. Jones.

BRO. WHITE: I improve this opportunity of making known our situation and feelings through the pages of the Review to brethren and sisters scattered abroad. It is about two years since we embraced *present truth* under the proclamation of the "third angel's message." We were then living in the state of Michigan, having moved west since that time into Ills. We are still trying to keep the commandments of God and faith of Jesus. We have been deprived of the good instructions of the Review until a few weeks past and how glad we were to again peruse its pages and follow its good instructions. We have not had the privilege of seeing or conversing with any one who is keeping the commandments of God since we left Mich. My companion and myself are the only ones of like faith in this place. O how cheering it would be to see some messenger of God come to this place to proclaim the message. Gladly would we welcome him to our humble place of abode. We are poor but such as God has blessed us with that we will gladly share. It is our earnest prayer that some one may come that we may have the privilege of being buried with Christ in baptism and unite with God's remnant people. We want to put on the whole armor of God that we may be able to stand the trials that await the people of God. We desire the prayers of the brethren and sisters.

Yours striving to overcome.

A. D. JONES.

Pontiac, Liv. Co. Ills.

From Bro. Sparks.

BRO. WHITE: I take this opportunity to let you know that I am still striving to take higher ground in the message. Amidst the many troubles and trials which we have to pass through, I feel thankful that I ever heard God's blessed truths proclaimed, and that my heart was soft enough to take hold and strive to keep all God's commandments and the faith of Jesus. My desire is to grow in grace and the knowledge of his holy word.

The church here has had some good meetings of late. But still we have some dark seasons to pass through. Satan is working with great power here in Iowa. O, may we ever have our trust in God, and lay hold of his promise with faith, believing that his promise is sure and steadfast, immovable as his throne. What a blessed promise. Let us lay hold with our whole heart, and strive to overcome and be able to stand through the perils of these last days, and be ready to meet Jesus when he comes.

Yours striving to overcome.

J. H. SPARKS.

Knosville, Iowa.

From Sister Burbee.

BRO. WHITE: I esteem it a privilege, to speak a few words through the columns of the Review, to the dear brethren and sisters scattered abroad.

How I love the weekly visits of this paper, as it comes laden with the precious truths of the third angel's message.

I realize to some extent, the times in which we are living. I think it is high time to awake and put on the whole armor of God, that we may be prepared to withstand the temptations which we are daily called to meet.

I feel that there is much for me to do, before I shall be permitted to stand with the Lamb on Mount Zion.

I feel thankful that I have had the present truth sounded in my ears, and that my heart has been open to receive it. I want to be cleansed from all sin, that I may share the joys of the earth made new. What a glorious thought! No sin, no sorrow, no parting there! How it cheers our drooping spirits, when friends forsake and the cold world frowns upon us!

Dear brethren and sisters, let us strive to overcome that we may meet in our Father's house on high.

Our little society has been shaken, and we see the necessity of organization. A large majority of the Sabbath-keepers here are desirous of uniting with the body in their journey to the celestial city. Cannot a messenger be sent here for our benefit?

Yours in hope.

ELIZA BURBEE.

Waterloo, Iowa.

#### From Sister House.

BRO. WHITE: Although a stranger to most of the readers of the Review yet I feel that I am not a stranger to the truths advocated in its pages.

It is nearly three years since I commenced keeping the "Sabbath of the Lord" and I have found since trying to take the "yoke" of Christ upon me that it requires much grace and strength from on high to render it "easy" and the "burden" light; but I am willing to endure persecution and trial because of loving and trying in weakness to obey the truth; for a crown of eternal life looks brighter to me than all else beside, and I know if I would "reign" with Jesus I must also "suffer with him; if I would "enter into the kingdom" it must be "through much tribulation." It seems sometimes as though the "enemy of all righteousness" was doing his utmost to discourage, but if it only serves to drive me more closely to Him wherein is all strength, then it will be well.

We have had some encouraging seasons when Bro. Fuller has been with us. Quite a number, under his labors have been brought (we trust) to a "saving knowledge of the truth." May the Lord help us who profess his name, to be children indeed, "known and read of all men" and may all the honest in heart be speedily gathered into the fold of God. Hoping to be remembered when Jesus comes,

I remain your unworthy sister.

EMMA HOUSE.

Catlin, N. Y.

#### From Sister Palmiter.

DEAR BRETHREN AND SISTERS: The Lord is still good. His word was never more precious. And I have of late realized that the Lord is near to all them that trust in him, and a present help in every time of need. And although he on whom I had leaned for a temporal support is removed by death, and I am left to buffet the waves of life alone, yet I feel to say blessed be his name, I am not alone, for I have a strong support still, a strong refuge in every time of trouble. And it is through his goodness to one so unworthy, that I have friends, and brethren and sisters in the Lord. And when I look at the work of the Lord, as being accomplished in the work of organization it gives me a heartfelt satisfaction. I feel that the Lord is still leading his people.

