

ADVENT REVIEW,

AND SABBATH HERALD.

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

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Address ELDER JAMES WHITE, Battle Creek, Michigan.

Home for the Weary.

If there's rest for the weary, a home for the meek,
Hope for the trembling and strength for the weak,
Take courage, worn pilgrim, nor sink in despair,
While braving the storms that but hasten us there.

The waves and the billows will over us go,
And waters most bitter will oft overflow,
Our hearts with fierce conflicts and anguish beriven,
But hope to the end: there's salvation in heaven.

Oh, who will endure the last searching test,
With Abrah'm and Isaac and Jacob be blest
In the kingdom of God? and who will be lost,
To find when too late, what earth's pleasures have cost?

Shall we cling then to what Christ would have us give up?
O no: grieve him not, and he with us will sup.
He'll shelter us here in the last coming strife,
And give us to drink of the water of life.

How blest to be ready and waiting to hear
The last trumpet sound, and see Jesus appear!
Such then will rejoice that redemption has come,
Be changed to his image, and received to their home.

R. SMITH.

West Wilton, N. H.

The Bible no Refuge for Slavery.

(Continued.)

Paul to the Corinthians does not justify slavery.

"Let every man abide in the same calling wherein he was called. Art thou called *being* a servant? Care not for it; but if thou mayest be free use *it* rather. For he that is called in the Lord, *being* a servant, is the Lord's freeman: also he that is called *being* free, is Christ's servant. Ye are bought with a price, be not ye the servants of men. Brethren, let every man wherein he is called, therein abide with God." 1 Cor. vii, 20-22.

This text may refer to slavery, the persons here called servants, *doulos*, may have been slaves. It is not certain that they were slaves because they are called *doulos*; for this term is often applied to free persons who are merely in the employ of another. The fact is admitted that slavery did exist in that country, and that the word *doulos* might be applied to a slave, just as our word servant, is used to denote any one who serves, whether voluntary or involuntary, free or bond. This is all the concession candor requires me to make, and in this lies all the proof there is that slavery is involved in the case. The text upon its face contains several things which are unfavorable to the idea that the persons treated of were chattel slaves. I urge two grounds of defense against any conclusion drawn from the text, that slavery is or can be right.

I. It is not clear that the persons were slaves, to whom the apostle wrote. This is a vital point and must be positively proved; inference or mere probability will not do in such a case. Here is a great system of human bondage, sought to be justified, and of

course, no text can be admitted as proving it right, unless it be certain that it relates to this subject. Now, where is the proof that this text certainly speaks of slaves.

1. The use of the word, *doulos*, does not prove it, for that is applied to Jesus Christ, Paul and Peter, to all Christians, and to free persons who are in the employ of others, whether as public officers or mere laborers.

2. The general instruction given does not prove that the persons addressed were slaves. The general instruction is for all to abide in the same calling they were in when converted. The same principle is applied specifically to husbands and wives, as well as to servants. The general instruction therefore does not prove that slaves are meant.

3. The specific application of this instruction to servants by name, does not prove that they were slaves. It might be necessary to give such instruction to free or hired servants. The gospel was making inroads upon a heathen community, and it may be presumed that the greatest portion of the converts were among the lower classes and servants. If these servants were all to forsake their positions and the employ of all unconverted employers, so soon as they were converted, it would not only produce confusion and much inconvenience, but bring Christianity into discredit and provoke persecution. It would not only deprive many families of the requisite number of laborers, but would throw an equal number of laborers out of employ.

4. The exception which the apostle makes to the specific application of his general rule to servants, does not prove that they were slaves. The exception is this, "But if thou mayest be made free use it rather." This is doubtless the strongest point in support of slavery contained in the text, for those who must find slavery in it somehow, will at once say that it supposes that they might not be able to be free, in which case they must be slaves. This is plausible, but it is not a necessary conclusion, and therefore cannot be allowed as establishing the rightfulness of slavery. It may refer to contracts and relations voluntarily entered into for a limited term of years, and for a price stipulated. Such cases exist in every community, and where a considerable portion of an entirely heathen community, should suddenly embrace Christianity, some of the converts would be found sustaining these relations, and involved in these obligations to heathen parties entirely unfriendly to the spiritual interest of such converts. Now, though it would not be proper to violently rupture all such contracts on the conversion of one of the parties, though it would be a good general rule for every man to abide in his calling or occupation, yet where a release could be peaceably obtained in any such case, it would be best to improve it. This is all the text necessarily means, and this is rendered the more probable sense, from the fact that, if they were really slaves, and their state of slavery regarded as right in the light of the gospel, the probability of obtaining a release would hardly be great enough to constitute the basis of a special apostolic rule. Indeed, the exposition is more consistent with the whole scope of the apostle's reasoning than any exposition that can be based upon the assumption that chattel slavery was the thing with which the apostle was dealing.

II. Allowing that the text does treat of slaves, that the person named as "called being a servant," was a personal chattel, it does not prove slavery to be right, or throw over it any sanction, not even by implication. The former exposition is doubtless the right one, upon the supposition that the persons were not slaves, but upon the supposition that they were slaves, that exposition is set aside, and one entirely different must be resorted to. No such exposition can be adopted as will make the text approve of slavery.

1. The direction, "Let every man abide in the same calling wherein he is called," does not teach the duty of a voluntary submission to slavery, upon the supposition that the direction was given to slaves; and unless it teaches the duty of voluntary submission to slavery, it does not and cannot prove slavery to be right. The words, "If thou mayest be free, use it rather," are just as positive and binding as the words, "let every man abide in the same calling," and allowing the words to be addressed to slaves, they command every Christian convert, who is a slave, to obtain his freedom if he can; it leaves him no right to consent to be a slave, if he may be free; if he has power to be free.

The word here translated *mayest*, is *dunamai*, and is translated in this case by too soft a term to do justice to the original in this connection. It is used to express a thing possible or impossible in the most absolute sense. It occurs in about two hundred and ten texts, and is uniformly translated *can*, and with a negative particle *cannot*, *able* and *not able*, and in very few cases, not over five in all, it is rendered *may*; once it is rendered *might*, and in only one case besides the text, is rendered *mayest*. That is Luke xvi, 2, "Thou mayest be no longer steward." Here a stronger word would do better justice to the sense. The word occurs in such texts as the following:

"God is *able* of these stones to raise up children unto Abraham." Matt. iii, 9.

"A city that is set on a hill *cannot* be hid." v, 14.

"Thou *canst* not make one hair white or black." 36.

"No man *can* serve two masters." vi, 24.

"But *are* not *able* to kill the soul." x, 28.

"From which ye *could* not be justified by the law of Moses." Acts xiii, 39.

"They that are in the flesh *cannot* please God." Rom. viii, 8.

"To him *that is of power* to stablish you." xvi, 25.

The word is supposed to be derived from *daimos*, powerful, and hence in the expression "If thou *mayest* be free," the sense is, if thou hast power to be free, if thou hast strength to be free, if thou art able to be free, if thou *canst* be free, "use it rather."

There can be no doubt of this position, that the text leaves those concerned no choice between slavery and liberty; if it refers to slaves, it requires them to take and use their liberty if they can get it, leaving no right to remain in the condition of slaves any longer than up to the time they can be free. This is very important in two points of light.

1. It is a most clearly implied condemnation of slavery as unfriendly to the development of Christianity in the heart and life. This of itself proves that the text does not and cannot justify slavery.

