

# 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.

#### Watch, Mother!

MOTHER! watch those little feet,  
Climbing o'er the garden wall,  
Bounding through the busy street,  
Ranging cellar, shed, and hall;  
Never dare the question ask,  
Why to me the weary task?  
Little feet will go astray,  
Guide them, mother, while you may.

Mother! watch the little hands,  
Picking berries by the way,  
Making houses in the sand,  
Tossing o'er the fragrant hay.  
Never mind the time it cost,  
Never count the moments lost;  
Those same little hands may prove  
Messengers of light and love.

Mother! watch that little tongue,  
Prattling eloquent and wild:  
What is said and what is sung  
By the happy, joyous child.  
Catch the word before 'tis spoken,  
Stop the vow before 'tis broken.  
That same tongue may yet proclaim  
Blessings in a Saviour's name.

Mother! watch that little heart,  
Beating soft and warm from you;  
Wholesome lessons now impart,  
Keep, O keep, that young heart true.  
Extirpating every weed,  
Sowing good and precious seed.  
Harvest rich you then may see,  
Ripening for eternity.—Sel.

#### Do you Pray in Secret?

I KNOW not how it is with the reader, but I know that many persons are not in the habit of secret prayer. They have no closet, no place of retirement to which they daily resort, and where, when they have shut the door, they pray to their Father which is in secret, and in solitude seek the society of God. I am acquainted with one who for many years neglected this duty, which all religions recognize, and which even nature teaches. Sometimes he read the Bible, and no part of it oftener than the sermon on the mount. Of course he must have frequently read those words of the great Teacher, in which, taking it for granted that his hearer prays, he tells him what he should do when he prays: "But thou, when thou prayest, enter into thy closet;" (the person is supposed to have some place called his closet, to which he is accustomed to retire for prayer;) "and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." He read this, but he gave no heed to it. During all this period he asked nothing, though he received much. God did not neglect him, though he neglected God; and as he prayed none, so he praised none. Sometimes, indeed, he said, "Thank God!" but it was said in so much

thoughtlessness, that it was set down profaneness rather than praise. It is true, at that time he would never allow that he was ungrateful; but he was, and now he sees that he was. He lived, and moved, and had his being in God, and yet was without God in the world. Many and precious were the thoughts of God toward him, but in all his thoughts God was not. Not even when he was in trouble did he ask, "Where is God my maker?" I wonder the Lord had not become weary of bestowing his bounty on such an one. It is because he is the Lord and changes not. But for that, the person of whom I speak would have been consumed long ago. There is nothing he admires more than the long-suffering of God toward him, and he hopes to spend eternity in admiring it, and exchanging thoughts with his fellow-redeemed on this and kindred subjects.

He supposes he is not the only one who has neglected secret prayer. He fears that this neglect is even now the habit of many. They are *shy* of God. I know not why they should be. He is doing everything to woo and win them, and to secure their confidence. So much has he done, that he asks (and I cannot answer) what he could have done more. He waits on his throne of grace to be gracious to them, but they come not near to him. He even calls to them to come to him, using too the language of most affectionate address: "Son, my son;" but they respond not, "Abba, Father." It is strange they should treat this Father so. They treat no other father so. What child does not, in the morning, salute his father? and what father does not expect the salutation of each child as they come into his presence? Oh, yes, we love our father who is on earth; and we remember with gratitude the favors he does us. And does the Father of our spirits, the giver of every good gift, deserve no daily notice from us, no affectionate salutation, no grateful recognition of indebtedness to him? I am certain he expects it, for he says, "A son honoreth his father; if then I be a Father, where is mine honor?" He claims to be a Father; and O, how well he has established that claim! Truly he is a Father, and "like as a father piteth his children, so the Lord piteth" his. And to the compassion of the father, he adds the tender care and untiring mindfulness of the mother. "Can a woman," he asks, "forget her sucking child?" She may, he says, but He will not. How strange it is that men will not go to the closet to meet and to pray to such a Father!

Surely it is not for want of encouragement. If they have it not in his very nature, yet in his invitations, his promises, and his past acts of unsolicited kindness, they have all they could desire. Nor is it that they have no need of God. Never one of the prayerless will say that. They all know what would become of them but for that overlooking eye, and that supplying hand, and that supporting arm. And do they not know that God has a heart too—that he can love with all the fervor of a friend? And can they not imagine that in the interchange of affection between God and the soul of man there may, and indeed must be, ineffable delight? And who that looks but a little way forward, does not perceive an exigency when, in the utter inadequacy of earthly and human resources for comfort, he will want "the consolations of God?"

Ah, it is a sad as well as a strange thing, that so

many enter no closet! seek no retirement, either in their houses or elsewhere, where they may be a little while alone with God; where they may look up and meet the light of his countenance as he looks down on them; where they may confess their sins, and receive the assurance of his pardoning love; where they may thank him for mercies past, and humbly ask for more; where they may take counsel of him; tell him of their griefs, and have their tears wiped away, and with him leave the weighty burden of their cares.

I know not whether this excites more my grief, or my wonder. I am not so much surprised that men should neglect a manifest duty, but when I think what a *privilege* it is, what a *happiness*, what an *honor*, to be on terms of intimacy, and in habits of intercourse with God, it amazes me that they should forego it. How will such reflect upon themselves hereafter—how execrate their folly! How will they wonder that they could have deliberately done their souls such a wrong! Then it will be too late to redress the wrong. They sought not the Lord while he might be found—they called not upon him while he was near. Yea, though he called, they refused. Now they may call, but he will not answer. If any one who is living in the neglect of secret prayer shall read this, will he not be persuaded to commence the practice, the very day he reads it, aye, that same hour, if it be possible? If it be not convenient, let him make it convenient. Let other things give way for this, rather than this for anything. Can he think his heart right in the sight of God, or his condition safe in prospect of eternity, while he neglects prayer? How dare he live without prayer? Without it can he have courage to die? At the mercy-seat of God he may decline to appear, but before his judgment-seat we must all stand. How a frequent access to the first, would prepare us for final arraignment at the other! How it would familiarize us with the presence of God! How it would serve to break the shock of the entrance into eternity!

Does any one, who is not in the habitual and daily practice of secret devotion, pretend to be a Christian? It is but pretence. He may believe the *creed* of the Christian, but certainly he does not pursue the *practice* nor possess the *spirit* of the Christian. Breathing is essential to living, and prayer is the Christian's vital breath. Does he walk with God who never converses with him?

Some spiritualize the direction of Christ, making the closet to mean the heart, and the duty of private devotion to be discharged in mere mental prayer. But Christ did not so trifle. His closet was not his heart; he could not have meant that ours should be. He selected the still morning, and sought out the solitary place for prayer. May we be less attentive to the circumstances of time and place? Shall we talk about entering into ourselves and there *thinking* prayer? Jesus, even in his most retired intercourse with his Father, used his voice. That prayer, "Let this cup pass from me," was *vocal*—and that petition, "God be merciful to me a sinner," was expressed in words. Shall we reserve the voice exclusively for our intercourse with men, and not with it also supplicate and bless God?

Is any one inquiring after truth? What place more appropriate for asking "What is truth," than the closet? Who so likely to be *taught* of God as they

who ask of God? Some men carry that question to the Bible, and press it there, as indeed they should; but they carry it not to the throne of grace, and press it there also. They read to know what truth is but do not pray to know it.

Oh, how an hour in the morning, spent with God, prepares us pleasantly and profitably to pass the other hours of the day with men; and at night, what so composing as communion with God! In resigning ourselves into the arms of sleep—that image of death, what security like that of prayer! It engages Him who never slumbers nor sleeps, to watch over us.

Has any one become remiss in secret devotion? What! tired of God? weary of communion with him? How sad the state of such a soul!—*Nevins.*

#### An Address from Ephesus to the Apostle Paul.

BRO. WHIRE: Although the following is written in the style of irony, when applied to fallen Babylon every important idea is literally true. May this description of the fallen churches, written in the form of a letter to the apostle Paul, be the means of opening the eyes of some. MOSES HULL.

