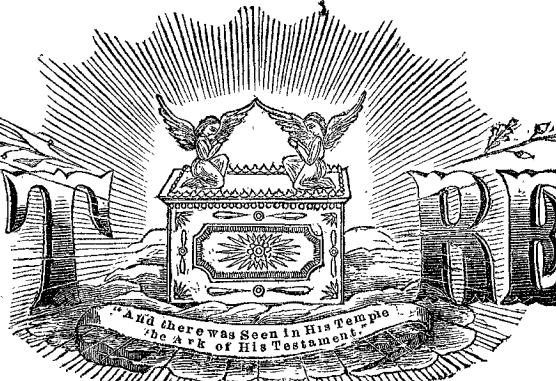


# ADVENT REVIEW,



## 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.

#### The City of Gold.

I LOVE to read of the city,—  
The beautiful city of gold!  
And my heart is sick, and mine eyes are dim,  
The glory to behold  
Of the new and holy Jerusalem,—  
The beautiful city of gold!

How fair and pure she shineth,  
As a bride arrayed for her love;  
Neither sun nor moon is needed  
To lighten her from above,—  
For the glory of God doth lighten her,  
And the Lamb is the light thereof!

Her walls are of precious jewels,  
And wondrously builded for height;  
Twelve angels stand at the twelve gateways,  
Each gate is a pearl most bright,—  
And the gates of the city are never shut,  
For the city knows no night.

Lo! a voice, as of many waters,  
Pours forth from that blood-washed throng!  
They are chanting the ceaseless anthem,  
They are singing the glad new song,—  
"Salvation, and honor, and blessing,  
To the Lord our God belong."

They are come out of great tribulation,  
No more hunger or thirst to know,  
For the Lamb in the throne shall lead them  
Where the living waters flow;  
From their eyes all tears he wipeth,  
And wherever he goeth, they go.

Oh, fair and wonderful city,—  
City of gold and light!  
Already thy shining portals  
Gleam on my spirit's sight,  
In the dark and solemn night-time,  
In the solemn and still night.

Oh, fair and wonderful city,—  
City of gold and light!  
When shall thy ravishing splendor  
Burst on my longing sight!  
When shall I leave these robes of shame,  
And walk with thy saints in white?

Let the way be long and weary,  
And dark with terrors untold,  
I will count it all joy and gladness,  
If it lead me at last to behold  
The city of light and glory,—  
The beautiful city of gold!

#### Adventism.

Letter from R. F. Cottrell, to N. V. Hull.

ELD. N. V. HULL: My dear friend. It is but recently that I received your letter through the *Recorder*; this will account for my not noticing it before. I will notice some of the important points.

You endeavor to make it appear that the views maintained by us, as a people, respecting the nature and destiny of man, are, in their tendency, atheistic. We believe that man is mortal; and we have very good

reason for thus believing; for the Bible thus characterizes him, in plain terms and without reserve. "Shall mortal man be more just than God?" Job iv, 17.

"This mortal must put on immortality." 1 Cor. xv, 53. You give what you call the atheist's creed on this subject, as follows; "Man is mortal, soul and body." You then claim that your charge against our theory is "proved beyond a peradventure." In reply I observe,

1. Atheism is "disbelief in God's existence." Till you shall show that our theory tends to disbelief of the existence of God, your charge is not sustained. This you cannot do. The material universe is a proof of God's existence. The existing facts that men and animals live and die, do not disprove it. That sin entered into the world, and death by sin, only goes to prove that the God of the Bible is the God of the universe. You have failed, and must ever fail, to show any tendency to atheism in our theory.

2. But perhaps you will say that we hold a doctrine that is held by atheists; and that therefore your charge is sustained. This seems to be your meaning. But if holding views in common with atheists proves that we are tending to atheism, then others besides ourselves will find themselves tending that way. You believe that man's body is mortal; atheists believe the same; therefore your views are atheistical in their tendency. I do not present this as a fair argument, but only to represent the fairness of yours in its true light.

3. I now present for your consideration the true atheistic creed, attested by the national council of "Infidel France." It is as follows: "There is no God; and death is an eternal sleep." With both parts of this creed, we, S. D. Adventists, take issue. We say there is a God; and death is not an eternal sleep. Is this atheistic? We do hold that man sleeps in death. So does our Bible. The instances are so numerous where death is represented under the similitude of sleep, that I need not quote any of them to a reader of that Book. Both the righteous and the wicked dead are therein represented as asleep. Is this atheistic? But while we admit that death is a sleep, we deny the atheistic assertion, that it is an eternal sleep. It will be broken by the resurrection, for "there shall be a resurrection of the dead, both of the just and unjust." It is well known that we, like the writers of the New Testament, make the resurrection one of our most prominent doctrines. Indeed, no people, since the days of the apostle Paul, have placed a greater value upon the resurrection than we. He made man's future life depend wholly upon the resurrection of the dead. Said he, "If the dead rise not, then Christ is not raised; then they also which are fallen asleep in Christ are perished." 1 Cor. xv, 16, 18. He continues, "If in this life only we have hope in Christ," (which would be the case, but for the resurrection,) "we are of all men most miserable." Is it atheistic to place the same value upon the resurrection that Paul did? Again he says, "If after the manner of men I have fought with beasts at Ephesus, what advantage it me, if the dead rise not? Let us eat and drink, for to-morrow we die." Verse 32. Had Paul believed that he had an immortal soul which could be saved in Heaven without a resurrection of the body, doubtless his sagacity could have discovered some advantage accruing to him from his sacrifices and sufferings in the cause of Christ, should

the body never be raised. But he could see none, and, consequently, but for the hope of the resurrection, he would, "after the manner of men," that is, the infidel Epicureans, say, "Let us eat and drink, for to-morrow we die." (See marginal reading.) Paul's faith in the resurrection was the very thing that kept him from adopting atheistical sentiments. Is it not possible that the same faith may save us from such tendencies?

The second point in your letter which I notice is that which relates to the literal principle of interpretation. He that has truth on his side can afford to be fair. He is willing an opponent's views should be fairly represented. Then he will meet them with manliness and candor. But when a man has no arguments with which to meet an opponent's position fairly stated, he generally builds up a position for his opponent, and then makes an exhibition of his skill in demolishing it. Such, I am sorry to say, has been your course respecting "literalistic interpretation." You are aware that no one takes the ground that every word of Scripture is to be understood in its literal sense. The Bible abounds in parables, symbolic representations and figures of speech. All that any sane man means, when he claims the literal principle of interpretation, is that no *mystical* or *hidden* meaning should be attached to the words, but that they should be taken in their most obvious sense, or, in other words, the Bible should be interpreted by the same rules by which you would interpret any other book. You will recollect that I stated the matter in this way, while conversing with you at Alfred Center, in July last, and cautioned you against the very course you have pursued. You were perfectly aware, therefore, while battling against a position that nobody occupies, that you were beating the air.

Now if you have any rule of interpretation different from mine, why did you not present and maintain it? It is evident you have none which you would venture to maintain. I am still confident that there is but one rule of interpretation; and I am not tenacious what it is called whether literal, obvious, natural, or sensible. It is that by which every book, the Bible only excepted, is interpreted by all classes of readers.

The strength of your argument on this point will appear by an application of it to matters of difference between us. Thus; various figures of speech are used in the Bible; therefore when God threatened death to man, in case he should sin, he meant eternal life in misery. But when Jehovah passed sentence upon man, after he had incurred the penalty, he defines death to be returning back to the earth from which he was taken; and after this we read, "And all the days that Adam lived were nine hundred and thirty years: and he died." In a figure of speech life may be put for happiness and death for misery. But does this mean that Adam was happy for nine hundred and thirty years, and then suffered eternal misery? No! life and death are used in their primary or literal sense in these first chapters of Genesis, and in no other sense. The *theological* sense of which we hear so much at the present day, was not then invented; and better had it been, had it not been invented at all, and had men been left to exercise a little *common* sense, in the interpretation of what God has revealed to mankind.

When you come to the subject of visions, you en-

quire, "How shall I write?" It would have looked much better, had you brought forth some reasons, founded on the inconsistencies of the visions, and thus enlightened your readers, by showing their fallacy, if you could do so. But instead of this, you only attempt to sneer them down, comparing them to Joe Smith's Mormon Bible, and reiterating your former approbrious epithet of "vagaries" and adding to that the contemptuous term of "twaddle." Had you brought forth some strong argument against their truthfulness, I should have had something to which to reply; but as it is, I am only reminded of the very just observation of another; namely, it is very difficult to answer a sneer. If the visions are false, they carry their own condemnation with them. Will you show your readers why they are false, or will you be content with the cheaper course of merely answering them with a sneer?