2. This positive command requiring the slave to

take and use his liberty, whenever he can get it, necessarily qualifies and limits what is said of abiding in the condition wherein they were called. "Let every man abide in the same calling wherein he was called. Art thou called, being a servant? Care not for it, but if thou mayest be made free, use it rather." The sense must be that the slave was to abide in slavery as a Christian, until he could be made free, rather than to give up his Christianity on the ground that a slave must first be made free before he could be a Christian. The obligation was to be a Christian while he was compelled to remain a slave, rather than to remain a slave one hour after he could be free. To abide in the same calling wherein he was called, means that he should remain a Christian in that condition, until he can get out of it rather than waiting until he can get out of it before he undertakes to be a Christian. The fact that the slave is commanded to use his freedom if he can be made free, forbids any other construction than that which I have put upon the words. The command to use his liberty if he can be made free, limits the command to abide as he was called, to the sense of submitting to slavery as an unavoidable evil, until he can get out of it in a manner consistent with the laws of Christianity. This is all the obligation that is imposed upon the slave, and this is not the slightest justification of slavery, for there is not a Christian anti-slavery man in the country, even the most ultra, who would not now give the same advice to all the slaves in the land, could they speak in their ears. Advice or a command to submit to a wrong which we have not power to prevent, is no justification of that wrong. "But I say unto you that ye resist not evil," is no justification of evil. The fact that "charity beareth all things," and "endureth all things," does not prove that all things thus borne and endured are right. So no command, were it ever so plain, to submit, ever so quietly to slavery, as a condition from which we have no power to escape, could be a justification of slavery.

It strikes me that we are compelled to this explanation of the text to save the apostle from confusion and self-contradiction, if we admit that he was really treating of chattel slavery. We cannot suppose that the apostle uses the same word in two or more different senses in the same most intimate connection, without giving any intimation of the fact; if therefore we render the word *doulos*, slave instead of servant, we must preserve this rendering through the whole connection. In that case the text will read thus: "Let every man abide in the same calling where he was called. Art thou called being a *slave*, care not for it: but if thou mayest be made free, use it rather. For he that is called in the Lord being a *slave* is the Lord's *freeman*: likewise, he also that is called being *free* is Christ's *slave*. Ye are bought with a price; be not ye the *slaves* of men."

This makes the apostle assert that a converted slave is a slave of man, and God's free man at the same time. This is impossible, for if the obligations of slavery are morally binding on the slave, he cannot be free to serve God; but if the slavery be an entire unmingled moral wrong, imposing no moral obligation on the slave, but only a physical restraint, then can the slave be God's free man, just as clearly as he whose feet and hands should be paralyzed, could still be God's free man, his head and heart being still sound.

Again, the assumption that the apostle is treating of chattel slavery, as the text is above rendered, makes him assert that the converted *slave* is God's free man, and that the converted free man is God's *slave*. If by servitude a voluntary state is meant, in which case there is no chattel slavery; or if chattel slavery be understood, as a human crime, inflicted upon them by force, imposing no moral obligation, then the whole is consistent. Finally, the idea that chattel slavery is involved, and that slaves are under moral obligation to submit to it, as per corresponding moral right on the part of the slaveholder to hold them as slaves, makes the apostle command them to abide in slavery and not to abide in it; to be slaves and not to be at the same time. The sense must run thus,—“Let every man abide in the same calling wherein he is called,” that is, if a man is called being a slave, let him remain a slave; but as “ye are bought with a price,

be not ye the *slaves* of men.” A more direct and palpable contradiction could not be perpetrated. But allow that there is no justification of slavery, that slaves are only directed to submit to it and bear it as a physical necessity which they have no power to escape, and the whole is plain and consistent; then may they be required to abide in it and endure all its wrongs as Christians, until providence shall open a way for them to escape from it.

I have bestowed full attention to the above text, because it is believed to be one of the strongest in support of slavery, and because it is the first of the class with which I have undertaken to grapple. In disposing of it, I have settled some principles, which can be applied in the consideration of other texts, without having to be again discussed at length.

(To be continued.)

Outlines of Prophetic Study.

How are we to study prophecy? First of all, let us study the *chronology* of the subject. I do not mean to say that this can be done entirely apart from, and previous to, some amount of attention to the details; but still our first object should be to give most careful heed to the chronological parts, and to make our study of details bear upon this especially.

In studying prophecy, just as in studying history, we can make but inconsiderable progress without chronology, or, at least, without some chronological method to keep us from confusion and entanglement. Many a foolish prophetic interpretation might have been avoided had this been attended to. We may, perhaps, be able to strike out some ingenious and correct interpretations of particular passages or visions, and be able to say that such and such events are, some time or other, to fall out in the future, or have fallen out in the past history of our earth, but how, or when, or in what order, we can with difficulty contrive even to guess. We read of a variety of events which future times are to witness; of the coming of the Son of man, the destruction of the apostate nations, the downfall of Antichrist, the first resurrection, the kingdom of the saints; and perhaps we have a tolerably correct idea of them as *isolated* events. But without some sort of chronology, or system of arrangement, we can have no more. If we would construct our prophetic map with correctness, we must first sketch our outline, and lay down our latitudes and longitudes. Our telescope must be adjusted to its proper focus before we can expect to have a distinct and regular view of the scene to which it is directed.

The chronology of prophecy ought, then, to have a prominent place in our prophetic inquiries. In proportion to the correctness of our views on this point will be our success in dealing with the details of the subject. Many, we are aware, deny this; they look upon individual prophecies as dark, and upon their chronology as darker still; and hence they cannot conceive of that which is dark being illustrated by that which is darker. They seem to regard most prophecies, especially those which involve chronology, as little better than well-constructed riddles, affording a fair field for ingenious exposition and amusing arithmetical conjectures. They can see little in them but vague, unclassified statements, capable of any meaning or order, according to the ingenuity or caprice of the expositor, and are disposed to think that the best that can be said of them is, that they were not *intended* to be understood or arranged. They read the Scriptures, but it is with no expectation of thoroughly understanding them, and are content to pick up here and there a few bright gems, all the rest remaining confused and shadowy.

But there is more system in the Bible than these suppose; not in one part of it only, but in all,—historical, doctrinal, prophetic. It is by no means difficult to trace throughout them the existence of a plan most regular and well constructed. It may astonish some to be told this; and to be told, moreover, that it would be difficult for a series of prophecies to be given in symbolical language more plain and systematic than those which the Spirit of God has conveyed to the church in the books of Daniel, the “man greatly beloved,” and John, the “beloved disciple.” Any care-

ful reader will see that the prophecies they contain are strictly chronological: and that in two respects; both because they preserve a regular order and succession of events in all their details, and because, by many hints thrown in here and there, they give us data for fixing the general period within which the specified events are to occur, and for determining their commencement, duration and close. This is one of the advantages we possess in studying the visions of Daniel and John. We have merely to interpret what is already arranged. In other prophecies, as those of Isaiah, Jeremiah, or Ezekiel, there is little order of succession observed. Events are not detailed so regularly one after the other, nor are their several parts always knit together. We have to search about for links by which to fasten them to each other, so that they may be fully classified and arranged; but in Daniel and John much of this is already done.

In return for this advantage which the chronological possess over the detached or irregular prophecies, there is a disadvantage, if we may call it so, connected with the former from which the latter are free; and this is, that the former are generally conveyed in symbolical language, while the language of the latter is more literal, and approaching, in many places, the style of history. In Daniel, for instance, we have the vision of the great image, in which we have concise views of four great monarchies which were successively to appear on the earth, from the times of the prophet to the setting up of the kingdom of the Son of man. In this we have nothing to *arrange*, for this is already done by the prophet himself; we have simply to interpret; but then there is a difficulty compensating for this, for the language is symbolical. I do not say that in this particular vision there is much to perplex, for so much of it has been fulfilled that most of the difficulties have been cleared away; I give it merely as an instance of the greater difficulties which, previous to its fulfillment, would have attended it from the nature of its language. Let us look into the predictions themselves.