To the Right Reverend Paul, Traveler Plenipotentiary, from Jerusalem to Illyricum, Greeting:

Your gracious epistle, inculcating every virtue, and deprecating every vice, was duly received by your Christian acquaintances in this place. Our souls are filled with emulation by your touching appeals to us to be good soldiers of Jesus Christ. About the heavenly armor you are truly eloquent; many of us think you surpassed yourself in the conclusion of your epistle. We imagine that we see you in the "school of Tyrannus," where we heard you deliver your "regular course" on all the distinguishing doctrines of theology. Many of the citizens who worship at the "temple of Diana," retain a pleasing remembrance of you, and say that your eloquence was near converting them to the Christian faith. Our elegant ladies say, that if we had the benefit of your preaching here, they should on your account (and especially if we would construct a temple after the fashion of Diana's) attend your place of worship. O, it would delight our souls to see the fashionable community turn their steps of grace and taste toward our Christian meetings! When you were with us we asked you if you knew anything about Apollos: have you learned where he is? If you could persuade him to come and take the "pastoral charge," we could support him in a very genteel manner. Our sisters would exert themselves in every way to make him comfortable. Several have said they would sell their superfluous jewelry to decorate his pulpit. O, he looks so handsome in the sacred desk! His voice is so melodious; his manner so winning; he sings, too, most delightfully! The sisters think that many of the idolaters would subscribe very liberally toward his support. They like the idea you gave them about Dorcas and her good works; they have therefore established a Dorcas Society, and each seamstress lends her hand. The proceeds are to be appropriated either to the support of "the ministry," or to the education of young men of promising talents, who may drink at the fountain of eloquence, and be able to eclipse the orators of the Areopagus itself. Young men should study Socrates, think with Plato, be emulous with Cicero, and thunder with Demosthenes.

Most charitably do we acquit you of any neglect in not calling our attention to these things in your beautiful epistle. Nothing but the fact that Nero called to give you a ride in his chariot could have made you send us so laconic a letter. We made this excuse for you to our friends, and one of our fashionable ladies said she should have been delighted to have seen your cloak floating on the wind, for Nero is the most furious charioteer of this age. We try as much as we can to make a favorable impression on the people of this great city. To this end we decorate our daughters with all the fashions of Rome; and such is the gallantry of the young men of this place, that they accompany our "fair ones" to meeting, though they should sleep and dream about "the great goddess" all the while our services are performing. It has been insinuated that you were opposed to the ladies' things

in one of your polite epistles, but we are sure if you did say so, it must have been to a church living and meeting in the country, where it was useless to display taste, and where if the ladies put on fine clothes or costly array, it might all be spoiled in a shower of rain. We rely upon what we have heard you say ourselves that you "become all things to all men;" and, of course, we say, to women too.

The church of Jesus Christ is a city set on a hill, that it may see all that is around it, and turn to its own account all the movements of this world. There is a custom among us which answers admirably in raising money for all benevolent purposes. There are a great many institutions called benevolent societies, of which we cannot speak particularly; suffice it to say, that money is raised to buy sacrifices for the poor, to furnish destitute families with silver shrines of Diana, &c., &c. The people of the world were living long before the Christians were born; and, therefore, as the Scripture says, "the elder must serve the younger,"—that is, give them the benefits of their experience. The institution we have in our eye is of the following character: It is an old and unrefined manner of proceeding to go right to persons, *sans ceremonie*, and ask them for money toward rearing a temple of religious worship. In order, therefore, to feed the taste and tap the pocket, we advertise that there will be an exhibition of articles at a public place, at such a time for such a purpose. The articles consist of what is curious, fanciful, and entertaining. At the time appointed we fix the tables and display nick-nacks, and select all the beautiful *belles* of our politest class of society. These beautiful, fascinating, and captivating young ladies invite the visitors, and especially the gentlemen, to buy the wares provided for the occasion. On such occasions they display their charms to fine advantage; and thus, while they playfully and innocently serve themselves by the display of a little coquetry with young gentlemen, they also minister to the support of our "holy religion." It is customary, too, for them to make cakes, and divide them into twenty parts, and to deposit a gold ring in one of the pieces. The parts are then sold, each for a piece of silver, and he who buys the cake with the ring in it, has it. Besides, some of our older sisters, who know the world, write letters, and fill them with flattery and professions of love; and as the young gentlemen come into our assemblies their names are put on, and the letter handed to them with the charge of postage. These are some of the innocent ways in which we make money.

In yours to us you say, "Have no fellowship with the unfruitful works of darkness, but rather, reprove them." By this we understand you to mean that we are not to do anything in the dark, but to do all in open daylight, or by candle-light. We thank you, brother Paul, for that word "unfruitful." Of course you do not condemn such institutions as the above, for they are very fruitful. If it were not, indeed, in our power somewhat to gratify the taste of the people, we should never become popular in the world. Fine houses, accomplished orators, a tasty and fashionable flock will always succeed, and the gates of poverty will never prevail against them.

There is one annoyance, however, to which we are subject, under the present arrangement of our meetings: the mechanics of every description, with their wives and children, mix up with the merchants and all the genteel part of our society. This is a pity; for very often our well dressed ladies have to be seated by a poor mechanic's wife, who is unceremoniously familiar, and who is very apt by vulgar movements to mangle a costly veil, or mash the richest robe, or soil their splendid fashionable st—gs. However, we can turn all this to good account by and by. The church is not able of itself to erect a "stately edifice" without the assistance of the citizens. We intend to build one which will surpass every public building in the place for taste and ornament; and then we shall sell the privilege of sitting in the conspicuous parts of the house, to the highest bidder. This will effectually place the poor under the galleries and behind the door, to themselves; for the carpenters smell so strong of shavings, and the blacksmith of steel filings, that you will agree with us that it is a proof of our refinement to put them by themselves. The poor, as is natural

enough, tell us that there is no difference between the rich and the poor in Christ, and they quote your language to prove it; but we tell them you meant in heaven, not here; we show this from your own words, "Condescend to men of low estate;" that is, the rich are to condescend to meet in the same place of worship with the poor; the rich on velvet cushions, the poor, to keep them humble, to stand or kneel as they can behind the door. The rich are to condescend once in three months to bow to them at the breaking up of meeting, on a wet Sunday, when none of the world are there; and once in a year to shake them by the hand to show them we are yet in fellowship.

Another thing we would not overlook, for we wish to show you that we are progressing in every good work. Many of our sisters have husbands who are idolaters; but though they may approve and sustain idolatry with their heads, our sisters make them help with their pockets. They try to please them in every thing to get money from them, and then they faithfully place it in our treasury; and besides, they have a tender regard for many of our members, which they have not, they say, even to their own husbands; this feeling is especially manifested by them to the preachers of our denomination. They understand exactly that elegant injunction of yours, "Do good to all, but especially to the household of faith."

There have been some splendid exhibitions in the amphitheater lately. Several gladiators have won everlasting laurels. Some of our young sisters attracted universal attention at the exhibitions.

We would write more, but we have to attend a sacred concert to-night, which is to be supported by all parties. Some splendid performers from Corinth and Athens are here. One of the best singers in the world will sing a "solo" to the "immortal gods," which we expect will be very fine.

Accept, dear "father in the faith," the thanks of the church, and be assured of their unceasing regards.

By order of the church.

DIOTREPHES.