And are there any among us that still cling to any habit that grieves God's dear people; with which they openly declare they have no fellowship? Let us be willing to make a sacrifice and deny ourselves, that the work of the Lord be not hindered. That we may the sooner come to the "unity of the faith" that we may be one with Christ, as he is one with the Father.

But a brother says, If I leave off this habit, my health will suffer. Dear brother did any ever trust the Lord and become confounded? He will strengthen you for every conflict and fit you for every condition, only trust in him, give thyself wholly to him, unreservedly, renewedly, day by day, hour by hour, constantly, ejaculatory, when by thyself alone, and hide not his righteousness within thy heart. Ps. xl, 10. "And he will deliver thee, yea cause thee to rejoice in him. Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward."

O may we stand where the Lord may work not only for us, but for our children, and those around us, who have not yet come to a knowledge of the truth, is the prayer of your unworthy sister in Christ.

F. M. PALMITER.

Verona, N. Y.

#### From Sister Weaver.

BRO. WHITE: For the first time I try to contribute a few lines for the Review. I have been encouraged by reading the cheering letters from brethren and sisters. I feel to take new courage and press forward trusting in the Lord. I want to be an overcomer through the blood of the Lamb. I am determined to make my way to the kingdom. My prayer is daily, Lord direct that I may never be found in forbidden paths. I am striving to do my heavenly Father's will. I do rejoice to hear that the cause is prospering; that God's children are getting nearer to each other, and one in spirit. If the Lord is for us who can be against us? The Lord has said, My grace is sufficient. My prayer is, O God give power to the truth, so that all that will, may hear the last call of mercy.

CORDELIA WEAVER.

Cambria, Dec. 1862.

#### From Sister Darling.

BRO. WHITE: I am still trying by the help of God to fight the good fight of faith. I believe that God's promises are sure for all who endure to the end. My interest is with you for the truth. We are still alone in this place in keeping the commandments of God. We watch with interest the movements of the church of God's people on their way Zionward. Father and mother have not seen any of like precious faith for seven or eight years except those of their own household. We feel to hope that some one will be able to visit us. We think a good attendance might be gathered here to listen to the present truth. Our house is open for any of the brethren who shall see fit to come this way.

Yours for the truth.

M. E. DARLING.

Beaver, Minn.

#### Extracts from Letters.

BRO. L. R. CHAPEL writes from E. Palermo, N. Y.: We are still striving for the victory over the works of the enemy; but it seems as though it was almost impossible for him to leave the ground he has had so much to do with; but by the help of the Lord, I think we can overcome in this place as well as in other places. I think the Lord has been working for us of late. We have reason to believe the Lord sent Bro. Andrews here; and the strait testimony that he bore has had the effect to wake up the church, and there seems to be more taking hold of the work than has been manifested for some time; and I have reasons to believe that the work will continue till the church is brought into the unity of the faith, until all the people of God shall be of one mind and judgment, until they shall all speak the same things, until the prayer of Christ shall be answered as far as the last church is concerned; that is, that they may be one, as he and his Father are one. I hope this may speedily be the case.

It appears that the time has nearly or quite come when God is about to shake his people, when the chaff is to be sifted out; and the question is, Who will be able to stand? I think there will be something to test us all the way through, and I hope that I shall have grace to stand every test, and go through to the kingdom of God. I have been much afflicted in body for the past year, and I think that it has been for my good, and I have tried to let it have the designed effect upon my heart.

BRO. C. WOODRUFF writes from Zanesville, Ohio: Although a sincere seeker after truth, I am one of the many millions that have been imposed upon by the traditional theology that was introduced in the dark ages, when the great apostasy prophesied of, led the church into the wilderness, and changed times, laws, and ordinances. But having obtained help from God I am enabled to assume the ground of a true Protestant, believing that the Holy Ghost has adapted the word of God to the common capacity and understanding of man, authorizing no man to preach anything else. No prophecy of the Scripture is of any private interpretation; and the way is so plain that the wayfaring man need not err therein. But if we are moved by the Spirit of God to search for truth in view of walking therein to the honor of God, comparing scripture with

scripture on the literal principle, in connection with history, it will make truth shine like a diamond on every subject that is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. Since the help above mentioned, and the adoption of the true Protestant principle, I have had much to do to correct my own faith to make it correspond with the faith which was once delivered to the saints, as recorded in the word of God. I am pained to see the Protestant world following after the beast, and neglecting the faith of Jesus and the law of God. Do all you can to show the world its prophetic whereabouts.