My mind runs back to the days of the infant Saviour, and I fancy I see good old Simeon take the babe in his arms, and, in all simplicity of faith, bless God for the fulfillment of his promise to Israel and to himself; and I also see Anna the prophetess, one whom the proud doctors might call a "simple woman," coming in stooping with age, and speaking of the infant "to all them that looked for redemption in Jerusalem." I fancy I can see that grave doctor of the law sitting by, and as he witnesses what is passing, his lip curls with scorn as he remarks: The old lady is "a sort of clairvoyant, so that to herself her visions possess a sort of reality. How far, in the judgment of charity, she may be indulged in her delusion, I will not pretend to say." "But when the utterances of this simple woman, are made the exponents of the words of Jeremiah and Daniel, then what? Scarcely could presumption and blindness go farther! But how convenient. First frame a new and peculiar theory, or take an old and exploded theory of scripture interpretation, and then, to save yourselves from the force of well-directed criticism, which would demolish your pet at a single blow, get insured by the heaven-born (?) utterances of a prophetess, who shall come in the sacred name of inspiration, and thus scouting all learning and discarding all wisdom, put the sanction and seal of Heaven itself upon the new invention.

"But pray how are we ever to settle disputes in theology in this way? We meet at great disadvantage. Let us bring to the discussion all the learning of past ages, and patient investigation of the present, but of what avail? You know you are right," &c.

To this the humble believer in God's word might reply: God has promised certain things, through his ancient servants, the prophets. He is now fulfilling those promises. And while he is fulfilling his precious promises, he gives to some a measure of that same spirit with which the prophets were inspired, and they speak forth the praises of God, for the fulfillment of his word. This is not intended to settle disputes in theology between doctors and lawyers, or between Jews and Samaritans; but to aid humble inquirers and believers in the word of promise, to an establishment in the faith that the great Author of the promises lives and is faithful to his word.

While the unbelieving Jews could, to justify their unbelief in Jesus, say, "We know that God spake to Moses, but as for this fellow, we know not whence he is," Jesus could reply: If ye believed Moses, ye would believe me, for he wrote of me."

Now, my dear friend, nothing has happened in these days, in the development of spirit manifestations, whether true or false, that was not foretold by prophets and apostles. They "wrote" of them; both of the true, and of the false. Do you believe their writings? How is it that you class together things that are directly opposed to each other? You sneer alike at the false and the true. Do you tell the people that modern spiritualism is a fulfillment of the predictions of scripture—that these spirits are the "spirits of devils working miracles," that are deceiving the world and preparing them to be gathered to the battle of the great day? Do you raise the warning voice against it proving from the Scriptures what it is? No! as long as you hold its fundamental doctrine, the immortality of the soul, you can do no better than to meet it with an incredulous sneer.

It is no wonder to us that "the world should be

wheeled" by spiritualism, when the great mass of religious teachers are so far from meeting it with scripture argument, that they build the track upon which its car is running. Where is the feeling of responsibility which ought to rest upon the professed teachers of God's word, to meet, with scriptural arguments, this sweeping delusion, which bids fair to cause the world to reject the Bible; and that too, at a time when they are looking for the conversion of the world to the truths of Christianity? Do they think that spiritualism is harmless? Why this apathy? Are they inclined to believe it, because it accords so well with their theory of the state of the dead? Why so mute in respect to this monster of iniquity, while at the same time, they are all stirred up to oppose Adventism and brand it as infidelity? Is spiritualism no evil and Adventism a great evil? You say, "Your labor to produce in the public mind the conviction that the end of the world is nigh, even at the doors, in only limited for evil, by the ill success attending it." What terrible consequence would follow, should men in general believe that the Lord was soon coming? Would it lead them to irreligion and rejection of the Bible? No! the word promises his return; and his children wait its fulfillment, while scoffers are saying, "Where is the promise of his coming?" What evil has the Advent doctrine wrought in us who believe it? Does it cause us to transgress God's commandments? This is what spiritualism is doing for its votaries: and where is the remedy? Who are they that raise the voice of warning but these same Adventists, that would, in your view of it, if they could, ruin the world?

Oh, that God would help you to open your eyes and see; to discern where infidelity is; and that you might feel the responsibility which rests upon you, as a teacher, to expose infidelity and defend the truth.

I did not intend to say half so much; but "our mouth is open unto you, our heart is enlarged," and it is hard to find a stopping place. Be assured that I have "set down nothing in malice," but that all has been prompted by feelings of the most sincere friendship. I do view your position as dangerous; and God knows my heart when I say, I would rejoice in your salvation. I can say of S. D. Baptists as Paul said of his kindred according to the flesh: "My heart's desire and prayer to God for Israel is, that they might be saved." And bear with me, if I go a little further, and say, "I bear them record that they have a zeal of God, but not according to knowledge." I believe the doctrine that we as a people are teaching; and I believe that nothing but a firm belief that the Lord is at hand and that the very foundation of spiritualism is a lie, will be able to save us, in the great crisis that, as all can see, is just before us. Then, while I speak with plainness, believe me as ever, your friend,

R. F. COTTRELL.

### The Good Shepherd.

At the close of a beautiful summer day, being much fatigued, I retired to my chamber and sank down upon a sofa beneath my window. As I lay watching the departure of twilight, the gathering of the darker shades, and the hanging out of the lamps in the dome of heaven, I became absorbed in deep meditation, and was soon lost to all around me. And presently my reverie was broken, by hearing a sweet voice singing,

"Jesus my Shepherd is,  
'Twas he that loved my soul,  
'Twas he that washed me in his blood,  
'Twas he that made me whole;  
'Twas he that sought the lost,  
That found the wandering sheep;  
'Twas he that brought me to his fold,  
'Tis he that still doth keep."

And as the sweet voice died away in the distance, I closed my eyes and soon fell asleep. Visions of surpassing loveliness burst upon my view, and ravished my senses. I was standing upon the brow of a hill, gazing with rapture upon the scene of beauty before me. Oh, the grandeur, the loveliness, the sublimity, of that scene, I can feel, but never describe! Below me were "green pastures" interspersed with "living fountains," whose pure waters sparkled in the gorgeous sunlight, like diamonds and gems. And there

amid the "living green" lay the "still waters" like rainbows of silver enshrined in emerald.

As I stood lost in wonder and admiration, a voice of heavenly sweetness broke upon my ear, saying, "I am the good Shepherd, and know my sheep, and am known of mine." I then knew that I was in the heavenly pastures, where the good Shepherd leads his weary, way-worn flock. He entered the fold, and a shade of deep sadness passed over his countenance as he saw that one of the "little ones" was absent. Presently he appeared staff in hand, and said, "I must go into the mountains and seek that which has gone astray. I must bring the wanderer back."

All at once I knew I was the wanderer he was in search of, and instead of finding myself in the beautiful place where I thought I was so recently, I was far away in a dreary land, sitting upon the edge of a deep precipice. On either side of me were dark, dense forests, filled with beasts of prey. The earth was slowly but surely giving way beneath me, and I knew that I should soon be dashed to pieces on the rugged rocks below. In despair I raised my eyes to heaven, but the sight that there greeted me only increased my agony. The sky was shrouded in thick darkness, and at that moment a peal of thunder shook the earth. The lightning flashed from east to west, illuminating the dark forest with one livid glare. The wind moaned and shrieked piteously around me, and the rain descended in such torrents that I came near being swept into the yawning gulf at my feet. With despair deep, dark, and keen, I exclaimed, Oh wretched creature that I am! who shall deliver me? and where, oh where, shall I find shelter from this furious storm?

At that moment I heard footsteps approaching, and a voice behind me said, "A man shall be as a hiding-place from the wind, a covert from the tempest, and as a shadow of a great rock in a weary land." I turned to see who it was that had spoken those sweet words, and the form of a stranger greeted me. The features and voice I knew not, and with a cry of anguish I bowed myself to the earth. When I looked up, the stranger stood by my side, and oh, the look he gave me I shall never forget! In tones of tenderest pity and love he said, "My child, long have I sought you. I have followed you over mountains and hills, through valleys and forests, and at last I have found you, and am come to take you back to my fold. Will you go with me?"