#### Protestant and Romish Nations.

ABOUT eight years ago, Roussell, a French pastor, put forth a work for the especial purpose of showing by facts the contrast as to advancement between Romish and Protestant countries. He compares, for example, Protestant Prussia with Romish Austria; Romish Flanders with Protestant Holland; the Romish with the Protestant cantons of Switzerland; and Romish South America with Protestant North America. Well, my friends, to compare Protestant with Romish lands, is only, in other words, comparing nations which have the Bible with those which are without the Bible; for the Bible, in lands under the dominion of the papal power, is to all intents and purposes a closed and unknown book. Now, this writer shows, and that, too, on the testimony of Romish witnesses, that those lands which possess the Scriptures are immeasurably beyond those which are deprived of the Scriptures, in regard to all that makes a nation, and in regard to all that makes a nation grow; in the bone, and muscle, and sinew of character, enterprise, and energy. And Rev. Baptist Noel, who has written a preface to this remarkable work, there makes this striking observation: The two nations, he says, which in knowledge, morality, and prosperity, stand at the head of the nations, are by universal acknowledgment, Great Britain and the United States. Well, then, may we thank God this day, my Christian friends, for the gift of the Bible. Well may we band ourselves together for its extension to the ends of the earth. For to man collectively, as well as to man individually, the possession of this precious book is life, liberty, and glory.—*Bishop Eastburn's speech at the anniversary of the Bible society, N. Y.*

A MAN may edify another by his gifts, and yet be unedified himself; he may be profitable to another, and yet unprofitable to himself. The raven was an unclean bird, and not good meat, but God could make her the bearer of good meat to Elijah.

MEN often mistake notoriety for fame, and would rather be remarked for their vices and follies than not be noticed at all.

### Eternity.

THE following I saw in the Michigan Educational Journal several years ago. A. C. H.

Suppose a cylinder to extend from Sirius—the nearest fixed star, which is 200,000,000, miles from us—to the sun; suppose the cylinder to be closely wound with fine wire; suppose an insect to wind its way around that cylinder from the sun up to Sirius; suppose he then takes a particle of dust and winds his way upon the wire around the cylinder till he reaches the sun, and then drops it; suppose he returns again upon his weary journey up to Sirius, and gets another particle and fetches it down to the sun and drops it, and so continues winding his way up and down that long cylinder until the star is all removed. Look up to the dial of eternity and the shadow has not passed one moment.

### How Men Rush into Eternity.

THE following description of the awful spirit with which men rush into battle, is one of the most vivid pictures of the horrors of war:

"Cheers and yells yet ring to the ear, accompanied by oaths. The less fleet are overtaken with a 'surrender ye.' Perhaps an oath with a pistol shot is received in reply. It may miss fire, when the stubborn resistant receives a ball which speedily topples him over, while his assailant passes on to new struggles. More frequently the answer is a hasty 'I surrender,' a throwing down of weapons, and a spreading of the arms, to prove themselves defenseless. This action must be amazingly quick, or unpleasant results ensue. There is no time to wait. At no other time is there ever heard so much hard swearing as in a charge. There is a perfect chorus of oaths, from husky base to frantic treble. This profanity, painful to the ear, is rarely touched on by correspondents, yet no true idea of a fight can be furnished without its abundant incorporation. Rendered indifferent by habit, and urged by a sense of duty and of pride, men rush to their fate in the whirlpool of companionship, and careless of the future."

### Babylon is fallen.

THE churches very naturally object to being called Babylon. There are associations connected with the name which make it repugnant. The orthodox preachers can apply it to the Roman Catholic church with a good relish, but to have us apply it to them, is not so agreeable. As the Protestant sects sprung from, or came out of the Catholic church, it is evident they are the daughters mentioned in Rev. xvii, 5. They claim to be the people of God; we admit that they were, but tell them they are fallen. Rev. xiv, 8; xviii, 2. The state of the churches prior to the proclamation of the second angel's message, Rev. xiv, 8; compared with their present condition, shows conclusively that they are fallen. And this contrast can be shown from their own writings which is the best of evidence. The exhortation to the honest now is, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Rev. xviii, 4.

One can hardly help contrasting the proud nominal churches of the present day, with the nominal Jewish church at the first advent. That church had become so proud and self-righteous, that they despised the poorer classes, the "common people," and this was one reason why such people flocked to hear the preaching of the gospel; they were neglected and despised by the aristocratic, pharasaic church. The apostles had to rebuke this same spirit in the primitive church. 1 Cor. xii, 22 (margin) Jas. ii, 6; Gal. ii, 10-14. The Jews hated Jesus because he reproved them for their sins and applied the pointed truths of the scriptures directly to them. See how quickly they excommunicated the man that was born blind, because he unwittingly argued with them about the miracle performed on himself. Jno. ix, 30-34. They felt above him "Dost thou teach us?" You poor ignorant man, you have always been blind and could not read the scriptures, and here you are trying to instruct us scribes and pharisees, the accepted expounders of the law, who

have made the scriptures our study for years, who are the learned men of this nation; we will receive instruction from no such source; "and they cast him out." The Hebrew scriptures frequently admonished them to be mindful of the poor, but they did not live out their teaching.

The rich churches of our large cities equal the pharisaic church in pride. The poor are not invited to attend the preaching of the gospel in the cushioned, gilded churches, and if they venture in, they are not noticed, but slighted in a way which says plainer than words, "We don't want you here." Are these popular ministers obeying their commission to preach the gospel to every creature? Are they imitating their Lord and Master who sent word to John, "The poor have the gospel preached to them?" Are these popular ministers any greater preachers than Christ? Are they any smarter, more learned, eloquent, noble, "respectable." In short, are they above their Lord and Master? If not, why should they not as well as Christ, preach the gospel to the poor? Does not this show that they have fallen in the estimation of heaven? "Be not high minded." There is but one thing that gives true elevation and dignity, and that is holiness. He that is holy will escape pride, formality and hypocrisy on the one hand; and baseness, confusion and ill-behavior of every sort, on the other; two extremes equally ruinous.

One word more about the proud churches. I have lately received a letter from Syracuse, N. Y., stating that the church to which the writer belonged disbanded not long since to get rid of the poor members, and afterward reorganized a new society of chosen members. What a fortunate device that was to get rid of poor, unfashionable, members. The apostles and reformers never dreamed of this way of purifying the church! But we are living in an intelligent, enlightened, progressive age where the rich can be in a church by themselves, and have the poorer class in a church by themselves. What a nice arrangement! But what saith the scriptures? "We unto you that are rich, for ye have received your consolation." Luke vi, 24. "Blessed be ye poor for yours is the kingdom of God." Verse 20. "How hardly shall they that have (or trust in) riches enter into the kingdom of God." Matt. x, 23, 24. "Hath not God chosen the poor of this world rich in faith and heirs of the kingdom which he hath promised to them that love him." Jas. xi, 5.

D. HILDRETH.

### To the Young.

DEAR YOUTH: I would like to tell you a few things; for I am interested in all young persons, especially in young Sabbath-keepers. I know something of the thorny path you have to tread, the trials that beset your way, and the willingness of the enemy to take every advantage. We find ourselves surrounded with adverse circumstances. We feel our trials; they touch our hearts and cause the tear to flow. We recount our trials and wonder they have befallen us, and again we wonder. It is thus the enemy takes possession of our minds. He diverts our thoughts from the pure and the holy and causes them to rest upon anything else. It is his design to press darkness into our minds till it permeates our souls.

But it don't answer to let our minds run on these things and think we have a hard time. Well do I remember my school days, and my dread of writing compositions. I could make many excuses and tell the difficulties of the undertaking. But if they were put on paper they would not be received as a composition. So if we think our complaints and excuses will be received at the court of heaven in the room of heavenly meditation and holy contemplation, we shall certainly find ourselves mistaken. One has said,

"Were half the breath thus vainly spent,  
To heaven in supplication sent,  
Our cheerful songs would oftener be,  
Hear what the Lord has done for me."

But, do you say, "Our minds are barren; we have few words and fewer thoughts; that the words of others must be the medium of holy thoughts, and that you have no time to go and pray, that many duties rest upon you, and while your hands are busy, the enemy

takes advantage of your weakness and suffering to make you complain?"

Dear children, I know what this is. There has no strange thing happened to you. There are many sufferers in the world whose lot is infinitely worse than yours. Think of the suffering in Mormon land, in heathen lands, among the slaves, yes, and in the armies and countries ravaged by war. Run your mind back over the last eighteen hundred years. But I forbear.