In the second chapter of Daniel occurs the first of them. It is the vision of a majestic image. Its head is of gold, and denotes the Babylonian empire, of which Nebuchadnezzar was the head, whose throne was in “the golden city.” Then there are the breast and arms, which were of silver, inferior to the first, the kingdom of the Medes and Persians. Then there are the belly and thighs of brass, a kingdom still inferior to the two former, the Macedonian. Then there are the legs of iron, and the feet of mingled iron and clay; this is the Roman empire, strong as iron, breaking all things in pieces that stood up against it. Such was that empire in its early days, in its Pagan state, at the first coming of Christ. It had not passed into the condition of the “feet and toes” of mingled clay and iron; that is, it was not then subdivided into ten kingdoms, and these entirely diverse and incongruous in their nature. For centuries after the first coming of Christ it remained undivided in its strength. When the subdivision began I do not now discuss. It is sufficient to say that there was no vestige of it for two or three centuries, at least. And this is demonstration that the falling of the stone upon it could not be the first coming of Christ; for that coming was not for destruction at all; and, moreover, the empire had not then attained its divided state, so that the stone could fall upon its feet and crush its clay-iron toes. Beyond all doubt, then, “the stone that smote the image upon its feet, breaking them in pieces, and then becoming a great mountain, filling the whole earth,” must refer to some event connected with the *second* coming of Christ, as it is written, “In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.” This is the termination of the “times of the Gentiles,” which began with the reign of Nebuchadnezzar; and such is a skeleton of the world’s history from that day till the coming of Christ, and the setting up of the better kingdom. It is an unbroken period of Gentile dominion and Jewish oppression till the day of the Son of man. It is obvious, then, that the millennium or kingdom must be after the advent, and not before it. There is no room for a thousand years’ blessedness between the destruction of the Roman empire and the coming of the Lord, inasmuch as *that empire is to be destroyed by the Lord at his coming.*

Take another chronological prophecy, that of the seven trumpets in the Apocalypse. I do not here interpret; I merely sketch. The period occupied by these trumpets is not nearly so long as that of the former vision to which I have been referring. They take up a mere section of history, the commencement of which I do not undertake to determine. The first trumpet sounds, and fiery hail descends, mingled with blood. The second trumpet sounds, and the great mountain of fire is cast into the sea. The third angel sounds, and the great star falls from heaven, turning the waters into wormwood. The fourth angel sounds, and the sun, moon and stars are smitten so that the third part of them is darkened. The fifth angel sounds, and the bottomless pit is opened, and the locusts arise out of it to lay waste the earth. The sixth angel sounds, and the four angels bound in Euphrates are loosed for slaughter. The seventh trumpet sounds, and the kingdoms of the earth become Christ's kingdom, and their many crowns are placed upon his head. This is the time of *judgment*, the time of *resurrection*, the time of recompense to the saints, as it is written, Rev. xi, 17:

"We give thee thanks,
Lord God Almighty!
Which art, and wast, and art to come.
For thou hast taken to thee thy great power,
And hast reigned!
And the nations were angry,
And thy wrath is come,
And the time of the dead
That they should be judged."

In all this there is a distinct succession of events in chronological order from the sounding of the first trumpet to the coming of the Lord, the resurrection and the kingdom. Where, then, is there room for a millennium before this? How could it be thrust in between the sounding of the last trumpet and the Lord's coming?

Let us select a single specimen of discursive prophecies. They take up only sections or portions of history, and are to be regarded as episodes in the chronological prophecies. When we can ascertain their place in that chronology, or at least discover somewhat of their connection and order, they of course possess the advantages of both kinds of prophecy. The following is such. It is the twenty-fourth chapter of Isaiah. It refers to the last scenes of this present age which are immediately to precede the coming of the Lord, and describes the state of earth in those days of darkness, and tumult, and error. The first ten verses describe the desolation which is to overwhelm the earth because of iniquity. In the midst of this overflowing wickedness there is heard the voice of praise from a remnant in the distant isles, "Glory to the Righteous One." But this is drowned in the abounding iniquity, and the prophet thus proceeds:

"The earth is utterly broken down,
The earth is clean dissolved,
The earth is moved exceedingly,
The earth shall reel to and fro like a drunkard,
And shall be removed like a cottage;
For her iniquity lieth heavy upon her;
And she shall fall and rise no more."

Such is the state of earth as here described, a state which corresponds to that predicted by Peter in the third chapter of his Second Epistle. The vision then proceeds:

"And it shall come to pass in that day,
Jehovah shall punish the host of the high ones that are on high,
And the kings of the earth upon the earth."

Here, then, is a two-fold vengeance foretold: first upon the host of the high ones that are on high; that is, the principalities and powers of darkness, the prince of the power of the air, and the spiritual wickednesses that are in the high places. Then comes the punishment of earth, its kings and its inhabitants, as elsewhere set forth in the second psalm:

"They shall be gathered together,
As prisoners are gathered in the pit;
They shall be shut up in the prison,
And after many days shall they be visited."

We recognize at once here the casting of the beast and false prophet into the lake of fire, as described in Rev. xix, and the binding of Satan, as given in chap. xx. Isaiah says, "After many days shall they be visited;" and John says, "When the thousand years are

expired Satan shall be loosed out of his prison." But let us mark what takes place in the interval; that is, between their being cast into the pit and their being visited:

"Then the moon shall be confounded,
And the sun ashamed,
When Jehovah of hosts shall reign
In mount Zion and in Jerusalem,
And before his ancients gloriously."

For we know what signs are to be in the heaven and in the earth, in the sun and moon and stars, in that great and notable day. And then comes the song of Israel or of the church in the succeeding chapter, a song like that of Moses and Miriam after the destruction of Egypt and its chivalry, when they sank like lead in the mighty waters.

And after this song of exultation over their enemy, they strike the festal note; a note in unison with that which they sing at the marriage-supper of the Lamb; a song of festival; a song of resurrection-joy and glory, in the presence of their God and King:

"In this mountain
Shall Jehovah make for all people
A feast of fat things.

And in this mountain
Shall he destroy
The face of the covering cast over all people,
And the veil that is spread over all nations.
He will swallow up death in victory;
The Lord Jehovah shall wipe away tears
From off all faces;
And the rebuke of his people shall he take
From off all the earth;
For Jehovah hath spoken it."

These specimens will furnish the reader with some idea of the true way in which prophecy should be studied. After constructing our prophetic chart—at least in so far as the general outlines are concerned—by means of the visions of Daniel, supplemented by those of John, we are then in the true position for viewing and understanding the isolated prophecies of Isaiah. We shall find how much Daniel helps us to interpret Isaiah, and again how much Isaiah assists us in understanding Daniel. They assist mutually in arranging each other. Had all prophecies been chronological, our difficulties in the way of *interpretation* would have been greater than they are. Had all been discursive, our difficulties in the way of *arrangement* would have been considerably multiplied.—Bonar.

Revealed Religion.

O, WHAT is this world when we have turned away from the cross of Christ, and from the instruction which God has given us in his word? Man is seen upon the earth a strange being, playing a strange part, and encircled by mysteries. He has been created, he knows not by whom, or when, or for what purpose. He finds himself prone to evil by some mysterious law for which there is no explanation. He suffers, he knows not why. He lives, he knows not for what end; and when he dies he goes into another state, and he knows not whither or why. He can do nothing to stay the progress of the plague which sweeps away the race, and he can only stand and weep over the grave which he digs for his pale brother, and which he himself must soon enter. Revealed religion comes and tells him who made him, and why; explains the way in which the race sank into this melancholy condition, and how it may be recovered; proposes promises adapted to him as a rational being, reveals a brighter world, and explains to him how it may be his own. It originates no new form of disease, dips the arrow of death in no new poison, creates no new darkness around the grave, robs the sufferer of no new consolation, and creates no new danger. Then why, Oh! why should he go away?—Sel.

A Word to the Young.

AND we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works' sake. 1 Thess. v, 12, 13.

Here we are exhorted to act kindly toward those who instruct us in the Lord, and that those who teach the whole truth are entitled to more than respect. Yet how often we act differently, by refusing to even re-

ceive their kind admonitions, or by expressed contradictions. And when they come, with fear and trembling, and seek to discharge with fidelity their whole duty to us, how often we wound their feelings by our careless indifference, and all manner of disobedience, instead of showing our love for the truth by earnestly striving to heed their counsel, and reflect honor upon the cause by our example of loving obedience. This is indeed trying to the faithful minister, and to those who stand at the head of this work, who have long felt the responsibility of holding erect the standard of truth for these last days. Too much of their time is required in urging us on to duty, while the world around us are famishing for the want of truth.