BRO. T. B. DEWING writes from Cambria, N. Y.: It is about eleven months since I and my wife embraced the present truth. We have recently moved to Cambria, and have been endeavoring to get some knowledge of the truths of the third angel's message to our friends and neighbors. One sister has commenced anew to keep the Sabbath. Two more sisters have been led to see their error in keeping the first day of the week, and are now striving to keep all the commandments of God. Pray for us, that we may set such examples before the world that God will approve us, and that we may be enabled to discharge every known duty in the love and fear of God.

Sister E. J. Paine writes from Johnson's Creek, N. Y.: The Review is the only means I have of hearing from the dear saints scattered abroad, and of learning of the advancement of the precious cause of present truth. I feel an increasing desire to be more heavenly-minded, more like Jesus. I think it is time the remnant of God's people should let go of the little, petty trials and cares of earth, and begin to reflect the lovely image of Jesus. O, for holiness of heart, and a firm reliance on God every hour. I want to walk humbly before God, daily striving for the victory over every sin.

HOW TO BE MISERABLE.—Think about yourself, about what you want, what you like, what respect people ought to pay you, what people think of you; and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose on earth or in heaven either.—Kingley's Sermons.

#### OBITUARY.

FELL asleep in Jesus, in Catlin, N. Y., May 31, 1862, of diphtheria, Emily, wife of Bro. Amos Johnson, aged 22 years.

Our sister, with her companion, embraced present truth the October previous. She was, until her death, an ornament to the church, and a bright example to those around her. Although we deeply mourn her loss, yet we would be reconciled to our Father's will, believing that the same Jesus who triumphed over death and the grave will enable her to triumph also. Eld. N. Fuller preached on the occasion from the words, "There shall be no more death."

Died in Catlin, N. Y., May 13, of the same disease, Charles, son of John and Martha Kimble, aged 11 years. Sermon by Eld. J. Baker.

Died in Catlin, N. Y., of diphtheria, Nov. 29, Kate, youngest daughter of Bro. L. Hornbeck, aged 8 years.

Also, Nov. 30, sister Minerva, eldest daughter of the same, aged 20 years.

Thus again has our little band been broken, and another jewel taken from us; but we feel that her life, and little Katy's, are "hid with Christ in God;" and when the prison-house delivers up its precious captives, when the slumberers in Jesus awake in the likeness of their Redeemer, then will their voices join in swelling the song of victory which only those who have passed the gate of death can sing. Yes, we feel all is well with those who sleep; and our anxiety should be for the living, surrounded as they are by temptation and sin. May the Lord help us to profit by these scenes of anguish, give us grace to endure unto the end, that when the Life-giver appears we may meet these loved ones, and with them dwell forever in the kingdom of heaven.

E. HOUSE.

# THE REVIEW AND HERALD

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 6, 1893.

## Our Protracted Meeting.

THIS meeting commenced in the evening of Dec. 23d, and continued the evenings of the 24th, 25th, 26th, and over the Sabbath. The interest in this meeting by the brethren and sisters, and their children, was great. The entire Sabbath School was moved.

After a little rest, the meetings commenced again the evening of the 31st. At this point we were happy to be joined by Brn. Byington and Loughborough who had just returned from their Northern Tour, rejoicing in the good work they had witnessed among the youth and children at nearly every appointment. We shall be glad to give a full account from them. They labored with us two evenings, then left for the quarterly meeting at Parkville. May God give these true yoke-fellows success everywhere.

Several brethren came in from other places to enjoy this meeting with us, and the evening commencing the Sabbath we had a full and deeply interesting meeting. Many of the young spoke, among them the eldest son of Eld. J. H. Waggoner, whose confession and stated resolutions to be a Christian, caused tears of joy to flow.

On the Sabbath our place of worship was full. We baptized fifteen, among them our two oldest sons. In the afternoon we had a communion season, in which not far from two hundred participated. We think the Battle Creek church never enjoyed a better Sabbath.

**TESTIMONY** to the Church, No. 9, will be ready in a few days. It will be sent by mail, post paid, for 12 cents a copy.

**Subjects**—The war, and our duty in relation to it—Duty of parents and children—Danger of our ministers, &c.

**WE** have our large-sized Pamphlets and Tracts bound in three volumes, which we send by mail, post paid, for \$2.00.

**HOLD!** We have received enough common Hymns and Tunes to make a Hymn Book since we called for a few choice pieces. These we cannot use. We want to hear from Brn. Russell of M., Davis of I., Gurney of J., Carpenter of H., Van Gorder of Ohio, and from singers generally in other States. As we have almost every Singing Book we ever heard of, please to refer us to favorite pieces, giving book and page. Who can give us the notes to the sweet little spiritual song—

"O, why do I love Jesus?  
Because he first loved me."