Our heavenly Father knows all these things and needs not that we should tell him. He wants us not to think of the sufferings of ourselves; but of the self-denial and suffering our Saviour encountered to alleviate our woes and to prepare a place of blessedness for us. He wants us to think of the occasion of all the suffering which is the transgression of the law. He wants us to think of his holy and glorious law; of the happiness it would confer upon each relation in life if each individual would live up to its precepts. He wants us to think of himself as the Creator of all the loveliness our eyes behold in the heavens, or in the earth, or in the waters; all the harmony of music, all the sweets our senses are capable of conveying to us. And the sciences wonderfully enlarge our knowledge of the beautiful. He wants us to think of the creation of them as an effort to reveal himself to our feeble vision. He wants us to think of the heavenly city, its walls, its gates, its streets, its trees, its flowers, its waters, its mansions, their inhabitants, their apparel, their society, their music, their crowns, their palms; no sickness, no sorrow, no tears, no sin, nothing but love. Yes, he wants us to think of himself, who is love and light and blessedness; of the Lamb of God, who took our sins upon himself, and died in our stead, to make us sons and daughters, kings and priests to the blessed Father.

Yes, we must think of the light of the city, for there is no need of the sun nor of the moon; for God and the Lamb are the light of it. Yes, God and the Lamb are the glory of the city. They are the source and revealers of its beauties. But what am I talking about. Eye hath not seen nor ear heard, neither have entered into the heart of man the things that God has prepared for those who love him. But we may believe the glories revealed to us through the senses as darkly shadowing forth the incorruptible glories of the heavenly state, as the Jewish sacrifices and offerings and ministrations in the earthly sanctuary shadowed forth our great High Priest, and the rites of the heavenly sanctuary. But God has revealed these things to those who love him. Paul speaks of an exceeding and eternal weight of glory, contrasting it with our light afflictions which are but for a moment. He knew what those glories were; for he had been caught up into the third heavens and had seen things not to be mentioned. O, how earthly pain loses its sting and pleasure pales before the enraptured vision of God's little ones.

"Tell who will the story,  
Of our now distress,  
Oh, the future glory,  
Oh, the blessedness!"

A. C. HUDSON.

RICH MEN.—It was no bad comparison to liken mere riches to camels and mules, for they often pursue their devious way over hills and mountains, laden with India purple, with gems, aromas, and generous wines, upon their backs, attended, too, by a long line of servants as a safeguard on their way. Soon, however, they come to their evening halting-place, and forthwith their precious burdens are taken from their backs, and they now, wearied and stripped of their lading and their retinue of slaves, show nothing but livid marks of stripes. So, also, those who glitter in gold and pure raiment, when the evening of life comes rushing on them, have nothing to show but marks and wounds of sin impressed upon them by the evil use of riches.—*St. Augustine's Sermon on Lazarus and Dives.*

☞ In a hot summer, when there is most thirst, there are fewest brooks. So of many people's charities—they are rarest when most needed.

# The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 30, 1863.

JAMES WHITE, EDITOR.

## Lessons for Bible Students.

### LESSON XIX.

(HISTORY OF THE SABBATH, PP. 271-294.)

WHAT did the opening of the sixth century witness?  
 What had happened to the western empire?  
 For what was the way now prepared?  
 In the early part of this century, what position was assigned to the pope, and by whom?  
 What prophetic period dates from this event?  
 What position were the people of God now compelled to take?  
 Had Sunday yet acquired the title of Sabbath?  
 To what was the title of Sabbath still applied?  
 State the facts in reference to the application of the term *Dominicum diem*, or Lord's day, to Sunday.  
 At what time is Sunday first mentioned as the Christian Sabbath?  
 How long was it before any restraint was put upon Sunday labor in the East?  
 How long in the West?  
 When was the first council of Orleans held?  
 What action did that council take on the Lord's day?  
 What was decreed in the council of Arragon in 518?  
 What did the third council of Orleans, A. D. 588, say of the observance of Sunday?  
 In 588 another council was called; what was the occasion of it?  
 About a year from that time what was done?  
 What fear did Gregory of Tours have, and what did he do?  
 What miracle does Francis West adduce in support of first-day sacredness?  
 What did the pope at the conclusion of the sixth century say of those who kept both Sabbath and Sunday?  
 What does this show?  
 In the early part of the seventh century what other foe to the Sabbath arose?  
 What day did he select as his religious festival?  
 What did the Mahometans and Romanists thus do?  
 What did the twelfth council of Toledo, in Spain, A. D. 681, forbid?  
 What is the earliest mention of Sunday in English statutes?  
 What did the council of Chalons desire of the emperor? p. 280.  
 How did the pope lend a helping hand in checking Sunday profanation?  
 Why was another council summoned?  
 What famous first-day argument was, for the first time, brought forward at this council?  
 What was done under the emperors Lewis and Lotharius? p. 282, top.  
 In A. D. 858, what answer did pope Nicholas send to the Bulgarians, in reply to questions concerning the Lord's day?  
 When did the emperor Leo restrain labor in the East which had been permitted by Constantine's decree?  
 Of what Sunday laws in England do we read in this century?  
 What did the pope and his council do nineteen years later?  
 When did king Athelston make a law that there should be no marketing, &c., on the Lord's day?  
 What did a convocation of the English clergy at this time decree?  
 What other English rulers made laws respecting Sunday?  
 Did the Sunday festival gain any footing in Norway during this time?  
 Did it make any progress in Spain?  
 What doctrine was put forth concerning souls in purgatory on the Lord's day?  
 What other similar argument was at the same time brought forward?

What was done in the council of Clermont, A. D. 1095? How was the king of England admonished in the middle of the twelfth century to restrain work upon Sunday?

A divine warrant being still wanting, what was produced at the commencement of the thirteenth century?

By whom was this epistle sent forth into different parts of the world? p. 288, bottom.

To whom, then, is this shameful fraud directly traceable?

Who filled the office of pope at this time?

How does Bower speak of him?

What was the first act of Papal aggression?

And when the Papacy had reached its utmost height of power, what did the pope do?

Did the king of England favor this mission of Eustachius?

Where was the famous roll from heaven again produced?

By whom was the work of establishing the Sunday institution still carried forward in England?

What was done in France in the year 1244?

What shows that the Spaniards were not backward in this work?

Were the rulers of the church and realm of England aware of any Bible authority for enforcing the observance of the day?

In what year did a public council confess the divine origin of the Sabbath, and the human origin of the Sunday festival?

From this long list of human Sunday laws, what must we conclude?

## Life and Death.

THE subject of life and death is the first of all Bible subjects. Man first enjoyed life. He received it from the hand of his Maker, and next lost it by sin, and from that time onward only lives by permission of the divine Law-giver; and the object of all subsequent revelation to man, is to present to him eternal life with the conditions necessary to be complied with, in order to the enjoyment of this inestimable blessing in the world to come.

Man's nature and destiny is a subject of great interest. A correct understanding of it is indispensably necessary to an understanding of the Scriptures. What is man? is a question on which philosophers have descanted, and theologians have theorized much, to but little profit. He that made man, knows him best, and has given the best treatise upon his present and future conditions.

We present the following proposition for the subject of investigation in this article: *Man in his organization is material and mortal.* The proposition consists of two predicates:

I. It is predicated of man that in his organization he is material; that is, he is altogether earthy in his composition. We are informed by the learned theologians of the day that man is a compound of soul, body, and spirit, and that it takes all these to make or constitute the man. We ask for the proof of their vain assumption, but are never furnished with a single text in its support. We turn from them to the sure source of unerring light, and ask wisdom of Him who never turns a faithful, humble child away without the truth.

1. Abraham, the father of the faithful, said, "Behold now, I have taken upon me to speak unto the Lord which am but dust and ashes." Gen. xviii, 27. Had the faithful Abraham but been instructed by some of his pretended sons, he would have said, "I am mortal and immortal, matter and spirit;" but as he lived in a day in which God led his people, and they hearkened to his word, they could not have the benefit of the popular theory.