We know but little what it has cost to dig up these hidden treasures; hence we do not appreciate them as we should, if we knew more of suffering. We have no realizing sense of the shortness of time, therefore are we slumbering. O my dear young brother, my sister, how long shall it be said of us that we are a hindrance to the cause of God? Shall we not rather labor to "prove what is that good and acceptable and perfect will of God" concerning us, and to seek for that change of heart which will enable us to look kindly, trustingly, lovingly on our instructors? We are told that Jesus is now giving us an opportunity to confess, and will you not with me arise and repent in deep humility, and purify your lives by obeying and living out the truth? O that the Lord would give us who are young in the truth, a humble, teachable spirit. O let us seek for it. Let us come up to the help of the Lord. It may be but little that we can do, but let it not be our part of the work to perplex and hinder. Let us walk in God's order, strive to heed all the testimony, and keep pace with God's children. O that we, each one of us, may awake to feel that we have not a moment of time to lose: that soon Jesus is coming, and then will sound the dreadful sentence, "He that is filthy, let him be filthy still." E. M. PRENTISS.

North Parma, N. Y.

Christian Warfare.

THE Christian warfare is not an imaginary one, but real, and earnest; and those who would leave the battle-field successful, must take heed that none of the instructions given by the great Leader of righteousness be disregarded, but that all are implicitly followed. The enemy ever stands ready to send some unexpected shot or shell, or, lying in ambush, suddenly take us prisoners; and so great is the danger that never for a moment must we desert our post; neither (as far as possible) let a feeling of doubt as to our final success take possession of our minds; for it is one of the qualifications of him who cometh up to battle against us, that he readeth the thoughts; and his forces are thereby strengthened or diminished.

But notwithstanding the formidable appearance of our enemies, the numbers of whom are as "legion," it is our privilege to be victorious, and lay them low. We must remember that in God's armory is everything requisite. We must unlock it by fervent prayer, the key which he has placed in reach of all who will avail themselves of it; and when we have gained admittance all we have to do is to equip ourselves in the habiliments of war, with the shield of faith, the girdle, the helmet, the sword, and the shoes of that peculiar pattern of which we have often read; and then can we step forth fearless and strong to fight the battles of the Lord, realizing that with these we "shall be able to quench all the fiery darts of the enemy," and then, though the conflict be never so severe, we shall hear the soul-inspiring voice of our Commander, bidding us lift up our heads, for our redemption draweth nigh, telling us that speedily will the contest be ended, and the victory won.

The Lord is calling by his Spirit for all who will volunteer, to share in the toils and privations of the Christian soldier in this life, and offers as the inducement that, if they will enter the ranks, counting not their lives dear unto them, but all things as loss if they but win Christ, by and by when the reward is given they shall receive a crown of unfading beauty, a robe of righteousness, share with all the redeemed in the unspeakable glories of endless life.

Catlin, N. Y.

E. HOUSE.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 7, 1863.

JAMES WHITE, EDITOR.

General Conference.

THERE will be a General Conference of the Seventh-day Adventists at Battle Creek, Michigan, to commence Wednesday, May 20, at 6 o'clock, P. M.

The objects of this meeting, for the general good of the cause of Bible truth and holiness everywhere, have been specified in the REVIEW.

The several conference committees in the different States are requested to send delegates, or letters at their discretion.

The brethren in those localities where there is no State Conference, can also be represented in this Conference by delegates or letters.

All delegates and letters must be sanctioned by some State Conference, or Conference committee, or—where there are no State Conferences,—some church, or meeting of scattered brethren.

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

Michigan State Conference.

A SPECIAL session of the Michigan and Northern Indiana State Conference will be held at Battle Creek, May 22d, at 9 o'clock, A. M.

It is desired that every church belonging to this Conference, and those who wish to unite with the Conference, will send delegates with letters, stating their appointment as delegates, the number, condition, wants, &c., of the churches to which they belong.

Ample provisions will be made for delegates and preachers. A general attendance of the friends of the cause from the region round about is solicited at the meetings of worship, Sabbath and first-day, who will receive all the attention that accommodations will permit.

CON. COM.

Lessons for Bible Students.

LESSON vii.

(History of the Sabbath, pp. 92-103.)

WHEN we leave the books of Moses, what do we find in regard to the history of the Sabbath?

Is any mention of it found in Joshua?

In Judges?

In Ruth?

In first and second Samuel?

In the first book of Kings?

In what book and in what chapter and verse does the next mention of the Sabbath occur?

With what history are the books of Chronicles parallel as a narrative?

Is the Sabbath mentioned in these books and where?

[In point of chronology this is the same as if it had been mentioned in the book of Samuel.]

How long a space does this leave without any mention of the Sabbath?

What kind of a history of the Hebrew people, have we during this time?

Mention a favorite argument with anti-Sabbatarians.

If the silence of one book, which, after giving the institution of the Sabbath, in its general history of twenty-five hundred years, does not again mention it, proves its total neglect during that time, what may be said of the silence of six successive books, which give a minute history of the period which they cover?

But the Sabbath during this time was enforced by the penalty of death, and can such an argument as this be adduced to prove that it was neglected?

And as this is a much better argument than that based on the silence of Genesis respecting the Sabbath, what becomes of that argument?

In the history of these five centuries from Moses to David, several facts are recorded, which claim our notice; what is the first of these?

State how the siege of Jericho was conducted.

One of these seven days must have been the Sabbath; then did not the children of Israel here break the Sabbath? If not, why?

What is Dr. Clarke's testimony on this point?

The second fact worthy of notice is the sun's standing still in the days of Joshua; did not this great miracle derange the Sabbath? and why?

What difficulty does this miracle involve, to the seventh-part-of-time theory?

A third notable case is the act of David in eating the show-bread, mentioned in 1 Sam. xxi, 1-6; upon what day in all probability, did this transaction take place?

How does this explain our Lord's reference to it, in Matt. xii, 3, 4?

What distinction may here be pointed out, which should never be lost sight of? p. 98 first paragraph.

While these rites were in force with what did they necessarily to some extent connect the Sabbath?

When the ceremonial law was abolished, what effect, then, did it have upon the Sabbath?

From the days of David how long a time elapses without a mention of the Sabbath?

In the days of Elisha, what mention have we of the Sabbath, and in what scripture is it recorded?

What renders it probable that the Sabbath of the Lord is here intended?

If this is correct, what does it show?

What does Amos give as the language of the people in regard to the Sabbath in his day?

When were these words written?

What do they indicate?

How long after this, before another mention of the Sabbath is found?

In what year did Isaiah utter a forcible prophecy in reference to the Sabbath?

In what chapter of his book is it found?

This prophecy contains several features of peculiar interest; what is the first one?

What is meant by the salvation of God, and when is it to come? p. 101, note.

What does the prophecy show in the second place?

What is the third point worthy of note?

Fourth, to what conclusion are we led?

In chapter lviii, 13, 14, Isaiah again presents the Sabbath; from what does his language here emphatically distinguish it?

To what does the promise contained in this prophecy, have reference?

Sanctification.

"SANCTIFY them through thy truth, thy word is truth." Jno. xvii, 17. Thus prayed Jesus for his disciples. From this it appears that the truth is the instrumentality through which Christians are to be sanctified, and that the truth is the word of God. Yet many seem to think that they are sanctified independently of the word, and indeed use their sanctification to parry the plain declarations of the word. Tell them that God's word requires them to keep the seventh day which is the Sabbath of the Lord, and they will tell you that the Lord blesses them—that they enjoy salvation within daily—and this could not be if they were wrong about the Sabbath. That the Lord would certainly show it to them, if it were their duty. As if the Lord will give an immediate revelation, for the benefit of those who refuse to believe his word! The Lord will do no such thing. He has spoken once, why should he repeat it? It is asking too much of him. When his will is once plainly expressed, it is a sin to ask him to reverse it, or to repeat it. And when this course is persisted in, the Lord will leave them to the deceptions of the Devil, who will give them of his spirit and blessing, and deny the word of the Lord, and thus grant the petition which they desired. A person that pursues this course is not sanctified through the truth.

But a person that believes the testimony of God's word, and then adds to his faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity, will, when the process is completed,

be fully and scripturally sanctified, and fitted for the Master's use.