Let us have a valuable addition to our present singing material, or none at all.

## Is it Sound Reasoning?

MAN was not immortal when created, Heb. ii, 7. Thou madest him a little lower than the angels. The angels possess an undying nature or in other words they are immortal. Proof, Heb. ii, 9, 16. Luke xx, 35-36.

From the above testimony it is evident that the Heavenly angels are immortal. Man in his creation was made lower than the angels. It therefore follows that man was not created immortal. The idea that the fallen angels are to be destroyed cannot militate against the above conclusion because they were on probation for eternal life and rebelled before the blessing was obtained, consequently will be deprived of it.

WM. S. INGRAHAM.

## APPOINTMENTS.

### Quarterly Meetings.

For the next quarter the order of meetings may be irregular, as shorter journeys may be practicable during the season when good traveling is uncertain.

Monterey,	Jan. 17th and 18th.
Caledonia,	" 24th and 25th.
Wright,	" 31st, Feb. 1st.
Lowell,	Feb. 7th and 8th.

JAMES WHITE.

PROVIDENCE permitting we will hold quarterly meetings as follows: Burlington, Mich. Sabbath and first-day Jan. 24th and 25th. Hillsdale, Jan. 31, and Feb. 1st.

J. N. LOUGHBOROUGH.  
JOHN BYINGTON.

THERE will be a general conference of the Seventh-day Adventists of the State of Iowa at Fairview, Jones Co. Iowa beginning on Friday evening Jan. 30th 1893. Our reasons for appointing at the above place is that it is more central to the brethren North and South than any other point available.

In behalf of the brethren.  
B. F. SNOOK.

P. S. We hope to see a general attendance of delegates from all the churches. Bro. Cornell will be with us.

B. F. S.

THE next monthly meeting for Northern New York will be held at Buck's Bridge, Jan. 24th and 25th. A general attendance of the brethren and lovers of truth is requested.

In behalf of the church.

H. HILLIARD.

## BUSINESS DEPARTMENT.

### RECEIPTS.

For Review and Herald.

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

Nancy Gibbs 2,00,xxii,19. J. D. Wright 2,00,xxiii,1.  
J. P. Kellogg 1,00,xxii,1. E. Morgan 1,00,xxi,13.  
Wm. Farnsworth 1,50,xx,14. S. O. Winslow 0,62,xxi,17.  
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### For Shares in Publishing Association.

R. J. Rawrence \$40. I. D. Perry \$10. R. G. Lockwood \$10. S. N. Walsworth \$7.

### Donations to Publishing Association.

Ch. in Enosburg, Vt s. b. \$5. Ch. in Owasso, Mich. s. b. \$18. H. Bingham \$7.

### Cash Received on Account.

J. L. Baker \$4,70. I. C. Vaughan \$2,58. E. E. Jones \$1,12.

### Michigan Tent Fund.

E. E. Jones \$3.

### Books Sent By Mail.

A. C. Hudson 19c. S. O. Winslow 19c. H. Streeter 19c. I. C. Vaughan 80c. J. A. Smith \$1,25. E. O. Edson \$1,10. L. Jockman 50c. Asa Stanton \$1,10. S. A. McPherson for books to Ireland, \$4,75. S. Blodget 26c. Julia A. Shaw 32c. H. Barnes 30c. M. Butler 10c. T. Johnson 12c. R. Pine 13c. I. Chalker 80c. J. H. Burlingame 80c. Benj. Warner 25c.

## PUBLICATIONS.

The law requires the pre-payment of postage on all transient publications, at the rates of one cent an ounce for Books and Pamphlets, and one-half cent an ounce for Tracts, in packages of eight ounces or more. Those who order Pamphlets and Tracts to be sent by mail, will please send enough to pre-pay postage. Orders, to secure attention, must be accompanied with the cash. Address ELDER JAMES WHITE, Battle Creek, Michigan.

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Review of Filio. A reply to a series of discourses delivered by him in Battle Creek on the Sabbath question.	5	1
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Report of General Conference held in Battle Creek, June, 1889, Address on Systematic Benevolence, &c.	5	1
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" " " Dan. ii, and vii,	5	1

**ONE CENT TRACTS.** Who Changed the Sabbath?—Unity of the Church—Spiritual Gifts—Law of God, by Wesley—Appeal to men of reason on Immortality—Much in Little—Truth—Death and Burial—Preach the Word—Personality of God—The Seven Seals—The Two Laws.

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### English Bibles.

We have on hand a good assortment of English Bibles, which we sell at the prices given below. The size is indicated by the amount of postage.

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