2. Job says, "How much less in them that dwell in houses of clay whose foundation is in the dust; which are crushed before the moth." Job iv, 19. Here man's whole foundation is spoken of as being in the dust. But, says the querist, may not the man be one thing, and the house of clay in which he dwells another? We will answer by referring to another testimony from the same book, chap. x, 8-11: "Thine hands

have made me and fashioned me together round about, yet thou dost destroy me. Remember, I beseech thee, that thou hast made me as the clay, and wilt thou bring me into dust again?" Here it is plainly taught that the one dwelling in a house of clay is the *me* that is made like the dust, and is to be brought to dust again. Hence there is no ground left for the assumption that the *me* is an immortal soul, unless that soul is made of the dust, and will return to it again.

3. Ps. ciii, 14. "For he knoweth our frame, he remembereth that we are dust." From this testimony one of three conclusions must follow: (1.) That there is nothing in man's nature but materiality, or (2.) That God does not know it if there is anything besides; but the text says he knoweth our frame, or (3.) That if he ever knew it he has forgotten it, and hence has a poor memory.

4. To get the whole truth on this part of the subject, we will go to the history of man's creation, and there avail ourselves of the benefits of the revelation of Him who knoweth our frame. 1. *Proposition to make man.* "God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. i, 26. 2. We learn of what man was made. Chap. ii, 7. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Three important points are involved in this scripture: (1.) Man's formation of the dust of the ground. This is not a predicate of his body, or a part of him, but of the whole man. All that constitutes man is of the dust of the ground. (2.) As man, he received the breath of life from God himself. But be it remembered that he was man before he received the breath of life, but was unconscious. This breath was not an immortal soul, or He who knoweth our frame would have said so, and would not have forgotten it. (3.) Having received the breath of life, he became conscious and active—a living, intelligent agent, with whom God conversed freely. But all of man's consciousness and life depended upon the breath of life. Having proven by the above pointed and clear testimony the materiality of man as a unit, we will show,

II. That he is, as a unit, wholly mortal. The word mortal signifies that which can die. Immortal is a negative word, and signifies that which cannot die. Adam was on probation for immortality and eternal life, which he would have received by obeying God and partaking of the tree of life. This is most forcibly proven in Gen. ii, 22. "And now lest he put forth his hand and take also of the tree of life, and eat, and live forever." "Therefore the Lord sent him forth from the garden of Eden." Verse 23. "So he drove out the man, and he placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life." Verse 24. Why was God so careful to guard the tree of life? Lest man should eat and become an immortal sinner. Man had no immortality before he left the garden, and after he was driven out of it his access to the only source whence he could get it in the garden was cut off. This is positive proof of man's entire mortality. The testimony of Paul throws much light on this part of the subject. "And so it is written the first man Adam was made a living soul; the last Adam was made a quickening spirit." "Howbeit that was not first which is *spiritual* (*pneumatikos*, spiritual pertaining to the nature of spirits—partaking or relating to the influences of the Holy Spirit, pertaining to that spirit or disposition of mind produced in Christians by the Holy Spirit, *Greenfield*), but that which is *natural* (*psuchikos*, animal, having animal life, existing by breathing, natural, accommodated to animal existence, *Greenfield*) and afterward that which is *spiritual*." The first man is of the *earth earthy* (*choikos*, of dust, earthy, terrestrial, corruptible, frail, mortal, *Greenfield*), 1 Cor. xv, 45-47. This settles the question. It shows clearly that all that constitutes man is of the earth, earthy, frail, and mortal. No exception is made for an immortal soul, for the reason that revelation knows of no such thing.

Additional testimony is given in the Scriptures in which man as a whole is called mortal. "Shall mortal man be more just than God." Job iv, 17. Justice



is predicated of the intelligent man. Mortality is predicated of the same beings. "Behold, happy is the man (*enough, mortal*) whom God correcteth." Chap. v, 17. "Is there not an appointed time to man (*enough, signifies mortal*) upon earth?" Chap. vii, 1. "I know it is so of a truth; but how should man (a mortal) be just with God?" Chap. ix, 2. "Hast thou eyes of flesh? or seest thou as man (a mortal) seeth?" Chap. x, 4. "What is man (a mortal) that thou art mindful of him?" Ps. viii, 4.

It is useless to multiply witnesses upon a point already sustained by evidence that can never be overthrown. Having proved the entire mortality of man, we will close this with a list of questions for the consideration of the believer in the immortality of man:

1. As the word soul, or rather the Hebrew and Greek from which it is translated, occurs in the Bible eight hundred and seventy-three times, why is it not said to be immortal, deathless, or never-dying, *even once?*

2. As the word rendered spirit occurs in both Testaments eight hundred and twenty-seven times—if it is immortal, is it not a great wonder that it has been overlooked by all the divine writers who have spoken of the Spirit?

3. If all men are now immortal, how can the scripture be true that says that God only hath immortality? 1 Tim. vi, 16.

4. If all men are naturally immortal, how could Christ bring it to light by the gospel? 2 Tim. i, 10.

5. If all men are now immortal, why are Christians commanded to seek for it? Rom. ii, 7.

6. If all men are now immortal, how can the saints, only, put it on in the resurrection? 1 Cor. xv, 54.

7. If all men are now immortal, in the resurrection the immortal soul, as they teach, will put on immortality; and if so, how can the scripture be true that says, "This mortal shall put on immortality?" 1 Cor. xv, 53.

8. If the immortal soul puts on an immortal body in the resurrection, then the immortal soul must of necessity be corruptible and mortal; for Paul says, "For this corruptible must put on incorruption, and this mortal must put on immortality." Verse 53. The thing that puts on immortality is both corruptible and mortal.

B. F. SNOOK.

### Vermont Annual Conference.

WITHOUT controversy this was one of the most interesting, encouraging, and profitable Conferences ever held by Seventh-day Adventists in Vermont. There was quite a large gathering of brethren and sisters from different parts of Vermont and from Canada East, who seemed to be interested in the advancement of the cause of present truth, and who were made glad by the presence and help of the messengers from the west. We trust that these servants of God will be encouraged by the thought that their labors among us were not in vain.

Bro. Loughborough's experience and help in organization and in settling church difficulties was needed and appreciated. Our business transactions moved on in union and harmony. The principles of organization were set forth in their beauty and loveliness, and were carried out as far as we could expect. Truly, if we are to judge of a tree by the fruit it bears, we must conclude that organization is good. As far as it is cherished and received it produces union, equality, love, and peace.

The meetings on Sabbath and first-day were held in the Vermont tent which was pitched on a beautiful spot of ground near the Lamoille river, and about half a mile from the meeting-house. On first-day the tent was filled to overflowing. It was estimated that there were about eight hundred persons present. Sabbath morning the exercises commenced with a social meeting, in which many took an active part. Rich present experiences were given, and the language adopted by many, and which expressed the feelings of most present, was, "We be well able to go up and possess the goodly land." These exercises were followed by a practical discourse by Bro. Hull from Titus ii, 11-14.

In the afternoon Bro. Loughborough spoke from Titus i, 5. In this discourse he dwelt largely on church order and on the proper manner of sustaining

the cause, and to illustrate his subject he gave a brief and interesting history of God's people, showing the steps that God led his people to take to carry on his work, and exposing the extreme view, that those who believe the Lord is coming, should sell all their property to support the cause.

In the evening Bro. Hull spoke with clearness on the evidences of Christianity, as drawn from the resurrection of Christ. Bro. Hull is naturally possessed of good reasoning powers, and those who were troubled with a skeptical turn of mind must have been helped by the evidences he presented.

First-day morning Bro. Hull spoke with usual freedom on the messages, especially on the commandments, and in the afternoon Bro. Loughborough spoke on the seals of Rev. vi, and on the present war. Previous to this it had been reported that we were secessionists, and the news had come that if we sympathized with the rebellion, our tent should be torn in pieces. But Bro. Loughborough gave his hearers an opportunity to learn that it is against our principles to sympathize with the rebellion, and we heard no more about the people's tearing our tent down. In the evening Bro. Hull gave the closing discourse, on the seal of God and mark of the beast. This discourse was interesting and encouraging to the dear saints, and had a tendency to confirm and strengthen the faith of those who have lately embraced the truth.

We think we express the minds of many when we say that we look back to this meeting with a good degree of satisfaction, hoping to profit by what we saw and heard, and to so live out the truth that we shall finally meet with God's servants, and with all God's humble people, when the warfare is ended, and when the saints receive their rich reward.

