Watch, Mother!

**Mother:** watch those little feet, Climbing o’er the garden wall, Bounding through the busy street, Wholesome lessons now impart, Sowing good and precious seed.

By the happy, joyous child, Picking berries by the way, Those same little hands may prove Harvest rich you then may see, Ripening for eternity.—Se/.
An Address from Ephesus to the Apostle Paul.

Also, Warrer: 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 Honorable Paul, Emperor of Pontus from Jerusalem, Greetings.

Your gracious epistle, overlooking every virtue, and deprecating every vice, was only received by your Christian acquaintances in this place. Our souls are filled with the touchstone of your precepts to be good soldiers of Jesus Christ. About the heavy armour 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 Tyrian market place, pushing your regular cargo on all the distinguishing doctrines of theology. Many of the citizens worship in the temple of Diana, and they will sell their superfluous jewelry to decorate his pulpit. Oh, he looks so handsome in the sacred desk! 0, he looks so handsome in the sacred desk, as he is our only guide for a Christian life. The institution we have in our eye is of the following character: It is an old and unrefined man, and the letter handed to them with the charge of the genteel part of our society. This is a pity; for many of the citizens who worship at the temple of Diana, have you learned where he is? If we can make money, we can make money, 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. In customary fashion, too, they cut up the 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, besides, some of our older sisters, who know the world, write letters, and fill them with finery and professions of love; and as the young gentlemen come into our assemblies their names are put on, and the letter handed to persons, some religious, and some other, who may be noted by all.

Our souls are filled with emulation by your touching appeals to us to do good to all people, and the grace and taste toward our Christian meetings! When we are invited to these Christian acquaintances in this place. Our souls are filled with emulation by your touching appeals to us to do good to all people, and the grace and taste toward our Christian meetings! When we are invited to these Christian acquaintances in this place. Our souls are filled with emulation by your touching appeals to us to do good to all people, and the grace and taste toward our Christian meetings! When we are invited to these Christian acquaintances in this place. Our souls are filled with emulation by your touching appeals to us to do good to all people, and the grace and taste toward our Christian meetings! When we are invited to these Christian acquaintances in this place. Our souls are filled with emulation by your touching appeals to us to do good to all people, and the grace and taste toward our Christian meetings!

In order, therefore, to feed the poor, to furnish destitute families with silver shrines for the rich, and to help the raven 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 being specially 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," which we expect will be very fine.

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

By order of the church.

Dioctarian.

Protestant and Roman Nations.

About eight years ago, Robinson, a French pastor, put forth a work for the especial purpose of showing the facts as the most as advancement to the Protestants and the Roman Catholic nations. He compared, for example, Protestant Prussia with Roman Austria; Roman Flanders with Protestant Holland; the Roman with the Protestant cantons of Switzerland; and Roman America with Protestant North America. Well, my friends, to compare Protestant with Roman lands, is only, in other words, comparing nations which have the Bible with those which are without the Bible; for the influence of the papal power is at all intents and purposes a closed and unknown book. Now, this writer shows, and that, too, on the testimony of Roman writers themselves. Here they are immeasurably beyond those which are deprived of the Scriptures, in regard to all that makes a nation; in regard to all that makes a nation grow; in regard to all that makes a nation grow; in regard to all that makes a nation grow; in regard to all that makes a nation grow; in regard to all that makes a nation grow.

And Rev. Baptist Noel, who has written a preface to this remarkable work, there makes this striking observation: The two nations, he says, in knowledge, in moral power, and political independence, are vastly different. For to man collectively, as well as to man individually, the possession of this precious book is life, liberty, and glory.

—Bishop Shaddox's speech at the anniversary of the Bible society, N.Y.
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 oath. The less feet are overtaken with a surrender, the more the enemy is elated and inflamed in reply. It may miss fire, when the stubborn resistant receives a bal which speedily topples him over, while his assailants pass on to new struggles. More frequently the attack is with a throwing down of weapons, and a spreading of the arms, to prove themselves4 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 harsh 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 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

renders indifferent by habit, and urged by good relish, but to have us apply it to them, is not so proud and self-righteous, that they despised the state of the churches prior to the proclamation of the horrid sufferings, and pharisees, the accepted expounders of the law, who

eternal weight of glory, contrasting it with our light suffering which is the transgression of the law.

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 all the suffering which is the transfiguration of the law. He wants us to think of his holy and glorious law; of the happiness it would confer upon each relation in 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, loved the world, not willing that any should perish, but that all should come to their evening halting-place, and forthwith took our sins upon himself, and died in the 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 reveals of its beatitudes. But what am I talking about. A balloon ascended 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. For we have not the light of glory, contrasting it with our light afflictions which are but for a moment. He knows what those glories were; for he had been caught up into the third heavens and had seen things not to be mentioned, but the things which eye hath not seen, nor ear heard, neither hath entered into the heart of man. But God can prepare a place of blessedness for us. He wants us to think of all the suffering which is the transfiguration of the law. He wants us to think of his holy and glorious law; of the happiness it would confer upon us. He wants us to think of the occasion of all 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 his holy and glorious law; of the happiness it would confer upon each relation in 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, loved the world, not willing that any should perish, but that all should come to their evening halting-place, and forthwith took our sins upon himself, and died in the stead, to make us sons and daughters, kings and priests to the blessed Father.

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Why was another council summoned? 

What did the pope and his council do nineteen years before? 

What fear did Gregory of Tours have, and what did he do? 

What other English rulers made laws respecting Sunday? 

What prophetic period dates from this event? 

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

What did the opening of the sixth century witness? 

To what was the title of Sabbath still applied? 