As he uttered those words, the veil fell from my eyes, and I knew that the stranger was none other than my Shepherd, my kind, though neglected, Saviour. I withdrew myself from him; for I felt that I was too vile to be near one so pure and holy, and in anguish replied, I would gladly go back with you, but I am so unworthy, so sinful, and have wandered so far from you, that I dare not hope for forgiveness. But it will be a consolation to my poor heart to know that you pity me. In tones of mingled sadness and love he replied, "I am not come but too seek and save that which was lost." But, Lord, said I, the way is so strait and narrow, so full of perils and dangers, that I dare not undertake the journey. And I have been so long in this terrible place without food or shelter, that I have no strength. I am so weak that I cannot follow thee. He gave me a look of undying love, and replied, "My strength shall be made perfect in thy weakness. My grace shall be sufficient for thee."

As he uttered those melting words, I bowed my head and wept. When I again looked up, I saw a huge cross standing by his side, and knew that it was for me to carry. And in tones of deepest anxiety I exclaimed, O Lord, must I bear that cross? I never, never can. It is so large and heavy that I know I shall sink beneath it. Is there no other way? Can I not follow thee without carrying that cross? He replied, "Whosoever doth not bear his cross and come after me, cannot be my disciple." I looked at the cross again, wondering if I could ever bear it, and shrunk from it with feelings of dread. My Saviour read my thoughts, and in a grieved tone said, "Ungrateful child! This cross is nothing in comparison to the one I bore for thee. I left my Father's beautiful home; became a man of sorrows; wore a crown of thorns, a robe of derision, and bore the shameful cross—all, all for thee. And wilt thou shrink from this little cross—

this little hour of grief and pain? Unless thou wilt bear the cross, thou canst not wear the crown. But if thou wilt bear the former with patience, thou shalt soon wear the latter in triumph."

At these words I approached him, fell at his feet, and with the deepest joy exclaimed, O my blessed Saviour, I will follow thee whithersoever thou goest. Lead me through any danger, any sorrow, any and every trial, only keep me close to thy loving heart, and I will ask no more. He gave me a smile full of heavenly beauty and love, clasped me in his arms, and exclaimed, "I will never, never leave thee, nor forsake thee." With joy I clasped the hand of my gentle Shepherd, and commenced the perilous journey. My happiness was so great that ere I was aware of it, I was singing,

"The Shepherd sought his sheep,  
The Father sought his child;  
They followed me o'er vale and hill,  
O'er deserts waste and wild;  
They found me nigh to death,  
Famished, and faint, and lone;  
They bound me with the bands of love,  
They saved the wandering one."

But a feeling of sadness stole over my happy heart as my Shepherd said, "I must leave you for a little while; but I will not leave you comfortless. I will pray the Father, and he shall give you another Comforter, even the Spirit of truth, and he shall abide with you forever. I will not leave you long, but will come again and receive you unto myself, that where I am, there ye may be also."

That promise, and the blessed assurance that I should dwell forever with my loved One, gave me so much happiness that I awoke. But I knew that my dream was all true. I knew I had been just such a wanderer, and that just such deathless love had saved me. I felt the presence of my precious Saviour, and knew that he was near me. The sweet words, "I will not leave you long," went ringing through my soul like a chime of silver bells; and my heart, which for long months had only responded to the low, measured march of death's dirge, now beat quick and joyful to the glorious, lofty strains struck from angel lyres.

Lone wanderer from the fold of God, return, return. Long has the good Shepherd wandered o'er the cold mountains, "his locks wet with the dews of night," in quest of you. Do not longer elude his search, but come, oh come and find shelter 'neath the wings of his love. Do you not hear him saying, "Return unto me, and I will return unto you; I will heal your backslidings and love you freely?" Can you longer wander in the dark wilderness of sin, and grieve such deathless, yearning love? Have you not drank from the cup of sin long enough to know that it sends only anguish and sorrow to your soul? Yea, it is as a fire kindling around your heart, that will consume your life, unless it is speedily quenched with the dews of divine love. You know there is no joy, no peace, no happiness, true and lasting, to be found, only in Jesus. Then why will you not come back to him? Why will you longer grieve his tender, pitying love?

And you, poor sinner, who have never known the precious Saviour's love, I beg of you to come, taste and see that the Lord is good. His favor, his love, his approbation, is all that is of any real value—all that is worth living for. And the time will soon come, when you would rather have one approving look from him, than many a world like this. Oh, do not longer delay, but give your heart to Jesus now. Remember that time is short, and what you do you must do quickly. The day of God's wrath is hastening on, and soon it will be here. And in that terrible day there will be but two classes. One will with joy exclaim, "Lo, this is our God! we have waited for him, and he will save us;" and the other will take up the sad lamentation, "The harvest is past, the summer is ended, and we are not saved." To which class will you belong? Now is your time to decide. Oh, I beseech of you to give your heart to Jesus. He will shelter you from the storm that is about to burst upon the ungodly, and at last will lead you to the heavenly pastures on the glorified plains of the new earth.

MARY F. MAXSON.

Adams' Center, N. Y.

### Faith and Prayer.

BRO. WHITE: I copy the following lines for the Review thinking they may comfort some lonely afflicted heart.

A. S. H.

WHEN dark clouds are gathering o'er us,  
Let our hopes be fixed above;  
When life seems all dark before us,  
Let us seek our Father's love.

He's all pity and compassion,  
We are prone to go astray,  
He will still each rising passion,  
He will be our guide and stay.

Can we doubt God's power to shield us  
Since the thorn-crowned Jesus died?  
Since his blood was spilt to heal us,  
Need we stronger proof beside?

There are joys too pure to perish,  
They are won by faith and prayer;  
Joys that Christians shrine and cherish,  
When the heart is worn with care.

Come, ye sad and tired and weary,  
Come and taste the bread of life;  
Friends may fail, and life seem dreary,  
There's a balm for care and strife.

Seek for gems all pure and peerless,  
Set in diamonds bound to shine;  
Faith will never leave thee cheerless,  
Prayer will soothe the down-cast mind.

### Scolding.

Do not scold. It does no good. Not that you should not upbraid, reprove, or condemn. Scolding refers to the manner and spirit of speaking, not to what you say. The same words that, uttered in one way would give pain, spoken in another would give pleasure. You may reprove, yet in meekness—upbraid, yet kindly—condemn, and do it in pity. Scolding indicates anger, impatience, irritation, contempt and ignorance of one's self. It is nature uncultivated. It partakes of the low, savage and barbarous. As low and degrading as it is, it manifests itself too often in what is regarded as cultivated and refined society, and even in the religious. Ministers sometimes scold at their people, and think it faithfulness; yes, and there has been seen anger and madness while pouring out the vials of wrath on the heads of the wicked. If the people are not devoid of common sense, they should not be scolded, they should be reasoned with,—if they are, they should be borne with patiently. When ministers scold, they prove themselves in a low spiritual condition! How would they like to have their people scold at them?

Parents frequently scold at their children, husbands to their wives, wives to their husbands, masters and mistresses to their servants, employers to the employed, teachers to their scholars, editors and correspondents to their readers, and thus on through all the relations of life.

Many a woman has had her heart broken by the rough words of her husband, and many a man has sunk in despondency and has lost his mind by the snappish, waspish temper of his wife. Children have become discouraged by being chided often by their parents, when perhaps the parent's spirit has caused in their children that which they so severely condemn. Parents transmit to their children their own temper, and they can see in the conduct of their children a proof of the truth of God's word,—“visiting the iniquities of the fathers upon their children.”

Children are pained when chided. They feel keenly the unnatural manner of their treatment, and yet, such is the force of example, that when they grow up, instead of being corrected by what they have seen and suffered, fall into the habit of their parents.

Time and space would fail me to tell all the evils which grow out of the habit of scolding. It is of itself an evil deeply felt, which should at once be overcome, especially by professed Christians. This may be done effectually by observing the following things:

1. Resolve that you will ever speak in a gentle and pleasant manner. Your will has great power over your words, which you may exercise as you are disposed.

2. Speak in a low tone of voice. Loud words excite anger, both in yourselves and others. Words spoken very low will calm yourself and others, if your pent up feelings seem ready to burst out into flames of rage. Try it, ye hasty ones.

3. Ascertain your own manner of speaking, for you may scold or wound when you may not intend it. Perhaps such a wrong manner of speaking may spring from a diseased body, or from earnestness of will. If you are not unkind, you should guard against seeming so, for in either case you give pain.

4. When your children ask the reason of commands, tell them, if it be proper, but if not, tell them so. Tell them there is a reason, and avoid giving them the impression that you are acting simply from your own arbitrary will.