D. T. BOURDEAU.

### Doings of the Vermont State Conference.

THIS Conference met at Wolcott, Vt., to transact business, June 12, at 9 o'clock, A. M. Prayer by Bro. Hutchins. On motion of Bro. Hutchins it was

*Voted*, That we extend an invitation to Brn. Loughborough, Hull, and Taylor, to take a part with us in our deliberations.

The number of delegates present was eleven, representing eight churches. Some time was spent in reading the letters and credentials brought by delegates, after which the minutes of the last meeting were called for, read, and accepted.

The ministers present belonging to the Conference were A. Stone, S. Pierce, A. S. Hutchins, D. T. Evans, A. C. Bourdeau, and D. T. Bourdeau. These ministers brought in a written report of their labors, receipts, and expenditures.

*Moved*, by Bro. A. C. Bourdeau, That a committee of three be appointed to examine the report of preachers, and decide what they shall have as a compensation for their labors, and that Brn. J. Barrows, R. Loveland, and J. Herrick, be that committee. Carried. Bro. Loughborough was invited to assist the committee.

Bro. Hull presented the following resolution, which was adopted by the Conference:

*Resolved*, That we consider the constitution recommended by the General Conference and adopted by the Michigan State Conference.

Adjourned to 2 o'clock P. M.

Afternoon session. Prayer by Bro. Loughborough. The Conference took up the constitution, item by item, and fully discussed and adopted it.

The churches of Irasburgh, Roxbury, Troy, Enosburgh, and Johnson, were then voted into the Conference.

The next business of the Conference being the election of officers, Bro. Pierce was chosen President, D. T. Bourdeau, Secretary, and A. C. Bourdeau, Treasurer. Brn. L. Bean and J. Barrows were chosen as the remaining members of the Executive Committee.

*Moved*, by Bro. A. C. Bourdeau, That agreeably to the direction of the Executive Committee of the General Conference, we invite Bro. Loughborough to aid our Executive Committee in distributing the labors of ministers in this Conference. Carried.

*Moved*, That hereafter our annual Conference be held in the Spring, and following the General Conference. Carried.

Adjourned to Sunday morning at 8 o'clock.

Met according to adjournment. Prayer by Bro. A. C. Bourdeau.

The Executive Committee having had the demands for labor before them, and having conferred with the preachers belonging to the Conference, and with Bro. Loughborough, made the following report on the distribution of laborers:

That Brn. A. S. Hutchins, A. C. Bourdeau, and D. T. Bourdeau, go with the Vermont tent in Vermont and Canada East as the way may open.

That Brn. S. Pierce and A. Stone visit the churches and attend the quarterly meetings as far as duty may seem to direct, and that if necessary they visit the tent and assist in laboring in connection with the brethren who go with the tent.

That Bro. D. T. Evans labor with his hands during the summer, except as the way may open for him to go out and labor with Bro. Pierce in holding meetings.

*Voted*, That we recommend to individuals within the limits of this Conference, to contribute by donations toward raising a missionary fund, aside from what they have pledged to raise a State Conference fund.

*Voted*, That we also recommend to the churches within the bounds of this Conference to apply the surplus of their S. B. funds to the Conference fund, that the wants of the Conference may be met.

*Voted*, That this Conference publish 150 copies of its minutes, for circulation by the committee of this Conference, in connection with the report of General Conference.

*Voted*, That the doings of this Conference be published in the Review.

Adjourned *sine die*.

STEPHEN PIERCE, *Chairman*.  
D. T. BOURDEAU, *Secretary*.

### Attributes of the Pope.

1. He is the "Man of Sin" as he learns his subjects that the most solemn oaths taken by them, "which operate against ecclesiastical utility and the institution of the holy fathers are not to be called oaths, but rather perjuries," that the authority of the sacred and apostolic see (i. e. the pope) can absolve any one from his oath of fidelity; and that "no faith is to be kept with heretics." Thus he commands them to lie to God and break his holy law.

2. He is "the son of perdition," as he has added to God's word, and taken from it; subverted morals and religion, and constantly violated his own most solemn engagements.

3. "He opposeth and exalteth himself above all that is called God, or worshipped," in that he claims superiority to all laws of right, and power to dispense with them, and pretend to forgive, not only past sins, but all that can possibly be committed in the future.

He lays his hand on God's law and changes it to suit himself, thus saying, that he knows what is right better than the Almighty does.

4. "He as God sitteth in the temple of God shewing himself that he is God," as he claims to be the vicar (substitute) of God upon earth; and professes infallibility which belongs to God only.

5. "He opened his mouth in blasphemy against God and his temple and them that dwell in heaven," by erecting a rival temple on earth, and giving the sanction of God and angels to the most fiendish atrocities.

6. That "he made war with the saints and prevailed against them" is but too fearfully confirmed by the massacre of the Albigenes, Waldenses, and millions of others.

D. M. CANRIGHT.

Coldwater, Mich.

### Beware of the First Wrong Concession.

THE time-honored custom of teachers' boarding around, made me for a season an inmate of a physician's family. They moved in the first circles of society, for the husband and father stood at the head of his profession, while the wife was genteel and well educated, and withal devoutly pious. Their lovely girls gave evidence of the mother's gentle influence; while two wayward boys as clearly evidenced that the fa-

ther and mother were not in harmony. Indeed, one only needed to be a member of the family to realize that he who was the stern doctor when abroad, brought enough of that sternness into the home circle to spread over all an irksome restraint. He was a communitant in the Episcopal church; the mother and oldest daughter were members of the Methodist church. When we arose from the breakfast table it was usually to kneel at the family altar, when sometimes the father, but oftener the mother, led in devotion, closing with our Lord's prayer in which each member of the household audibly joined.

But, shall I record it? sometimes the father would arise from the table, where he had moodily sat, and abruptly leave the house and proceed to his business; the baneful example would spread, till one after another all were gone, and the sad consciousness of a day illly begun would fall like a pall over us all.

On one such occasion the mother remarked to me, that family prayer had been more neglected since her husband professed religion (which had not been many years), than in all the time previous, since she professed religion. This fact, with another which I knew from observation, though no remark was made of it, made me almost venerate her Christian example, and caused me to look in great amazement at her subsequent fall.

After tea on Sunday afternoon it was her custom to retire to an upper room with her children, where she instructed them religiously, and then could be heard from my adjoining room each one's voice, as they one after the other prayed. Years afterward, on removing among strangers, she yielded to her husband's will her religious preferences sufficiently to attend as a family the services of an Episcopal church. I had years before heard her remark that if she ever became an Episcopalian it would be because she was a Roman Catholic. Prophetic words! Ere long she became a widow. Next she married a man who had gone over to Romanism. Soon herself and youngest daughter performed a journey to Montreal for confirmation in a Romish cathedral! Thus one wrong concession followed another.

More than a score of years have elapsed since I was an inmate of their family, and I have never seen them since; yet associated with their memory is the old love I cherished for them, as the exemplary Christian mother, and the sweet confiding pupil. And often have I longed to meet them that I might ask them to tell the gradations through which they passed in their downward course to Catholicism. Beware of the first wrong concession!

M. W. HOWARD.

Malone, N. Y.

### "All Is Confusion."

WHEN speaking of the present aspect of the nation, the New York Herald of June 6, says: "All is confusion, because the popular sentiment is in a transition state." True, the tide of "perplexity" still rolls on, and all things seem to be breaking up into chaos. The people are disheartened at the state of things. All their remedies for establishing order seem only to increase the "confusion." Every effort to calm the storm only adds to its terrible fury. The powers of darkness are let loose, and the hurricane of events appears ready to burst upon a wicked world and an apostate Christendom. The hour of repentance seems to be past, as in the days of Noah and Lot. Now their hypocritical fasts and prayers are of no avail. The cup of iniquity runs over, and the masses are steeping in its filthy pollution. We see no ground to hope for a better state of things till Jesus comes. Let the glad hour arrive speedily.—*World's Crisis*.