In the early part of this century, what position was assigned to the pope, and by whom? 

What does this show? 

What did the pope at the conclusion of the sixth century? 

When did the emperor Leo restrain labor in the East? 

Did the Sunday festival gain any footing in Norway? 

At what time is Sunday first mentioned as the Christian Sabbath? 

What did the opening of the sixth century witness? 

The proposition consists of four parts: 

1. That he is, as a unit, wholly mortal. 

2. That he is, as a unit, wholly immortal. 

3. That he is, as a unit, wholly material. 

4. That he is, as a unit, wholly immaterial.
is predicated of the same beings. "Behold, happy is the man (mortal) upon earth ?" Chap. vii, 1. "I know it is so of a truth; but how should man (a mortal) he just with God?" Chap. iv, 17. "Is there not an appointed time to man (mortal), signifies mortal) upon earth?" Chap. vii, 1. "I know it is so of a truth; but how should man (a mortal) he just with God?" Chap. iv, 17.

1. As the word soul, or rather the Hebrew and Greek where these words are used, signifies mortal, 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?

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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 where these words are used, signifies mortal, 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?

Vermont Annual Conference.

Wynne 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 discussion of the cause of present truth, and were glad to be helped 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.

The meetings on Sabbath and first-day were held in Westfield, Coldwater, Mich., and the afternoon Bro. Loughborough spoke 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, and we heard no more about the people's tear 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 were troubled with a skeptical turn of mind.

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. We felt that this one was a resurrection of the church, that it had been reported that we were secessionists, and the news had come that if we sympathized with the rebellion, and we heard no more about the people's tear 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 were troubled with a skeptical turn of mind.

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ther and mother were not in harmony. Indeed, one only had 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 communistic Episcopalian, and the mother's 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 himself, always 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 bind the book, the family Bible, close, till one after another or all were gone, and the sad consciousness of a day begun would fall like a pall over us all. On one occasion the mother remarked to me, there was a very marked difference in the management 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 observations, 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 piously, and then came out to say 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 wishes, and became a widow. Next she married a man who had gone over to Romanism. Soon herself and youngest daughter performed a journey to Melbourne for confirmation in a Roman catholic church. Then one unres- is tant and unexpected turn of the tide.

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 intellectual and religious career, and I have never seen them.

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My prayer is, Come, Lord Jesus, come and set before me the race that is set before me. I realize that we are overcomers until Jesus comes. 0 that God would keep all his commandments, and the faith of Jesus. 0, listen to the truth of the third angel’s message, and keep the Sabbath of the Lord. I cannot be too grateful for the coming of my blessed Saviour.

After the year past, to proclaim the precious and present hope. I thank the Lord for past blessings received. May he give you the kingdom. Truly this promise is a beacon of hope to all who are in need of his grace. I am now striving by the grace of God to keep all his commandments.

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

We meet twice a week. We have good preaching we have is the Review. We meet twice a week. We have good preaching we have is the Review.

In September I moved to Kirkville, so you can imagine the dear 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 diptheria.

I cannot be too grateful for the coming of my blessed Saviour.

I am all alone here, with the exception of my companion in life. We have no one 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 Review.

This is the second child that Bro. and Sister Ross have lost within one week by diptheria.
The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 60, 1882.

Dear Sir:

With the brethren in Orlando Miss., according to appointment, and have preached five times to goodly number of interested brethren and sisters, gathered from different parts of the country. The instructions are good, and I feel encouraged to believe that the Lord is going to gather his people in Miss., and unite them with the body. Bro. Snook has not joined me yet but I expect him this week.

Isaac Sanborn.

Appointments.

Fourth of July.

The Old Michigan Test will be pitched in the town of Convis, six miles north of Marshall, for a general gathering of the friends of the Sabbath, in Calhoun and surrounding counties, on Sabbath, July 4, 1883. This meeting will commence on the 4th at 7 p.m., and hold over first-day.

The few friends of the cause in Convis are ever ready with pleasure to act well their part; but the plan of this meeting is that all, as far as is convenient, should come with food and clothing prepared to take care of themselves, excepting a shelter. Men can sleep in the tent and in barns. Women can have the floors of houses, and as much better accommodations as the occasion shall allow.

The figures set to the following Bound Books include both the Law of God, the testimony of both Testaments, showing its origin and perpetuity.

Abolition of the Seventh-day Sabbath, a short argument for the Sabbath, as taught in the epistles of Paul. 10 3

First day of the week, 10 3

Punishment as taught in the epistles of Paul. 10 3

A short speech delivered by him in Battle Creek on the Sabbath question, 5 1

Spiritual Gifts, Vol. I, or the Great Controversy between Christ and his angels, and Satan and his hosts. 6 1

Spiritualism-Mark of the Beast-War and the Sealing-The Institution of the Sabbath. 6 1

The Two Laws. 5 1

The Fate of the Transgressor, or a short argument for the Sabbath, as taught in the epistles of Paul. 10 3

Truth Found. A short argument for the Sabbath, 5 1

The law requires the pre-payment of postage on all transient publications, at the rates of one cent an ounce for Books and Pamphlets, and one-half cent an ounce for Tracts, in packages of eight ounces or less. A parcel post stamp sent by mail, will please send enough to pay postage; to secure attention a card accompanied with the cash.

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Auroral or Immortal Life: or an inquiry into the present constitution and future condition of man, 25 5

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The Kingdom of God: a revelation of the doctrine called, Age to Age by Wesley-Appeal to the Church-Spiritual Gifts-Map of the Beast—War and the Sealing-The Institution of the Sabbath. 6 1

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