Consider when you see others' faults, and have provocations to anger, your own forgetfulness, mistakes and infirmities, and ask, before your feelings find expression, how you would like to be treated as you are tempted to treat them. And never forget that we excite in others the same spirit we ourselves exercise. Rather excuse than censure the faults which you see, and encourage to do better next time; for we do a great deal better by praise than blame.

6. Those whose prerogative it is, should give commands in a dignified manner, and generally in the form of a question. Thus, if you say to a servant, "Will you please to do this?" you put him on his dignity, and he is seemingly granting you a favor, but really obeying your commands.

Beautiful and pleasant are the families where kind words are the rule. Sad and exceedingly repulsive, where the members snap and snarl at each other. It is said that "a thing of beauty is a joy forever." Opposite,—a thing of ugliness is a grief forever. Kindness and love will make the face of ugly features radiant with beauty, while a face of the most beautiful features grows dark and fiendish by scolding.—*Herald of Gospel Liberty.*

### Big words.

Big words are great favorites with people of small ideas and weak conceptions. They are often employed by men of mind, when they wish to use language that may best conceal their thoughts. With few exceptions, however, illiterate and half educated persons use more "big words" than people of thorough education.

It is a very common but very egregious mistake to suppose that long words are more genteel than short ones—just as the same sort of people imagine high colors and flashy figures improve the styles of dress. They are the kind of folks who don't begin, but always "commence." They don't live, but "reside." They don't go to bed, but mysteriously "retire." They don't eat and drink, but "partake of refreshments." They are never sick, but "extremely indisposed." And instead of dying, at last, they "decease."

The strength of the English language is in the short words—chiefly monosyllables of Saxon derivation—and people who are in earnest seldom use any other. Love, hate, anger, grief, joy, express themselves in short words and direct sentences; while cunning, falsehood and affectation delight in what Horace calls *verba sesquipedalia*—words a "foot and a half long."—*Journal of Education.*

DESTITUTION AT THE SOUTH.—A correspondent of the St. Louis *Republican*, writing under date of Chattanooga, Dec. 9th, says;

"A visit to the provost-marshal of any post in this vicinity, or indeed anywhere along the border, is sufficient to satisfy any one that the stories of southern destitution have not half been told. At Bridgeport, a few days since, there were forty-seven applicants for food, only three of whom proposed to buy, the remainder being entirely destitute—alms-seekers. They were followed in some instances by a great number of children, half naked and half starved, whose features appealed to the sympathy far more effectually than words. Some of them, though under five years of age, had not tasted a morsel of food for thirty-six hours, and had been living on little for months."



## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 26, 1864.

JAMES WHITE, EDITOR.

### The Seven Times of Lev. xxvi.

THE prophetic period of Lev. xxvi, or what has been supposed to be such, has been no small object of study among prophetic expositors. It has been supposed that the expression, "seven times," in verses 18, 21, 24, 28, denoted a prophetic period of 2520 years, and that this period covered the time during which the throne of Israel should be and remain subverted and trodden down by oppressing powers. To rightly fix the commencement and termination of this period, became therefore a matter of consequence. Where does it commence? and where does it end? have been questions of much study, and perhaps some perplexity.

These are not the questions, however, that we propose here to discuss; for there is a question lying back of these, which demands to be answered first; namely, Is there any prophetic period brought to view at all in Lev. xxvi? We claim that there is not, and will offer a few of what are to us very conclusive reasons for this position:

1. A series of judgments is threatened against Israel, in case they hearkened not unto God to do his commandments, before the expression, seven times, is introduced. Verses 14-17. In these judgments is included being slain before their enemies, being reigned over by those that hated them, and fleeing when none pursued them. Now if the seven times were meant to cover the period of God's special judgments against Israel, especially of their captivity by foreign powers, these seven times should have been mentioned in connection with the first threatening of judgments of this kind. But this, as we have seen, is not the case.

2. After the threatening of these judgments, God says, verse 18, "And if ye will not for all this hearken unto me, then I will punish you seven times more for your sins." Then follows an enumeration of the judgments to come upon them in fulfillment of this, different from the items of the first threatening, and increasing in severity.

3. If they would not for this hearken, seven times more plagues were threatened against them, "according to their sins." Verse 21. Then again follows an enumeration of judgments to correspond, more severe still than any preceding.

4. If they would not be reformed by these things, God threatened to punish them seven times more for their sins. Verse 24. And in like manner with the foregoing, an enumeration of the judgments to be inflicted in fulfillment, immediately follows, more fearful still.

5. And if they would not hearken to God for all these things, he makes a final threat that would walk contrary to them in fury, and chastise them seven times for their sins. Verse 28. And an enumeration of the judgments to be inflicted, again immediately follows, outdoing all before, in their terrible severity. Included among them were the eating of the flesh of their sons and daughters, making waste their cities, bringing the land into such desolation that their enemies should be astonished at it, scattering them among all nations, and drawing out a sword after them in all the lands of their dispersion. With fearful minuteness all this has been fulfilled, even to the eating the flesh of their own children, as in the terrible sieges that preceded the downfall of Jerusalem.

Thus we have, first, a series of judgments threatened against Israel, without the expression, seven times, and then the declaration four times made, that God would punish them seven times for their sins, each one on condition that the former did not lead to repentance, and each one containing its own specific enumeration of judgments, distinct from those that preceded, and regularly increasing in the severity of their denunciations. Now what is meant by this repeated expression of seven times? We reply, It denotes, not the duration of the punishment, but its intensity and severity. It is well expressed in the lan-

guage of verse 21, thus: "I will bring *seven times more* plagues upon you according to your sins." The number seven denoting perfection, we are undoubtedly to understand by this expression, the fullness of their punishment; that the measure of their national sins, would in every case be fully equaled by the measure of their national calamities.

And this position is fully sustained by the original, as a brief criticism will show.

In reference to the Hebrew, we learn from the Hebrew Concordance that the expression, seven times, in Lev. xxvi, comes from *sheh-vag*; and this word is expressly set down by Gesenius, in those texts, as an adverb, also in Ps. cxix, 164; Prov. xxiv, 16. In Dan. iv, 16, 25, the expression, seven times, twice occurs, where beyond question it means duration. Nebuchadnezzar was to be driven from men, and make his dwelling with the beasts of the field, until *seven times* should pass over him. There can be no mistaking that here the expression means a certain space of time; but here we find, not the adverb as in Lev. xxvi, but the noun, *gid-dahn*, defined by Gesenius, "Time, in prophetic language, for a year." In Dan. vii, 25, where a prophetic period is brought to view in the expression, "a time and times and the dividing of time," the same word is used. In Dan. xii, 7, where the same period is again brought to view, and in about the same language, we have another word, *moh-geh'd*, defined by Gesenius, "Appointment of time. Spoken of a space of time, appointed and definite. In the prophetic style for a year." It will be seen by this definition, that this word is synonymous with the one used in Dan. vii, 25, as above referred to. Now if a period of time is meant by the expression, seven times, in Lev. xxvi, one of these words should and would most assuredly have been used. And the fact that neither of these words is there used, but another word, and that an adverb, places it beyond question that no such period is there intended.

The Greek is equally definite. The Septuagint has in Lev. xxvi, *heptakis*, which is an adverb, signifying seven times. In Dan. iv, 16, 25, for Nebuchadnezzar's seven times we have not *heptakis*, the adverb, but *hepta kairos*, a noun and its adjective. And in all cases where the word time occurs, denoting a prophetic period, as in Dan. vii, 25; xii, 7; Rev. xii, 14, it is from the noun *kairos*. Such a thing as a prophetic period based on an adverb is not to be found.

So then, there is no prophetic period in Lev. xxvi; and those who imagine that such a thing exists, and are puzzling themselves over the adjustment of its several dates, are simply beating the air. To ignore, or treat with neglect, a prophetic period where one is plainly given, is censurable in the extreme. It is an equally futile, though not so heinous, a course, to endeavor to create one where none exists.

### A Contrast.

THE Laws of Life for January 1864, opens its editorial, thus: "So a new year dawns upon us in beauty and glory! This 'old Earth,' about which poets have sung, is *new*, and *fresh*, and *bright*, in the blessed light of the year eighteen hundred and sixty-four."