THE London Record, referring to the supposed increase of piety and morality in that vicinity, very significantly asks, "How is it that in this vast metropolis, there are more than twenty-six public houses and gin-shops, or gin-palaces, to each Protestant place of worship, bad or good? How is it that our great brewers compel their publican tenants to sell gin as well as beer, under pain of forfeiting their leases? And Whence come the swindlers of this our day, in London and in the provinces, before whose gigantic frauds the

aggregate of all the rogues of a former age must hide their diminished head? But these are questions that might with equal propriety be asked concerning some other cities that we know of.

### Obedying the Truth.

I oft am led to ask my God,  
The reason he has chosen me,  
Among the millions of the earth,  
His glorious, precious truth to see.

While in deep sorrow and distress,  
While hungering for the truth of God,  
He did my longing spirit bless,  
With light and glory from his word.

And this I plainly saw revealed,  
The seventh is the Sabbath-day,  
The fourth commandment is its shield;  
And it shall never pass away.

Six days shall all thy work be done,  
From labor must the seventh be free;  
The seventh is the holy one,  
In memory, saith the Lord, of me.

God's law is good, and just, and pure,  
And long as here on earth we stay,  
If we would endless life insure,  
We must its righteous claims obey.

ELIZABETH M. CASEY.

Battle Creek, Mich.

### Letters.

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

From Sister Hicks.

DEAR BRETHREN AND SISTERS: I am cheered so often by reading the letters in the Review that I feel like bearing my testimony again in favor of those truths we are trying to obey in this perilous time of war and wickedness. It truly is the time when men's hearts are failing them for fear, looking for those things that are coming upon the earth. The Union men of this community are forming themselves into leagues, and arming secretly to protect themselves and property from the traitors in their midst. Have not perils times come? Are they not at our very doors? Oh, how it becomes us to watch and pray lest we enter into temptation.

How I long to meet again to worship with the children of God. I have seen but one Sabbath-keeper since we came here, sister M. J. Chapman, of Terre Haute, Ind. She has encouraged me much by her example and conversation, and I hope to profit by them.

I have laid aside every idol against which we are warned, and feel to thank my heavenly Father that he enabled me to do so. I feel the need of rising upon higher ground with the remnant, and having the whole armor of faith to resist the foes from without and within. I hope ere long that some of our elders will come here, that I may obey all the requirements of the gospel by being baptized. I often sin, but I have an advocate with the Father, even Jesus Christ the righteous. Cheering thought! though we are sinful, he is all righteousness, and our advocate for sin.

Dear brethren and sisters who are alone, I love especially to read your letters. We have greater need of strong reliance upon the almighty arm for support in our trials than those that have church privileges. They in a measure strengthen one another, and their letters strengthen us. When our paper comes to hand how eagerly I turn to the page where they that feared the Lord spake often one to another. Sometimes it is not to be found, and I feel as though I had missed a good meeting almost. It does not look right to me when there are so many intelligent persons who read the Review, that there should often be nothing written for this page, and I hope the brethren and sisters will not be slack in discharging this duty.

O, how I want to have my lamp trimmed and burning when the Bridegroom shall come. Sometimes I almost despair of being able to go through to the kingdom, but that I know is a device of Satan to tempt me to give up. Then the words of our Saviour come to mind, "Strive to enter in at the strait gate;" and again, "Ask and ye shall receive, seek and ye shall

find, knock and it shall be opened unto you." Let us strive to enter in.

Yours in hope.

HARRIET HICKS.

Vigo Co., Ind.

From Sister Dayton.

BRO. WHITE: Although not acquainted with many of the readers of the Review in the flesh, yet finding while reading the heart-cheering letters, that we are one in spirit and faith and hope, I feel it a privilege to cast in my mite on the side of the truth we so much love. And why should we forbear to speak often one to another; for the Lord hearkens and hears it, and says that they shall be his when he makes up his jewels. O, the priceless value of such a promise! Then let us awake, excite every nerve, and run the race with patience that is set before us, ever lifting up our heads, knowing that our redemption is nigh. Let us lay aside every weight, and the sin which doth so easily beset us, taking Jesus as our pattern, his word as our guide, which will guide us in that narrow path to the gate of the city. I feel thankful that I ever had a heart to receive the solemn truths of the third angel's message, and that the Lord chastened me with the rod of affliction until I was made willing to lay aside all my pride, worldly-mindedness, and covetousness, and lay hold of the truth decidedly. I ascribe the praise to Him whose arm alone has brought salvation. I can say, O Lord, great and marvelous are thy works, and thy ways past finding out. I often feel that great peace have they that love the law; and again dark clouds hover over my head, and besetments and snares at my feet, cause slothfulness in my Master's vineyard. But I mean to overcome them by patiently striving, ever looking unto Jesus; for the bright anticipation of a beautiful home so near to come has weaned me from the pleasures and vanities of this earth. I feel that the Lord has given everything to encourage us. Then let us run and not be weary. Let us strive to have our lives pure, so that every obstacle may be removed that hinders this glorious work from moving, and that ere long we shall become that pure church that shall be counted worthy to stand before the Son of man.

Your sister striving to overcome.

F. A. DAYTON.

Catlin Center, N. Y.

From Sister Maxson.

BRO. WHITE: I have had the privilege of reading the Review for nearly a year, and it grows more and more precious to me. It seems to me that I could hardly get along without it. It is indeed an "angel visitant," and comes laden with words of encouragement, hope, comfort, and cheer, and I wait, almost impatiently for the Thursday nights to come and bring me the precious treasure.

I first heard the present truth last summer, from Brn. Andrews and Cornell, and was fully persuaded of its authenticity, but for various reasons did not embrace it; we did not withdraw from the church to which I belonged and take a decided stand with God's people. I did not see my way clearly. But a few weeks previous to Brn. Loughborough and Hull's visit here Jesus showed me plainly that if I would not deny myself, take up my cross, and follow him, I could not be his disciple. It seemed indeed like a great cross to me to give up my many friends and espouse the despised Advent faith; but I prayed earnestly for strength to bear the cross, yet did not feel that I possessed it, until I heard a discourse from the text, "Of whom the whole family in heaven and earth is named." I felt then that I could, from my heart, give up everything for the sake of belonging to the family of God and though I meet with opposition, am called crazy, deluded, &c., and my name is cast out as evil, yet I rejoice with joy unspeakable. O these truths, these precious truths, how dear they are to me! I would not give them up for all the world. I bless God that he ever permitted me to hear them, and inclined my heart to obey them. I count it as joy to be scorned and despised for Christ's sake, and it seems to me that I could go through "flood and flame," if he should lead.

We earnestly hope that you and sister White will

visit us this summer, and believe that if it is best, God will direct you here. Pray ever for me.

Your sister, striving for eternal life.

MARY F. MAXSON.

Adam's Center, N. Y.

#### From Bro. Canright.

BRO. WHITE: Permit me once more to give in my testimony in behalf of the cause I so much love; and while doing so, I would express my regret at my backwardness in the cause of my Saviour. Since I embraced the present truth I have stumbled in many ways, but the Lord has been patient with me, and spared my life, and has not cut me off in my sins. By the grace of God I shall try to be more faithful. I want to be one of that number that shall have an abundant entrance into the everlasting kingdom of God. I want to be one of those that shall keep the commandments of God before the world, that others may see the beauty of keeping God's law, that is holy, just, and good. We know that it is through much tribulation that we are to enter into the kingdom, and that we must bear the scoffs of the world, and endure hardness as good soldiers, if we would win the inheritance that fadeth not away. But in all trials we have the promise given by the Saviour himself, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Truly this promise is a consolation to the Christian while on his pilgrimage through this world of sorrow, pain, misery, war, and bloodshed. But we must keep our eye fixed on the bright morning star. Soon Jesus will come. Yes, the same Jesus who went away, the same one that made the great sacrifice, the same that now ministers in the sanctuary, will soon be here, as he promised when he went away.

This is a glorious hope. O may we all overcome, and sit down with our Redeemer on his throne, even as he has overcome and is set down with his Father on his throne, is my prayer.

Yours in hope.