R. F. COTTBELL.

Meetings in Pennsylvania.

BRO. WHITE: I have just returned from visiting the churches in Farmington, Clymer & Ulysses. Found the church in Farmington on the back ground. We had some good meetings with them. They have not been organized yet, which accounts for their low state. We hope Bro. Fuller will visit them soon. We had some good meetings in Clymer. Two started to serve the Lord. May the Lord help them to prove faithful. We stayed over Sabbath with our old friends in Ulysses. Failed of seeing Bro. Fuller as he was away holding meetings. Went from Ulysses to Chatham, a new place, where I gave four lectures. The people came in until the house was filled to overflowing. We found plenty of warm friends. Although some of the Methodists tried hard to stop the meetings, by putting a lock on the door, they that were for us were more than they that were against us. I am going back in three weeks to make another effort to get the truth before the people.

The Sabbath keepers in Penn., and in the western part of N. Y., will be greatly disappointed if you and Sr. White do not hold a conference with them the coming season.

J. L. BAKER.

Report from Bro. Hutchins.

BRO. WHITE: Since my last I have spent one week in Peterborough. Our last meeting with the brethren and sisters and friends in this place, was a solemn and interesting season. Parents and children, those who have been long in the message, and those who have but recently embraced it, rejoiced and wept together.

I spoke on the proper observance of the Sabbath with freedom; after which sweet and cheering testimonies were given by the brethren and sisters. A number spoke who had never before spoken in our meetings. Several said they had kept two or three Sabbaths, and resolved by assisting grace to keep it hereafter. Others expressed themselves fully satisfied that the seventh day is the Sabbath of the Lord. Nearly all who had not decided to keep it, arose requesting an interest in the prayers of God's people. May these dear friends all find grace and have moral courage sufficient, and faith in God, to obey him and live forever. Several want the Review, and will doubtless subscribe for it soon.

Brn. Huntley and Hastings have manifested a deep and increasing interest in these meetings, and with others intend to do what they can to keep the interest up, and to encourage the friends onward in the way of obedience.

Last Sabbath we spent with the brethren in Washington. They have a very interesting Sabbath-school there, and the brethren and sisters are striving together for the unity of the faith, and for victory.

A. S. HUTCHINS.

West Fairlee, Vt, March 24, 1863.

P. S. I would add that your suggestions for general conference early in the season meet the mind of every brother in N. H. so far as I know; also that I do not know of one in the State, who has an interest in the advancement of the cause of truth, that would not greatly rejoice if you and Sr. W. and other servants of the Lord from the West, could labor in the East, the coming season. They pledge themselves to do what they can to help sustain those whom the Lord may direct this way, both by their means and prayers.

A. S. H.

Voice from Vermont.

BRO. WHITE: Your suggestions in regard to the propriety of holding a General Conference in Michigan as early as the last of May next or the first of June, meet our hearty approval. The reasons you advance in favor of holding the Conference at that time are satisfactory.

Those who have seen and realized the benefits of church and State organizations, cannot fail to see the necessity of a General Conference. If State Confer-

ences are necessary to promote unity of faith and action in the churches of the different States, will not a General Conference, to which the several State Conferences can report themselves, serve to unite and strengthen the entire church in the important work that is before us, and prove conducive to the prosperity of the cause generally. Our hearts beat in unison with the principles you advance on this point. We have felt deeply on this subject, and have not expected that the Lord would work mightily through the church in the East, until they adopt and carry out that order which is based on the Bible, good common sense, and sound reason.

We rejoice that we are about to see better days in the East; but we would not overlook the fact that the Lord works through his people, and that he uses means to carry out his purposes.

Brethren in the East, let us get out of the way, and let us no more grieve the hearts of those who would help us by their experience and judgment.

The work of the Lord will advance. Angels are at work, and the people are anxious to hear. The thing will proceed; for the mouth of the Lord has spoken it. Who will engage in the work? Shall we relieve God's servants by speaking freely on this subject? Shall we prepare to help by our means as well as by our words?

We are now holding meetings in Fairfield, Vt. We have given eight lectures, and quite a number are interested. Three or four have embraced the truth, and we hope that more will have grace and courage to receive the message.

D. T. BOURDEAU,
A. C. BOURDEAU,
ALBERT STONE.

Who are Mormons?

SOMETIMES our opponents, failing in argument, for effect, raise the cry of "Mormonism." They cannot show that our views of spiritual gifts are unscriptural, or unreasonable, but because the Mormons professed to have those gifts, they think it a happy hit to excite prejudice against us, by calling us Mormons. But this charge loses all its force when we consider that faith in spiritual gifts is not peculiar to the Mormons. The most devoted and learned men of the Protestant sects have claimed the same thing both in theory and practice. [See work entitled "Miraculous Powers," published at Review Office.] The truth is, we do not believe with the Mormons on a single point that is peculiar to them. But if to agree with the Mormons on leading points of doctrine, makes a man worthy of their name, then verily the orthodox churches of the day are full of Mormons.

1. The Mormon Creed teaches the doctrine of the Trinity. "That Christ was the God, the Father of all things." Mormon Bible, Book of Mosiah, par. 5.

"Behold! I am Jesus Christ. I am the Father and the Son." Book of Esther, ch. i, par. 3.

"Is the Son of God the very Eternal Father? * * Yea, he is the very Eternal Father." Book of Alma, ch. viii, par. 7.

2. They believe in an immaterial God. "It is truth, light, and love, that we worship and adore; these are the same in all worlds; and as these constitute God, He is the same in all worlds; wherever you find a fullness of wisdom, knowledge, truth, goodness, love and such like qualities, there you find God in all his glory, power, and majesty—therefore if you worship these adorable qualities you worship God." Mormon Seer pp. 24, 25.

Compare the above with Mr. H. W. Beecher in the *Independent* A. D. 1859. "A dim and shadowy effulgence arises from Christ, and that I am taught to call the Father. A yet more tenuous and invisible film of thought arises, and that is the Holy Spirit. But neither are to me aught tangible, restful, accessible."

That Christ is the very and eternal God, and that God is immaterial, without body, parts or passions, is the teaching of most of the church creeds.

3. They believe in rewards and punishments at death.

"Immortal spirit joined with the choir above at Benjamin's death." Book of Mosiah, ch. i, par. 8.

4. They believe the second death is endless torment. "Then cometh a death, even a second death, which

is a spiritual death. * * * * They cannot die seeing there is no more corruption." Alma, ch. ix, par. 2, 3. "Lake of fire is endless torment." Book of Jacob ch. iv, p. 140.

5. The Mormons keep the Pagan, Sunday, so do Protestants in general. But why go farther? There is not a class of religious people in the world that differ with the Mormons in both theory and practice more widely than the Seventh-day Adventists. Those very men who charge us with "Mormonism," agree with the Mormons in ten points to our one. We conclude therefore that such persons have simply mistaken the parties, and raise a charge applicable to themselves alone, to create prejudice against another class to whom it does not apply.

M. E. CORNELL.

Reformations and Learned Men.

(Concluded.)

IN 1505, Martin Luther entered a convent as a humble monk. He went there to find salvation. But he soon discovered that it was not to be obtained by observing the ceremonies of the church. After a long and severe struggle he found "Christ the hope of salvation." He learned that "the just shall live by faith" and not by worshiping popes, saints, relics, &c., &c.

Luther began to preach faith in Christ, the sufficiency of the Bible, &c. He attacked the indulgences which the pope sold to the people for money. These indulgences pretended to remit, without faith, repentance, or any other act on the part of the receiver, all the sins of the purchaser; and even gave license to kill, steal, or commit any wickedness, if they would only give their money. By preaching against this, Luther attacked the clergy's purses. The monks raised a cry of alarm against him. But it availed nothing. One error after another, he boldly exposed. At first the dignitaries of the church despised him as a poor monk not able to accomplish any thing. But God was with him. The sound of his voice soon reached Rome and made the throne of the "holy father" tremble. A "pope's bull" came thundering over the Alps, demanding the death of Luther and the punishment of all his followers.