Such is the theory: and as a theory it reads very well; but it happens that nature has given us a commentary on that theory, which comes very near destroying the text. The year 1864 opened, in fact, with the most intense paroxysm of cold that has been known for many years, if not in some localities the most severe that was ever known. The furious storm that raged all over the North west, ushering in the new year, was the cause of an untold amount of suffering and distress. Reports have reached us from all quarters of a fearful loss of life from the intense cold. We have heard of one family in Indiana, who were turned out of doors in that fearful night by their house taking fire, and who all, seven in number, perished before reaching a mile from their burning dwelling. Soldiers frozen in their barracks, stage-drivers coming in, frozen stiff upon their seats, brakemen frozen on the cars, cattle and stock of all kinds frozen in large numbers, on various railroads, trains blockaded with snow, holding their living freight for long hours in extremest peril, multitudes frost bitten and perhaps

maimed for life,—such is the burden of reports every where, concerning the effects of the late storm.

The truth is, the earth is not new and fresh. It shows more and more, as year after year wears away, the signs of decrepitude and old age. Its paroxysms of heat and cold are more frequent and intense, the miasma of its corrupted atmosphere is more prevalent and deadly, its fertility is waning away, it is growing old, it is wearing out. It groans for the renewing touch of its Maker's hand, who will lift from its worn bosom the heavy weight of the curse, and set it forth anew upon its pathway to run its race buoyant and fresh forever and ever. It will behold no dawn of "beauty" and "glory" until he who sits upon the throne shall say, "Behold I make all things new!" Thank God that tokens of that glad morn already appear. Unfortunately for the false theorizers of the present age, facts all run contrary to their speculations. Wars and rumors of wars, mock their cries of peace, and omens of trouble and destruction give the lie to all their visions of peace. Happy will they be who amid the din and confusion of earth's closing scenes, do not lose sight of the sure word of prophecy, but guided by its sure unerring light, prepare for the transition into the approaching kingdom, where the sun shall not scorch, nor wintry winds chill, nor care oppress, nor disease infect, nor death destroy; but where the saints shall reign in peace and happiness and glory, forever and ever.

### Justice Awaking.

APPROPRIATE retribution seems to be at last overtaking the fearfully guilty parties who have for long years held multitudes of their fellow beings in bondage, and who at last for the sake of spreading and perpetuating their hellish system of slavery, inaugurated the present bloody and fiendish rebellion. What could be more appropriate than that the slaves themselves should be the instruments used to punish the merciless tyrants who have so long ground them to the dust. Such is so far beginning to be the case, that even the swamps where the slaves have been wont to secrete themselves to avoid the lash of cruel masters, those same masters now seek, to hide from vengeance which they know they deserve, and which they fear will be meted out to them at the hands of their former outraged and oppressed slaves. The following account of a guerrilla hunt in North Carolina, shows that Justice, though seemingly long delayed, is nevertheless following with relentless steps upon the heels of the oppressor; while the fact that three thousand slaves were set free as the result of one expedition, will be cheering to all in whose heart a single spark of humanity yet lives.

#### A GUERRILLA HUNT IN NORTH CAROLINA BY COLORED TROOPS.

General Butler's organization of colored troops, recent as it is, proves to be efficient, brave and dashing. The outrages of the rebel guerrillas of North Carolina having got to that pass when exemplary punishment became necessary, General Butler ordered General Wild to collect his colored battalions stationed in the vicinity of Norfolk, and go forth on a "raid" through the guerrilla country. Special orders were given to bring in all the slaves. The expedition, numbering eighteen hundred men, was commanded by General Wild in person, and left Norfolk three weeks and a half ago. It returned with the following report of results accomplished: Three thousand North Carolina slaves were set free; three hundred and fifty teams of horses, oxen, and mules were captured, besides fifty saddle-horses; four guerrilla camps and a great amount of supplies were destroyed; the houses and barns of a score or more of rebels were burned; one guerrilla was hanged; several prisoners were brought in; and the entire loss of our forces was thirteen men. The brave blacks who did all this were very eager for a regular fight, but the rebels ran away hiding in the same swamps which used to shelter the slaves when the bloodhounds chased them. The way in which the tables were turned is neatly described by

a correspondent of *The New York Times* who accompanied the expedition:

"In regard to its moral and political results, the importance of the raid cannot be overestimated. The counties invaded by the colored troops were completely panic-stricken. Scores of families, for no cause but a guilty conscience, fled into the swamps on their approach. Never was a region thrown into such commotion by a raid before. Proud scions of chivalry, accustomed to claim the most abject obedience from their slaves, literally fell on their knees before these armed and uniformed blacks and begged for their lives. No sooner would the brigade enter a neighborhood, than General Wild's quarters would be besieged by those wishing to take the oath of allegiance and secure the protection of the Government. Their slaves might all go—they would give them up willingly—only let their lives and property be protected. Union meetings were held in several places, and delegations sent to General Wild, proposing to do anything 'to be saved.' One set of resolutions was signed by fifty-nine planters, and another by seventy-six, while the return of the expedition was preceded and followed by hundreds of North Carolinians hastening to Norfolk to obtain certificates of their loyalty. One hundred and twenty vehicles crossed Great Bridge in a single day, containing persons journeying thither for this laudable purpose. An army of 50,000 blacks could march from one end of Rebeldom to the other almost without opposition, the terror they would inspire making them invincible."

#### Labors in New York.

BRO. WHITE: Since our State conference I have labored in central New York. I trust that good has been accomplished. It seems to me that the prospect is cheering and that the people of God are growing in grace and in the love of the cause of truth.

I design now to labor for several weeks in western N. Y. Letters to me may be directed to Rochester, care of J. B. Lamson. So soon as my duty this way is accomplished, I design to visit Mannsville, and Adams Center. I hope to have the hearty cooperation of all the friends of the cause of present truth. When we all come up to the help of the Lord and take such a position before him that he will accept us, we may confidently expect that God will add to our numbers many that are now living in violation of his holy law. Let each one see to it that he or she is not pursuing such a course that the first duty of those who labor in word and doctrine, will be to put their wrong away before any thing can be done for those who are not in the truth. Great is the responsibility of those who live only to be stumbling blocks, hindrances and dead weights to the cause of God. The time must come when such will be utterly separated from the people of God. May they realize this while there is yet opportunity by hearty repentance to put away their sin.

J. N. ANDREWS.

Hamlin, Monroe Co. N. Y. Jan. 12, 1864.

#### The Present Hour.

"We are living, we are dwelling,  
In a grand and awful time."

How true to life are these sublime words of the poet! How ominous, and how significant is the hour in which we live! The message is rising and steadily gaining strength; the sure prophetic lines are meeting a daily accomplishment; the cry of war has become the watchword of every nation; knowledge is increasing with a stately tread; science and art bless the world with their sublime developments; signs of awful portent signify that He who treadeth the wine-press is about to assert his right; error with its multiform phases is thrusting its hydra-head into the face of all that is lovely and good; truth is fallen in the streets, and crime is more frequent and less thought of; signs in the sun, moon, and stars, warn the world of approaching judgment scenes; mockers and scoffers by their thoughtless and blasphemous railery give force to the startling message of the man of God; for months the battle of the warrior has been with confused noise and garments rolled in blood; spirits of devils go peeping

and muttering through the earth; damnable heresies are brought in by religious teachers who have forsaken the covenant of their God, and denied the Lord that bought them; the blasphemer grows more bold, and the drunkard has an increased relish for his cup; infidelity with its gaunt form compasses sea and land; the truth in the hearts of formal professors has lost its converting power, and is being changed into a lie; he that departeth from iniquity maketh himself a prey; the accumulated guilt of sixty centuries is about to fall with vindictive fury upon a world lying in wickedness; the great white throne will soon be seen; the clarion notes of the archangel's trumpet will soon call the dead to life, and sound from pole to pole; and—oh! thoughtless soul, think well of this—who shall be able to stand?

Reader, ponder, pray, prepare; and seek that stability which is derived from a well-directed faith in the Rock that is higher than we. G. W. A.

#### Are the Dead Conscious? No. 4.

"We believe in the immortality of the soul," is in almost every creed. That man has such a soul, is thought to be sufficiently proved from the frequent occurrence in the Scriptures of such expressions as, my soul, thy soul, his soul, &c., for when David says, for example, "My soul," he represents himself as possessing something, and that something is his soul. It is settled, then, that man has a soul; and if that soul is immortal, such expressions as "save a soul from death," James v, 20, must mean to save "the immortal principle in man" from eternal misery; for an immortal soul cannot die, therefore death must be used in a figurative sense.