J. V. CANRIGHT.

Coldwater, Mich.

#### Extracts from Letters.

Sister A. M. Clark writes from Charlotte, Mich.: I feel to praise the Lord that I was ever permitted to listen to the truth of the third angel's message, and that he inclined my heart to receive it. I have for about a year been striving, by the grace of God, to keep all his commandments, and the faith of Jesus. O, how I love the law of God! It is my meditation night and day. I feel my weakness and unworthiness; but Jesus is worthy. To him I go daily, and ask him for his aid, knowing that he will in no wise turn away any that come to him in sincerity, feeling their need of his assisting grace. I feel determined to make my calling and election sure; to lay aside every weight, and the sin that doth so easily beset, and to run with patience the race that is set before me. I realize that we are living in perilous times. I have much to overcome, foes without and foes within; but thanks be to God, who giveth us the victory through our Lord and Saviour Jesus Christ. I believe that he that shall come, will soon come, and will not tarry. O how I love his appearing! My prayer is, Come, Lord Jesus, come quickly.

I love the Review. I love to read its sacred pages, and to hear of the good dealings of God with his dear people, and their determination of striving to be perfect overcomers until Jesus comes. O that God would revive his work in Charlotte, and elsewhere, until ev' honest heart shall flock to the standard of truth. I hope that great good may yet be done in those parts. I thank the Lord for past blessings received. May he reward the messengers which have been here during the year past, to proclaim the precious and present truth. If it is the will of God, I hope that he will send some messenger here again, to call our attention anew to the truth.

Sister L. Dawson writes from Peosta, Iowa: Over ten years have passed since I embraced the third an-

gel's message, and the truths connected with it. When I enlisted under its glorious banner, I endeavored to take a through spirit with me, and thus far have been kept by the power of God from falling out by the way, although for the last six years I have been deprived of the privilege of being with Sabbath-keepers, until last winter, when I had the privilege of being at the State Conference, and enjoying a heavenly sitting together with the saints, in Christ. I desire to be a humble, holy, and pure Christian in the sight of God, that I may

"Be as holy and as happy,  
And as useful here below,  
As it is my Father's pleasure,  
Jesus only, Jesus know."

When I feel almost discouraged, and about to give up the truth, the Review comes with its precious draughts, fresh from the fountain head, in the way of a word of encouragement to the drooping spirit, and causes me to look up, knowing that my Redeemer draweth nigh. O may the time soon come when we shall be without fault or guile before the throne of God.

Bro. D. E. Smith writes from Vesper, N. Y.: It is about one year since I commenced obeying the fourth commandment. I was then in Iowa City, and had never heard a Seventh-day Adventist minister. Some weeks after, I heard Eld. Snook deliver several discourses on various topics. In September I moved to this State, and have not seen one of like precious faith since, except once when I was privileged to attend a monthly meeting at Kirkville. So you can imagine with what delight I hail the Review with its cheering words of comfort, kind reproof, and valuable advice.

Although I am encompassed with opposers, I can truly say with David, "O, how love I thy law! It is my meditation all the day. Thou, through thy commandments, hast made me wiser than my enemies; for they are ever with me." "Let the proud be ashamed; for they dealt perversely with me without a cause; but I will meditate in thy precepts." Although poor in this world's goods, yet am I contented; for "the law of thy mouth is better unto me than thousands of gold and silver."

If ever the true follower of Christ should be on his guard, it is now; for Satan, knowing that his time is short, is exerting his powers to their utmost extent to entrap the soldier of Christ. If ever we should wrestle with God for his assisting grace, it is now. If ever we should live soberly, it is now. And if ever we should come out from the world and be entirely separate, it is now.

Dear brethren and sisters, I want to meet you in the kingdom, and do here covenant that with God's help I will grow in grace daily, and in the knowledge of the truth. I will also strive to glorify him in my body as well as spirit.

Sister J. T. Freeman writes from Springville, Iowa: I can truly say the Sabbath is to me a delight. The Review is a source of much comfort to me. I love everything that is connected with the third angel's message. Last Sabbath I walked nearly three miles to meet with three other sisters in a prayer-meeting; and though we were few, there were enough to claim the promise, and I felt well repaid for my walk to and from the meeting. It is my greatest desire to overcome all the evils of my nature, and live so that I may be prepared for the coming of my blessed Saviour, which I believe to be near.

Bro. J. McDonald writes from Ballinafad, C. W.: It is now about three years since I first commenced to keep the Sabbath of the Lord. I cannot be too grateful to God for showing me his truth. I feel thankful for the light I have received on present truth. I was, like many others, brought up to keep the first day of the week as the Sabbath; but thank God, through the instrumentality of Bro. Osgood, of Bronte, C. W., and some tracts and pamphlets received from him, I have been led to search the Scriptures to see if these things were so; and I found I was following the doctrines and commandments of men more than the commandments of God. I am now striving by the grace of God to keep all his commandments.

I am all alone here, with the exception of my companion in life. We have no one of like precious faith to meet with us on the Sabbath, and no Sabbath-school for our children; but we are thankful that we have the Bible and the Review to read and study. The Review is our weekly preacher. Bless the name of the Lord for the paper!

Dear brethren and sisters, pray for us, that we may stand firm and unshaken; that we may resist all the fiery darts of the Devil, and walk according to all God's commandments, and be sanctified through the truth, and finally be saved in his everlasting kingdom. People here are very much opposed to the truth, but there are some even here who believe, but have not the courage to obey. If one of the preaching brethren could see it duty to come this way and give a course of lectures, I believe some good could be done.

Bro. J. Jones writes from Duran, Wis.: There are a few here in Duran striving to live out the truth of the third message. We meet twice a week. We have good meetings. We would be glad if some messenger could come this way, as soon as convenient. Nearly all the preaching we have is the Review.

Sister L. Wales writes from Melbourne, C. E.: Bro. WHITE: Although I never had the pleasure of your personal acquaintance, yet I hope we are one in the hope of the glorious appearing of our Lord and Saviour Jesus Christ. My trust is strong in the Lord, and I mean by God's assisting grace to go forward with God's remnant people to mount Zion. I am in union with the body. I sympathize with you and Sister White in the many trials you have had to pass through. I also rejoice that God's people are coming into order, when the labors of those who have had a care for the remnant will be appreciated, the straight testimony heeded, and the Lord work through his people. I feel that I want to cast in my mite with the people of God, and I will take one share in the Association.

FORMATION OF CHARACTER.—Have you ever watched an icicle as it formed? You noticed how it froze, one drop at a time, until it was a foot long or more. If the water was clean, the icicle remained clear and sparkled in the sun; but if the water was but slightly muddy, the icicle looked foul and its beauty was spoiled. Just so our characters are forming. One little thought or feeling at a time adds its influence. If every thought be pure and right, the soul will sparkle with happiness; but if impure and wrong, there will be grief and wretchedness.

GIVING THE DEVIL HIS DUE.—As the children of an old lady who had made it an habitual rule never to speak evil of another, were speaking of this peculiarity, one of them remarked, "Mother has such a habit of speaking well of every body, that I believe if Satan himself were the subject of conversation, she would find some virtue or good quality even in him." While they were amusing themselves with this idea, the old lady entered the room, and being told what had been said, immediately and involuntarily replied, "Well, my children, I wish we all had Satan's industry and perseverance."

DEATH-BED REPENTANCE.—Rev. Mr. Barnes, in a deeply solemn discourse on death-bed repentance, preached lately, gave it as the result of forty years' observation in the pastoral office, that "he had not met with a single instance of sick-bed repentance which, upon the recovery of the individual, turned out to be genuine."

#### Obituary Notice.

DIED, of diphtheria, in Monterey, Mich., June 15, 1863, Jessie Alvira, infant daughter of Bro. Leonard and sister Laura Ross, aged 10 months and 15 days. This is the second child that Bro. and sister Ross have lost within one week by diphtheria.

JOSEPH BATES.

**The Chart.** A Pictorial Illustration of the Visions of Daniel and John, 20 by 25 inches. Price 15 cents. On rollers, post-paid, 75 cts