Luther faltered not. He had the truth, and it made him strong. But it was by degrees he received it. After he opposed the corruptions of the church for many years, he still acknowledged the existence of purgatory. Had he died then, doubtless we should hear our Protestant divines as gravely contending for purgatory as they now do for the Sunday Sabbath. Luther was cited before the pope's legate. He went. His arguments from the Bible, they opposed by quotations from the "fathers;" weapons which modern Protestants so much love to use.

After Luther had overthrown their arguments, their only answer was "Recant, recant." This he would not do. The papists would have gladly put him to death, but he was furnished with an imperial safe-conduct which they dare not violate. He returned home in safety; yet as he says, it seemed as though the whole world was up in arms against the truth. The priests enraged to see their prey escape them, declared that whoever should kill Luther would do God's service. They called him a witch possessed of the Devil; accused him of violence and pride for condemning the opinions of others; "a reproach," says D'Aubigne, "to which those persons are generally exposed who have that strength of conviction which is produced by the word of God." To their accusations Luther replied: "If humility herself attempted anything now, those of a different opinion would exclaim, that she was proud. Why was Christ and all the martyrs put to death? Because they appeared proud despisers of the wisdom of the time in which they lived; and because they brought forward new truths without first having humbly consulted the oracles of the old opinion." But, as D'Aubigne says, the revolution of the 16th century was to be no more indebted for support, to the heads of the church, than that of the first century had been to the sanhedrim and the synagogue. The dignified priesthood was again, in the sixteenth century, opposed to Luther, the Reformation, and its ministers, as it had formerly been to Jesus Christ, the Gospel, and his

apostles; and as it usually is in all periods to the truth.

Soon after this, Luther was cited before the Emperor Charles V., the greatest monarch of Europe. This was at the celebrated diet of Worms. "Thus all earthly powers, legates, princes, popes, and emperors, were put in motion against the humble friar of Erfurth." He met that august assembly as Peter & John did the sanhedrim, and bore witness to the truth—examples worthy of imitation.

Although he was in fact condemned, yet he came away triumphantly. The fury of the monks and the churchmen knew no bounds.

But, as is always the case, persecutions only served to spread the truth. From this time witnesses for God were raised up in all parts. Zwingli had done a great work in Switzerland, and had received the same opposition, from the heads of the church, that Luther had in Germany.

Rome now seized the torch as the most effectual argument against heretics. In Germany, Switzerland, & France, piles were fired on which the lovers of truth were martyred. Thus there are three parts to each reformation: 1. The popular church instructed by its ministers and leading men, reject those whom God has appointed to do his work; 2. It ridicules them as beneath its notice; 3. It persecutes them even unto death. This was so with Christ and his apostles, with Luther and his followers, and so it will ever be. When ungodly men cannot support their doctrine by arguments they will have recourse to force.

But, with all its persecutions, Rome was not able to keep down the truth. It spread from town to town, and from kingdom to kingdom, until old Rome had to conclude a treaty of peace with it.

So in spite of priests, popes or emperors, Protestantism was established; God's word was honored; and the Lord glorified. But, after a time, this church also became popular. Wicked men were admitted into it; and it began to lose its life, growing worse and worse to the present time. What a church, or churches, now! Their members have become like the world, so that there is no difference between them. They are characterized by pride and hypocrisy. They decry works, and profess a great deal of faith, but have none. The ministers preach smooth things, crying, "Peace, peace," when there is no peace. They do not preach from the Bible, but go to the fathers, to philosophy, to politics, to every thing but the word of God. It is according to the proverb: There are three parts to a popular sermon: first, the minister takes his text, second, he leaves it, and third, he never returns to it.

So far as my observation goes, I have found this to be the case. They turn away the ears of the people from hearing the truth, and turn them unto fables. 2 Tim. iv. A man becoming interested in the truth goes to the preacher and asks his opinion of it. The minister tells him it is all a humbug; that he must keep away from those heretics; that the fathers never believed or taught any such thing, &c. If obliged to confront the Bible, they will spiritualize it all away, and thus they as effectually deprive the people of the Scriptures as the priests did in Luther's time. They profess what the world profess, teach what it teaches, and live as it lives. Behold their costly churches, rivaling those of popish pride! and which virtually shut out the poor; for if they go, it is only to be laughed at by their rich neighbors. Besides, they cannot attend unless they buy a pew. Listen to a sermon in one of these churches, and what do you hear? The gospel? Christ? Repentance? No; only as they are all mingled with fables. The preacher ascends the pulpit, and sees his congregation composed of the most gay and worldly. They are the ones that pay him. If he preaches against their sins, his fat salary is gone. This will not do. So he carefully walks all around them, and talks about the wicked Jews, or the good times coming.

When a minister is to be hired, the question is, not whether he is a godly man, but, "Is he smart?" A minister measures himself by the salary he gets, not the sinners he converts.

Meeting a deacon, I asked him how his son-in-law, who was a minister, was prospering. "O first rate," said he, "he gets three hundred dollars and two donations a year!"

The conversion of sinners seems to have nothing to

do with the success of a minister now-a-days. It is no uncommon thing to see preachers engaged in trade and speculation with all the eagerness of worldlings.

"No man that warreth entangleth himself with the affairs of this life." 2 Tim. ii, 4. They have more sagacity in foreseeing the rise and fall in the value of money, stocks, &c., than they have in understanding the signs of the times as predicted by the prophets. They profess to be watchmen on the walls of Zion; but ask them, "Watchmen, what of the night?" and you will find them as described in Isa. lvi, 11. They know not whether peace or the sword is coming: they are asleep and blinded by the love of the world. Indeed, Christianity has sunk so low that professors have become a by-word and a laughingstock to the world. Talk to a man about becoming a Christian, and he will ask you if you want him to become a hypocrite! This speaks volumes for the churches. It shows that they have become an effectual instrument in the hands of the Devil to keep souls out of the kingdom of heaven.

These corruptions are apparent to every one. Infidels laugh at it; the honest ones mourn over it; and the preachers try to smooth it over. Who shall reform these abuses? Popular ministers? It would be something new under the sun if they did; for such a thing has never yet been seen. Still the people look to them for a reformation. But the reformation of the nineteenth century will be no more indebted for support to the priesthood, than that of the first was to the sanhedrim, or that of the sixteenth to the pope. The clergy were opposed to the truth then, and they are opposed to it now. To justify themselves, when they see others doing what they ought to have done, they will oppose it. A reformation must be wrought by them, or not wrought at all. But as well might the sinner wash away his own sins, or the leopard change his spots, as a corrupt church attempt to reform itself.

Speaking of the power which God communicates to his servants, when he is about to do some great work for the church, D'Aubigne says, "Not often, indeed, in the world's history, has such a power been exerted; it was displayed however in the infancy of Christianity; at the period of the reformation it was exhibited again; and it shall be witnessed once more in the latter days."

Prophetic words! now being fulfilled, for that time has come. God has heard the cry of his faithful ones, and has set his hand to the work. He has raised up humble men to correct the mighty of the earth, men who are pointing us to God's word, to his broken and neglected law, to the awful judgments that are coming on a guilty world. This has commenced, as all other reformations have, by calling men to repentance, directing them to Jesus, and away from the traditions of men.

Again, the voice of the priesthood is raised against it because it condemns them. But shall we reject it because they do, because it is unpopular, because the great and the learned oppose it? It is the lot of the truth to be condemned by the great, the learned, and the popular. "It is their part to persecute the truth, as every age has witnessed."

Shall we reject it because its advocates are few? Says Luther, "Moses was alone when the Israelites were led out of Egypt; Elijah was alone in the time of king Ahab; Ezekiel was alone at Babylon. God has never chosen for his prophet either the high priest or any other person of exalted rank; he has generally chosen men of a mean and low condition—in the instance of Amos, even a simple shepherd. The saints of every age have been called to rebuke the great of this world—kings and princes, priests and scholars—and to fulfill their office at the peril of their lives. * * "I say that they have the more reason to fear, because I am alone and they are many. Of this I am sure, that the word of God is with me, and that it is not with them."