The greatest defect in this reasoning is, that the thing to be proved, namely, the *immortality* of the soul, is only assumed; and this *assumption* is all that creates the necessity of making those texts figurative which represent the soul as subject to death, and consequently prove that it is not immortal. If the Bible only said that "mortal man" has an immortal soul, it would supply the deficiency and stop the greatest leak in the argument. But this desideratum is totally wanting, and the ship must sink.

The Scriptures represent the soul as liable, not only to die, but to go down into the grave. Souls are represented as being brought up from the grave, redeemed from its power, and delivered from a pit of corruption. Ps. xxx, 3; xlix, 15; Isa. xxxviii, 17. The resurrection of Christ from Joseph's new tomb, was the subject of that prophecy which says, "Thou wilt not leave my soul in *sheol*, neither wilt thou suffer thine holy one to see corruption." Ps. xvi, 10.

Do I hear you say that the term *soul*, in these passages, means no more than *person* or *life*? Be it so. And will you be so kind as to point out a passage where it means the "immortal principle in man?" Perhaps you refer me to Mark viii, 36. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" In turn I refer you to Luke ix, 24, 25. "For whosoever will save his *life* shall lose it; but whosoever will lose his *life* for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose *himself*, or be cast away?" This passage is precisely parallel to the other, and it is evident that no more than *person* or *life* is meant by the term *soul*. The place where it means that "immortal principle" is not yet found. Who will find it?

But to the question of man's state in death. One more quotation from the words of Job, will show that the dead are ignorant of what is passing among the living, and that consequently they are not our guardian spirits. Of the dead man he says, "His sons come to honor, and he knoweth it not: and they are brought low, but he perceiveth it not of them." Job xiv, 21. The heart of the dying parent is intensely solicitous concerning the future course and condition of his children, and if it were possible, would still exercise a guardian care over them; but death closes his guardianship, and he knows no more about them. The double entity swivel will not explain away the force of this passage. The dead either know what is transpir-

ing upon the earth, or they do not. Those who believe the text will believe they do not.

We pass to the testimony of the sweet singer of Israel, another holy man of old who spake as he was moved by the Holy Spirit. Said he, "Return, O Lord, deliver my soul; oh save me for thy mercies' sake. For in death there is no remembrance of thee; in the grave who shall give thee thanks?" Ps. vi, 4, 5.

In this text the Psalmist prays the Lord to deliver his soul. From what? From death and the grave. Why? Because in death there is no remembrance of the Lord; the living may give him thanks, but those in the grave cannot. The soul is the person. To deliver one's soul is to deliver himself, or to save his life. When life departs, the person goes down into the grave, where there is no knowledge, no giving of thanks, no remembrance, but all is forgetfulness.

You may define death as you please. Call it a state of separation of soul and body, if you will. In that state called death there is no remembrance of God. This could not be true, did any part of man retain the faculties of a living person. This testimony is inexorable. There is no way of evading its force, but to deny that man passes into a state called death. This cannot be done, without denying the Bible. In death, let death mean what it will, *there is no remembrance of God*. Do you see its force? What way is there of evading the conclusion that man is unconscious in death, without coming in absolute collision with the inspired word? Such positive declarations of the word will aid us, if we are willing to be helped, in the understanding of parables and figures of speech, where the dead are represented as speaking, &c. These do not testify what is the state of man in death; but with the understanding that that is well understood, both from observation and revelation, they represent them, by a figure of speech, as feeling, acting, and speaking. Were it the acknowledged prerogative of dead men to speak, Paul would never have said in a figure, "He being dead yet speaketh."

But the texts we are examining affirm something of the real state of man in death. There is no figure here. That from Job affirms man's unconsciousness of what is passing among the living in this world; this from the Psalms asserts as positively his unconsciousness of God, and, of consequence, of the heavenly world.

Reader, will you accept of the testimony of the word? Will you adopt the motto of an apostle, "Let God be true and every man a liar?" Or will you reject the unequivocal assertions of his word, and from unnecessary inferences endeavor to sustain the first lie that was ever uttered to our race? Need you be told that it is infidelity to disbelieve, and cowardly skepticism to doubt, the positive assertions of the great Author of all truth? It is better to believe the Lord's truth than to be carried with the strong delusions of these last days.

R. F. COTTRELL.

#### Important Historical facts.

1. The advocates of the Sunday institution not having any authority in the Bible to sustain them, hie away to the civil law. They argue thus: The apostle Paul teaches us to obey the civil rulers. They require us to keep Sunday. Therefore we should do so, and be in subjection to the powers that be. Such persons should remember that Sunday is not the only day that civil law has favored. They should remember that the *first civil law which was ever enacted*, favoring Sunday also required the same honors for Friday as for it.

Neander says, "The emperor Constantine, as Sozomen relates, enacted a law that on Friday, as on Sunday there should be a suspension of business at the courts and in other civil offices. So that the day might be devoted with less interruption to the purposes of devotion." *Torrey's Nean. Vol. II, p. 297.*

This shows that the first human legislation in favor of Sunday, also was in favor of Friday. If the civil law can sanctify the one why not the other? If we should keep one of these days because it has the authority of the civil law, why not keep the other when it has the same authority? We see no reason why Sunday-keepers should reject Friday as a Sabbath to them which is just as holy as Sunday.

2. Again, they say, that as the primitive Christians communed on Sunday we should therefore keep it as a Sabbath. But we read that they also communed every day. Acts ii, 46. Then should we not therefore keep every day as a Sabbath? We read in history that it was just as customary to commune on other days, as it was on Sunday. Neander says, "At Antioch the communion was celebrated on Friday as well as on Sunday. Also at Constantinople Friday was observed by the more serious Christians as a day of penitence and fasting, consecrated to the memory of Christ's passion, and the sacrament of the supper distributed. *Id.* p. 297.

Thus we see if the mere act of celebrating the Lord's supper on a particular day hallows and sanctifies it, we have every day of the week so hallowed and sanctified which would give us more Sabbaths than we have use for. How much better is God's way. He tells us to remember his day to keep it holy; but at the same time he allows us six days in which to do our own work. No one can keep Sunday from any one reason, without from the same being brought under obligation to keep almost every other day of week.

B. F. SNOOK.

### Is It Correct?

MR. URIAH SMITH: I wish to say a few words concerning an article which appeared in Review No. 15, Vol. xx, headed, The Seal of the Living God, and signed U. S. I wrote you a letter some five or six weeks ago, I should think, in which I called your attention to the same; but as I have not heard from you in regard to that subject, permit me to call your attention to that article again.

I wish to call your attention to one incorrect statement in said article. It is this: "4. That in the fourth commandment, and there *only*, the Father's name is found." Now the statement that the Father's name is found *only* in the fourth commandment, is *untrue*, as you may see by reading the ten commandments; and even the writer contradicts himself, as he says in a former part of the article, "The word, *God*, occurs in the first *three*" (commandments). It does *also* occur in the *fifth* commandment.

Thus you may see that the statement that in the fourth commandment, and there *only*, the Father's name is found, is *untrue*. And I wish that error might be corrected, as it is likely to do much hurt as it now stands. I received a letter from a man of influence in the State of Maine, in which he called my attention to the above statement—the statement that in the fourth commandment, and there *only*, the Father's name is found—saying that it is false. And I could not deny it, nor disprove it; for I thought so myself. Therefore I do most earnestly desire that the above-mentioned error may be corrected through the columns of the Review.

LYMAN L. LOOMIS.

Stowe, Vt.

REMARKS. There are some peculiar features about the above communication, which show themselves at first sight.

1. It is a little singular that so palpable an error as that which is referred to, is claimed to be, should be suffered to rest in peace and quiet for more than a year, before being called in question.

2. It is a little singular that that "man of influence" in Maine should be writing to Mr. Loomis on this subject. If he detected, or thought he detected, error in the paper issued at this Office, why did he not write to the Office concerning it? How does it happen that his communication was with Mr. L.? Perhaps the secret of the matter lies here: It may be that Mr. L. first wrote to him complaining of said article, just as he did to sister M. W. Howard, of Malone, N. Y., and who, as true consistency dictated, immediately communicated with the Office on the subject.

3. It is a little singular that any statement should be made so far out of the way that a mere perusal of the ten commandments, as is claimed, would show it to be untrue. We have read the ten commandments many times, but have never found anything to militate against the claim set forth in the article referred to.

4. It is a little singular that any writer should make a claim which he had, as is urged, so plainly contradicted only a few lines before.

As to the contradiction, we will quote a line or two from the article in question: "This leads us to an examination of the ten commandments. Do we find the true God pointed out in those commandments? We do; but it is in the fourth only. The word, *God*, occurs in the first three, *but there is nothing to show who he is.*" Did Mr. L. ever read this? Does he see its import? And when it is expressly stated that there is nothing in any commandment except the fourth to show who the God of those commandments is, does he see the bearing this fact has upon the question? The truth is, the term, *God*, is not the distinctive name of any being. That is, different nations apply the term to altogether different objects. There are gods many and lords many; and though we understand readily by the term *God*, the great Jehovah, the maker of all things, the heathen would understand by it, the sun, the idol in his pagan temple, or any object which he might chance to be worshiping. Read the ten commandments to a heathen, leaving out the fourth, and he would reply, Certainly, my god is the one referred to in these commandments: he is the author of that law. But when we read the fourth commandment, we at once show him that not the sun, nor any created thing, is the God of that law, but the Maker of all these things. Hence the fourth commandment is the only commandment containing the name, that is, the *distinctive title* of God; showing him to be the *maker* of heaven and earth.

It will evidently do Mr. L. and the influential gentleman in Maine, no injury to think a little harder upon this subject. When therefore they will show how they can make known to a heathen the true God, without the use of the fourth commandment, we will confess to error on the point. Till then, they, of course, cannot require it.

U. S.

### The Twilight Hour. Or A Lesson From the Stars.

At the close of a day of unusual perplexity and care, temptation and trial, I sat down at twilight, meditating upon its events almost unhappily. I thought of the world as dark and unstable, all uncertain, nothing sure; of life as a journey attended with sorrow, sin and death; each day bringing fresh trials and labor, fewer joys and hopes; and I asked, Is there a world where these experiences come not? Is there a clime pure and happy, unattended by adverse winds, where those who pass through this world bowed with woe and burdened with care will live and never more feel these weights, and live in bliss and happiness, love and peace to all eternity? And is there one, a being of purity, benevolence, and sympathy, who looks down upon these sinful, wayworn, care-stricken hearts, counting every sigh, marking every moment of suffering, registering every deed done for his sake, and treasuring up a reward to be given at last? commissioning his angelic ministers to every drooping needy spirit to administer balmy aid? And oh may this bright picture be my hope? A sense of weariness was upon me, and so low had bent my spirits, that I almost failed to grasp by faith a hope so full of comfort. Unbelief beset my heart and I asked, Is it so?

I was weary with my meditations and looking up I saw two lonely stars. All alone, seemingly, their gentle, genial rays shone out from the firmament as if meant for me. Nothing ever appeared more opportune and cheering. The whole nature of my reflections was changed and I thought on.

I wondered who had sent them to thus chase away my gloom. It was God. That same being whose care and love and pity I had almost doubted. It was he who had made them, placed them in their orbits and caused them to come and go to dispel the shades of night. These beautiful stars were not unstable, but ever in their nightly round did they here and there shed their timid light, never varying in their starry paths.

My unbelief was gone. Here could I see my kind Creator's hand; and I prayed to learn a lesson from

the stars. I loved to gaze upon them. They drew my thoughts from earth to heaven. But presently a cloud appeared and hid them from my view. My first reflection was, those stars are gone, and with it came a sense of sadness—again, I thought, no, but shining brightly as before, only beyond the cloud. It was momentary. The cloud was gone, and the stars shone with their wonted loveliness upon me.

The lesson was a good one. I felt the kind reproof and regretted my lack of trust in him who had ever proved himself faithful. He who had done so much to save me, could he ever leave me if I loved and trusted him?

But this was not all the lesson of that twilight hour. God had made those stars, and ever faithful they performed his will. My own existence also I owed to him, and like them should I do what he had assigned me, and I thought, Oh that I might never vary from that humble path my Saviour designed for me to tread. There could be no mistake, so plainly had he marked the way. He had even stooped to walk the path before me, that I might see his footprints and know where to take each step. Then can I be true to him and never grow weary of the road? Can I bear his yoke, trusting his goodness ever? The floating clouds of sorrow may sometimes eclipse him from my gaze, but can I believe that all, *all*, is for my good? Amid all the angry clouds and storms that enveloped his whole life, how brightly did his works shine out, illuminating the world! Even like the sun the glorious King of day, his was an example of faithfulness and truth. Oh, that his lovely image may reflect itself in me.

Ere long these dark and angry storms will pass, soon the recording angel will return with the report, "It is done." Each deed, good or bad will bring its reward. Soon the great Shepherd will call his people to immortal pastures and living waters. Oh may I count one among that number then, of whom it is written, Then they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever.

M. D. A.

### If We Are Only Honest.

It does not make any difference what church we belong to, or what notion we have, if we are only honest. This cry is raised by the majority of the professing world. I have often heard ministers illustrate this by likening the Kingdom of Heaven to a commercial city. Business men are represented as visiting this city, from the four points of compass. Say they, the honest of the various denominations, in like manner, will meet in Heaven.

But this is not the teaching of the word. One Lord, one faith, one baptism. From this it is clear that there is but one faith. Again it is written, Strait and narrow is the way that leadeth to life. Matt. vii, 13-14. *The*, is a definite article and defines way and gate. If our friend's illustration is true. The words way and gate should be in the plural. Then it would read, *Narrow* are the ways and *strait* are the gates.

These "honest" souls, in nine cases out of ten, when truth is presented, if it differ from their creed, will not give the subject an investigation; and the servant of God is met with the plea of honesty. If their position is true, the drunken Catholic is as much entitled to a seat in Heaven as they; for who will doubt that he who pays the priest his hard earnings for the forgiveness of his sins, believes in his ability to forgive.

Those who take the Scriptures for their rule of faith and practice, will possess the spirit of the Bereans of old. They will search the Scriptures and see if these things are so.

W. W. WILSON.

Alden, Ill.

PERSONAL EFFORT.—"She hath done what she could!" Blessed testimony, this, from the lips of Jesus! Higher eulogy was never pronounced upon a work of a human intelligence! "Done what she could!" What a world of meaning in these few simple, but expressive words. How rich the reward, how enviable the memorial, how glorious the immortality, of this pious work on the blessed Jesus.

## Return Unto the Lord.

HAVE you again become  
To appetite a slave?  
You've boasted victory here,  
Why sink beneath the wave?

You say, I have no hope,  
No strength within me lies,  
And sinking still, I fear  
I ne'er again shall rise.

My efforts all have failed,  
To keep the victory gained.  
Where look for refuge now?  
Or hope to be sustained?

A helpless sufferer true  
On confines of despair  
While knowing there's no hope,  
If you continue there.

Debased and losing still,  
Life's elevating powers,  
A worse than blank you feel  
In this grand world of ours.

A world God loved so well,  
He sent his only Son,  
That we through him might find  
On earth a Heaven begun.

A world to which he sends  
Rich blessings from above,  
And daily here renews  
His covenant of love.

Be moved despairing one,  
Be helped again to live,  
God pities, and will yet  
A greater victory give.

He's waiting your return,  
With pardon in his hand,  
In his strength you can rise,  
And in him we can stand.

Yes stand amidst the scenes  
Of peril, war and strife,  
While Jesus is our guide  
To everlasting life.

Come while he waits to save:  
Your case will hopeless be  
Except you come where God  
In Christ can make you free.

Come and he'll save you here  
From sin's destructive power,  
And be your all, when comes  
The great decisive hour.

R. SMITH.

West Wilton, N. H.

## Letters.

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

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Then they, says the prophet, that feared the Lord spake often one to another. We believe emphatically that we are living in that time. Therefore seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith. Let this department be well filled with lively testimonies of the goodness of God, and the value of his truth.

## From Bro. Crous.

BRO. WHITE: We wish to say to the dear brethren and sisters, that we are still on the Lord's side, keeping the commandments of God and the faith of Jesus. It is now over three years since we embraced the Advent faith; and we can still rejoice in present truth, and the glorious hope of immortality when Jesus comes. We praise God that we were brought to see the light on the Sabbath question, as it is the sign or mark of the living God: that part of his law which brings to light his true character, and distinguishes him from all false gods as the Maker of heaven and earth.

Although we are alone here in keeping the Sabbath of the Lord, yet we feel not forsaken; for the Lord is our strength, and the lifter up of our heads in time of trouble. Fear not, little flock (lonely ones), it is your Father's good pleasure to give you the kingdom. Oh let us be faithful and love God with all our hearts.