So it is now; they have custom, tradition, and popular favor on their side. On our side we have the word of God. They accuse us, as the priests did Luther, of bringing forward new doctrine, and very confidently ask how it is that all Christians have been so long in error? Let Luther answer me: "I affirm that the doctrines of Christianity have been lost sight

of by those whose special duty it was to preserve them—by the learned, by bishops. I doubt not indeed that the truth has still found an abode in some hearts, were it only with infants in the cradle. Poor husbandmen and simple children, in these days, understand more of Jesus Christ than the Pope, the bishops, or the doctors."

This is just as true now as it was three centuries ago. Religion is to be found not with preachers, bishops, doctors of divinity, but with the poor and the humble.

We are scoffed at because we are few in number, and accused of creating a disturbance in society. Says the reformer, "Do not the Scriptures clearly show that the majority has always been on the side of falsehood, and the minority only on the side of truth? It is the fate of truth to occasion an outcry."

Amen. Let it make a disturbance. The people are asleep; nothing else will awake them. The Devil is at work, and shall we keep silence? God's word is laid aside, and his holy law is trampled in the dust. The great day of the Lord is at hand. God's wrath is about to be poured upon Babylon, and its watchmen are asleep! The devil is binding the inhabitants fast in his chains and they know it not! The time has come for the true watchmen to "cry aloud and spare not." The people have been lulled to sleep by mild language. Something else is required to arouse them. The man freezing to death, says, "Let me alone; I am doing well enough." But let him alone and he will perish. We must handle him roughly, and incur his anger, before he will awake; but then he will thank us for our perseverance. "Too much *imprudence* displeases men; but too much *prudence* is displeasing to God." "It is impossible to make a stand for the gospel without creating some disturbance and offense."

Every age has its error, and every man his bias. Do you claim, dear reader, that the churches of this age are free from all errors, and that you have no prejudice? Stop and consider. Is it not *just possible* that you may be wrong? that you may be condemning God's truth? Look at the example of all past ages and see how the multitude has always been wrong, and has rejected the truth, and persecuted God's "little flock." You say if you had lived *then*, you would not have done as those wicked men did; but how is it now? Are you not doing just as they did then, viz., going with the multitude? The Pharisees said, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets;" and yet those very men crucified the Son of God. You think just as they did; and is there not danger that you may commit a like error?

O, may God help you to consider these things, and open your eyes to see your true position. Do as did those noble Bereans, who "searched the Scriptures daily, whether those things were so."

May the Lord enable us, dear brethren and sisters, to feel the solemnity of the truth we profess, and the times in which we live, that we may "sigh and cry for all the abominations that be done in the land," till God shall save his people from the corruptions of this apostate generation.

D. M. CANRIGHT.

Coldwater, Mich.

The Gathering Call.

As we realize the solemn time in which we live, and the duties devolving upon us in order that we may be ready to be offered without spot and blameless, we truly feel that there is need of continual watchfulness and perseverance, relying wholly upon the Lord that we may be kept in the narrow way, the way in which our blessed Saviour and his followers walked. We look back to the ascension of our Lord. There we behold a little band firm in the truth. How becoming their zeal! how fervent their desires! what oneness of sentiment! how pure their principles! what undying love for their Master characterized the followers of the meek and lowly Jesus! Would it were so at the present time.

But there has been a falling away. As we follow the church down through the dark ages, the time when the papal power bore rule, we discover one great cause of the apostasy. Then was he revealed who set at defiance God's holy law, he who made kingdoms to

fear and kings to tremble; and in exalting himself above the Most High, he strove to tear the seal from that law that God in his infinite love gave to man. He changed the decalogue (see Dan. vii, 25), trampled the true Sabbath under his feet, and, instead, instituted the pagan Sunday.

But the time has fully come when the breach must be repaired. The Lord is jealous of his holy law. He will magnify and make it honorable. His children have been like lost sheep wandering upon the mountains in a dark and cloudy day; but the Lord has promised to gather them, and the gathering call is now sounding in the message of the third angel, which brings to light the commandments of God and the faith of Jesus.

It is reasonable to suppose that, as the scattering of God's people was occasioned by neglecting to obey all his commandments and the requirements of the gospel, the gathering would consist in due obedience to the same. Much is learned by the dealings of God with his ancient people. If they disobeyed, the curse followed them. They were forsaken by the Lord, driven before their enemies. Thus they were scattered and destroyed; but when they sought him with all their heart, and turned their feet into the way of his commandments, he was entreated of them, and they were delivered from their enemies. This is the means by which they were gathered.

It is generally admitted that nine of the commandments are binding; but, say they, the fourth commandment is not binding now because the Saviour said nothing about it. Now we will make a comparison: A certain king makes a law. It is sealed. He gives his word that his law never shall be altered. In process of time he gives all power into the hands of his Son. The Prince knows the law his Father made is unalterable; for so the record shows: and to still further confirm it, he adds (for he always acts in unison with the will of his Father), Think not that I am come to destroy the law. He also declares that one jot or tittle shall in no wise pass from the law, till all is fulfilled. Now as there is no document ever found to show that this law is, or was, altered, of course no one has reason to suppose it will ever be changed.

Thus it is with the law of God. His word declares that all his commandments stand fast for ever and ever. Alas! how much misery has been brought upon mankind in consequence of disobeying the just commands of God. How many desolate families has it made! How many lonely and disconsolate hearts might now have been rejoicing, were it not for this!

And now I would say to those who are still trampling the law of God beneath their feet, Make haste to turn your feet into the way of his testimonies; heed the gathering call; for soon, very soon, it will be too late. Come then while mercy lingers. Come while the Saviour pleads, while angels beckon, while the servants of God are entreating. Come ere the storm which is already gathering breaks with redoubled fury. Oh seek a shelter! Make the Lord your refuge, and thus be saved from the doom of the ungodly. O come, ye weary and disconsolate, oppressed with care, who sigh in vain for that rest which is denied you here. The day of deliverance is near. Soon the pearly gates will open and bid the faithful enter, where they will ever be secure in the city of their God.

S. ELMER.

Parleying with the Enemy.

HAD our first mother, Eve, only refused to parley with the enemy, what a world of trouble would have been avoided.

Had she just said to herself, I'll be sure who this plausible creature is, that is persuading me; I'm rather doubtful about it, and then hastened to Adam for advice, all would have been well for us.

Then, O what would this world have been! Not a cloud of sorrow, or pain. But no! she must parley, and listen, and believe the ingenious, artful lie. Little did she think of the far-reaching consequences.

So now, the Eves and Adams of this age, are exposed to the same artful foe; only he is a thousand times more artful now; a thousand times more malicious.

Eve parleyed with her first foe. This was her first step. Dear young reader, this is the snare for you now: if he can only hold a parley with you, it will be all he wants: he is sure.

Beware of the first step! Be much in prayer, and watchfulness, and reading, and meditation. I need not say to you what book is the best. Be much with the wise and good and the devoted; and may there be for you many good advisers, who will care for you as the shepherd careth for his lambs. Then be sure you abide by their counsel.

J. CLARK.

Joy Cometh To-morrow.

WHAT though afflictions and trials assail us?
What though with darkness our path be o'erspread?
What though our hopes of the future should fail us?
Still we'll look forward for bright things ahead.

For ever we know that temptation and sorrow
Are ordered by Him who doth all things control;
Still trusting, confiding, we'll hope for the morrow,
Though to-day the wild surges around us may roll.

Afflictions are sent by our Father to try us,
But with them will always be strength to endure;
Bright guardian angels are hovering nigh us,
They whisper, "Go forward—the victory's sure."
M. E. DARLING.

LETTERS.

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

From Bro. Ayers.

DEAR BRETHREN AND SISTERS: As it is frequently said in the letters published in the Review, that they are edifying and encouraging, having felt them to be so myself, I have deemed it my reasonable duty to try, though unworthy, to add a little to the profitable influence thus exerted. If we humbly and faithfully endeavor to carry out the apostle's injunction to exhort one another and so much the more as we see the day approaching, we shall have the consolation of having tried, at least, to do something for the benefit of our Master's disciples, and as he has told us, that not even a cup of water given to a disciple for his sake shall lose its reward, let us all be encouraged to make a more vigorous effort to do each other all the good we can by our strengthening and hope-inspiring epistles, so that there may be no lack of material for publication.

I was never more thoroughly convicted of the truthfulness of the third angel's message, and the vast importance of being completely sanctified by it, in order to be prepared for the solemn scenes but a little in advance of us. Yet what a strong and fearful evidence there is of the deep and awful degeneracy of our tendencies and impulses, that, notwithstanding these convictions, there is so little realization of them. O let us be deeply humbled in view of this state of things, and led to strive more earnestly to enter in at the strait gate, remembering the solemn warning of our Saviour, that "many will seek to enter in but shall not be able." Dear brethren and sisters, let us ever keep in view the fact that we are actually engaged in running a race for life, even eternal life, and that very much depends upon how we run. In view of this, the apostle says, "So run that ye may obtain." Again, "Let us lay aside every weight and the sin which doth so easily beset us, and run with patience the race which is set before us, looking unto Jesus the author and finisher of our faith."

Truly, the Lord has been very good to me, though so unworthy; graciously giving me at different times some evidence that his holy Spirit has not forsaken me, though I have so often neglected his gentle wooings and admonitions. O how long-suffering is our kind heavenly Father. May his goodness lead us to unfeigned repentance of all our crooked and wrong ways, so that we may enjoy the forgiving mercy of God through Christ. It seems to me that we are living amid the perils of the last days, when it is very needful to cry earnestly to the Lord for help; to not be led into temptation in reference to the unnatural war now scourging our country, and the coming draft which it appears probably will soon be made. The Lord is

certainly able to deliver his people in every time of trouble, and has given abundant assurance of his willingness to do so, whenever they seek to him with all the heart. Let us then arise, and exercise vigorous and unwavering faith, and deliverance will surely come in the Lord's own good time and way. O what reason we have to be thankful for a throne of grace unto which we can fly and obtain help in time of need. My heart is stirred with gratitude as I write. May the Lord help me to be very humble so that I may ever enjoy this precious privilege.

Yours striving to be an overcomer.

JACOB AYERS.

Williamsburg, N. Y.

From Bro. Butler.

BRO. WHITE: I have for a long time neglected to contribute anything to the columns of the Review, and very little for its publication. There have been various reasons, which I might assign, for this long silence. But the principal one has been a consciousness of my being unable to communicate anything that would enlighten or encourage any one to "stand fast." For some time previous to my leaving Vermont, I concluded that the Lord did not require much labor of me in spreading the third angel's message. I strove to learn the will of God in this matter.

I could not teach the coming of the Lord as very near; for I did not think it was nearer than six or eight years; and such has been the darkness and trials of my mind, that I have not till quite recently thought the event nearer than six or eight years; and in two or three instances where I have been called upon to show my position, I have feared that my answers have done injury. I have felt willing to remain silent. When I came to Iowa, a dark and discouraging influence weighed down my spirits. I saw, or thought I saw, the cause sinking, and I was sinking with it. This was in 1856.

The vision of sister White at a general conference in Stowe, Vt., had a great effect upon me. I supposed that it applied to the (then) present time, and if it did, I despaired of ever knowing when we were in the light. But as the light of the Laodicean message shone upon my mind, the darkness of the vision has been cleared away, and now it is one of the clearest evidences to my mind that God is leading a people, and warning them of the dangers that encompass their pathway. I do not wonder that any person having a clear view of the awful offensive state before God into which the church would fall in the course of three or four years, should writhe in agony for its safety.

I trust Bro. Cornell was sent here according to the will of the Lord. His lectures were calculated to dispel darkness, and cheer us on in the light. I regret that my mind was so enveloped in darkness that I could render him no service in his labor. I was completely bound; nevertheless, I trust his labors have been particularly blessed to me. I see in a clearer sense the value of that teaching which comes by the Spirit of prophecy. I see the coming the Lord years nearer than before he came. I see how applicable the Laodicean message is to me. It seems surprising to me that the stupidity and indifference that has rested upon me for six years, has not alarmed me more than it has; but I trust that I now feel grateful to God for his great mercy and continued kindness to me. I strive to heed the counsel of the true Witness, and am determined, by the help of God, not to cease my efforts till I have that love to God and man that the Spirit of the Gospel requires.

E. P. BUTLER.

Waukon, Iowa.

From Bro. Edson.

BRO. WHITE: It rejoices my heart to hear of the prosperity of the cause in the West; that the work of the Lord is still moving onward, and honest souls are brought into the knowledge of the truth. I feel that the cause is one, east, west, north, and south. I should be glad for one to have Bro. and sister White, and some of the other preaching brethren come this way the coming season.

Brethren in the East, let the Macedonian cry go out to the preaching brethren, Come over and help us. I feel, brethren and sisters, that it is high time that we

were more awake in the cause of God. It is a good cause to be engaged in. Have we not unconverted friends and neighbors and children? Then let us take hold of the good work in earnest. The third angel's message is moving onward, and will soon go with a loud cry.

I feel thankful for what the Lord is doing in these last days; that he is leading out a people and fitting them for translation. I want to be among the little few who will be ready to meet Jesus when he comes. I want some humble place among God's children. I mean by the grace of God to strive to overcome, that when He who is our life shall appear, I may appear with him in glory.

My prayer is that the Lord would revive his work here in the East, and that the good work may move on, till we all come into the unity of the faith.

Your brother, striving to overcome.

MARSHALL EDSON.

Ashfield, Mass.

Sister A. G. Pixley writes from Ypsilanti, Mich.: I am still trying to keep the commandments of God and the faith of Jesus. I am alone, and sympathize with the scattered ones. How much I desire to hear the precious truth of the gospel. I am hungry for the pure word of life. I am much encouraged by reading the testimonies of those of like precious faith in the Review. I find a daily warfare, and sometimes am almost discouraged, but I cannot give up so long as I see the crown ahead.

TROUBLES frequently meet us in the way of duty; they are designed to try our constancy, courage, and sincerity: think not, I am wrong, because tried; but wait on the Lord, and he shall save thee.

FEAR God if you would rise above the fear of man.

OBITUARY.

DIED, in Orwell, Ashtabula Co., Ohio, March 24, 1863, of congestion of the brain, after a distressing illness of two weeks, Rufus N. Chaffee, aged 33 years.

He leaves a wife and three children. We would ask an interest in the prayers of the brethren and sisters in behalf of our afflicted sister, who, though in feeble health, feels to trust in Him who has said, "Leave thy fatherless children and I will preserve them alive, and let thy widows trust in me." S. M. SWAN.

Died at Lake Station, Ind., March 19, 1863, of diphtheria, Emma, daughter of Bro. and sister M. S. Kellogg, aged 4 years, 3 months, and 20 days. She was sick but four days.

The father writes that himself and wife, and two other children are seized with the same disease. When I was holding meetings there a few months since, this little child seemed very anxious to go to all the meetings. I learned that she was in the habit of going away by herself to pray. Her father said that her little prayer seemed to come right from the heart, and she would give the strictest attention when talking to her about the promised reward for obedient children. Says her father, "Three Sabbaths before her death she reproved a little girl at the meeting, saying, 'Mary, you ought to mind your mother.'" Her last verse for the Sabbath School was in Ps. cxix, 60: "I made haste, and delayed not to keep thy commandments." JOS. BATES.

Died in Avon, Rock Co., Wis., March 26, Bro. J. M. Davis, aged 24 years, 8 months, and 26 days.

He leaves a wife and one child to mourn his loss. The church also feel that one of their best members is gone. It has been about two years since he embraced the truth. He was patient, and bore his sufferings without a murmur. The writer attended the funeral, and spoke to a large assembly from the following words: "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God." 2 Cor. i, 4.

"Dear brother, thou unconscious art,
While mourners weep around.
Thou waitest in thy grave to hear,
The trumpet's joyful sound."

ISAAC SANBORN.