Dear brethren and sisters, remember us in your prayer-meetings and closets, as lonely ones surrounded by opposition, with none to encourage or strength-

en us. We praise God for the Bible, and the light of present truth, as set forth in the Review.

Yours waiting for immortality when Jesus comes.

WM. F. CROUS.

Appleton, Ohio.

## From Bro. Bostwick.

BRO. WHITE: I have visited Marittea, where I gave a course of lectures last spring, and where a few embraced the truth. They are still strong in the same. I have held some more meetings with them. There seems to be some interest to hear, by others. My prayer is that God will help them to make up their minds to obey the truth. I now design to go out into new fields as the way may open, to proclaim the solemn truths of the third angel's message to a perishing world. May the Lord help me to proclaim his truth aright, that I may be the means of doing some little good in advancing his cause. Brethren, pray for me that I may move in the sphere that the Lord would have me.

Yours in hope of eternal life when Jesus comes.

L. G. BOSTWICK.

Lyncville, Crawford Co., Wis.

## From Sister Clarke.

BRO. WHITE: It encourages me to read the letters from the brethren and sisters; and if I could say a few words to encourage others, it would bring joy to my heart. It is nearly three months since my husband and myself were awakened to a sense of our condition, and commenced keeping the Sabbath. I feel to rejoice for what God has done for me and my family; that he was ever mindful enough of us to send us a messenger to bring us out of darkness into his marvelous light. We are Sabbath-keepers here alone. We appear to be all the ones here who are willing to make so small a sacrifice as to keep the day that God has set apart for man to worship him. Bro. Daniels is all the one of this faith we have ever seen.

We are numbered among the lonely ones; but if our peace is made with Jesus, we have nothing to fear. We soon shall meet on that other shore, in that haven of rest that Jesus has gone to prepare for those that serve him. We have all got a great work to do first, or at least I have, to overcome all my evil ways, so as to be found without spot or blemish when he comes to make up his jewels. Oh let us strive to be prepared, that we may be ready to hail him with joy and not with grief.

We have but a short time to suffer and toil in this vain world, and if we are found faithful, we soon shall meet where there is no parting. We ask the prayers of the brethren and sisters, that we may prove faithful.

SARAH E. CLARKE.

Blandford, Mass.

## From Sister Elmer.

BRO. WHITE: I can hardly find words to express the gratitude I feel that God is again interesting some of his servants in behalf of the cause here in the East; for we have felt as though we were like sheep scattered without a shepherd.

It is true it has ever been cheering to us to hear of the prosperity of the cause in the West; but we have long looked forward with anxious desire to have the time come when the shepherds of Israel would begin to search and seek out the flock, Eze. xxx, 11, here in this part of the field, and establish system and order among us.

The subject of order in the church has ever looked beautiful to me, and the more I see and hear of it, the more beauty I see in it. Bro. Loughborough's labors here have left a cheering influence on God's people. We are encouraged to take hold anew and bear a humble part in this work, and thus help prepare the way for the messengers to labor more effectually. I feel daily like so striving that my influence may be such as to gather with Christ, that my words, words, and actions, may all tell for the truth, which I prize above everything else.

DELILAH C. ELMER.

Ashfield, Mass.

Spiritual faith always opposes carnal reasonings.

## Obituary Notices.

DIED in Ashfield, Mass., Jan. 3d, 1864, George Byron Edson, a child of Bro. and Sr. Marshall Edson aged five weeks and three days. This is the third babe they have been called to lay in the grave. The following verses composed for the occasion by Sr. S. J. Thayer were sung at the grave after brief services at the house of Bro. Edson.

Two little graves here side by side  
Were waiting for the Lord to come,  
To burst their fetters, open wide,  
And take the ransomed captives home.

And now to-day again we come;  
Another blossom bring we here;  
Short was its life—brief was its bloom,  
But soon in glory 'twill appear.

Dear sorrowing friends lift up your eyes;  
Let hope revive within each heart,  
The Saviour soon will rend the skies,  
And friends will meet—no more to part.

Blest shall these babes from henceforth be;  
Not long in slumber will they rest;  
The flock will soon the Shepherd see,  
The lambs be folded in his breast.

J. N. LOUGHBOROUGH.

Ashfield, Mass.

DIED Dec. 24th, 1863, in Matherton, Ionia co. Mich. after a severe sickness of one week with lung fever, our dear brother, Joseph A. Kellogg, aged 41 years. He leaves a wife, his aged parents, three brothers and a sister to mourn his loss. We believe he sleeps in Jesus, and at the sound of the last trump, he will come forth to glory, honor and eternal life. He embraced the truth a little over five years since, under the labors of Bro. J. B. Frisbie. From that time until his death, it was his great object to adorn the doctrine he professed with a well-ordered life and a godly conversation. The funeral service was attended at the school-house in this place. Eld. Mount, of the Methodist denomination, spoke to a sympathizing congregation from Rev. xiv, 13, making appropriate remarks from the text. We hope it may be the great object of the surviving friends to try to meet our departed brother when our Lord and Saviour shall come.

LEANDER KELLOGG.

Matherton, Jan. 12, 1864.

Died, in Lyme, N. H., Dec. 21, 1863, of consumption, Marinda G. Bartlett, aged 45 years.

She had been for eight years past a strong believer in the Advent doctrine. She leaves a large circle of relatives and friends to mourn her departure. Her last words were, "I'm going home, to die no more." She fell asleep in the full assurance of the blessed hope that Jesus was her friend, and that leaning on his arm she could pass through the valley of the shadow of death, and fear no evil.

H. N. HADLEY.

Died, in Green Co., Ills., of typhoid fever, after an illness of four weeks, our dear mother, Eunice Harmon, in the seventy-eighth year of her age.

She was converted when quite young, and united with the M. E. church, of which she continued a living member for forty years. In 1842 she embraced the faith of Jesus' soon coming, and chose to meet and worship with those of like precious faith. Since that time she continued to love the doctrine of the Lord's soon coming. For the last few years of her life, age and sickness weakened her once strong mind, and impaired her memory, yet she loved to dwell upon the theme of Jesus' soon coming.

For the last two weeks of her life she was a great sufferer; but in all her distress she was very patient, and often spoke of the goodness of God to her, and of her own unworthiness. She would say, "He is great and holy. He is all goodness. I am a poor, unworthy worm of the dust, yet the Lord is good to me."

She fell asleep as quiet as an infant in its mother's arms, without a struggle or groan. We cannot wish her back. Never was there a more kind and tender mother than she has been. She tried to bring up her children in the fear and admonition of the Lord. Her cares are over. Her weary head is at rest. Her quiet, immovable breast is heaved by affliction no more.

We believe she sleeps in Jesus, and we trust to meet her, if faithful, in the morn of the first resurrection, to die no more, but to enjoy life, everlasting life, in the kingdom of God.

SARAH B. BELDEN.



## The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 26, 1864

LAST Sabbath was a good day to the church at Battle Creek. We spoke to the large congregation of brethren, upon the blood of Christ, commencing with those offerings soon after the fall of man, which faintly shadow forth the great Sacrifice for sins, and passing down the periods of the patriarchs and prophets. We gave the testimonies of New Testament writers as to the infinite value and efficacy of the blood of Christ, and closed with those sublime passages from the book of Revelation which represent the redeemed as clothed in robes of glistening whiteness, having been washed in the blood of the Lamb.

Here we got happy as we took a sweet and rapturous view of the blood-washed, standing upon the immortal shores. At the close of the discourse several spoke, and among them was our venerable mother, more than seventy-five years of age. Then the congregation sung those sweet and appropriate verses, "Worthy, worthy is the Lamb."

The evening following, the church assembled to enjoy the ordinances, which was a precious season, and to arrange Systematic Benevolence for the year 1864. The business went off with perfect harmony, and with figures increasing the amount to more than four hundred dollars.

**WANTED.**—The church at Battle Creek desire a visit from the old friends, the real friends, the tried friends, of the cause in this and in other States, when it is convenient for them to call. We are situated on the Michigan Central Rail Road, nearly half-way between the cities of Detroit and Chicago. The brethren have been grieved to learn that the best friends of the cause on long journeys from the West to the East, and from East to West, sometimes pass through without stopping over Sabbath, simply because they fear they might be a burden to the brethren. Such persons will not be a burden. In behalf of the church we would say, Brethren, call and enjoy our homes, our good meetings, and see your printing establishment. Our doors are open for you. Please inquire for Uriah Smith or Geo. W. Amadon.

It is true that the church has been burdened with those who have called, and thrown themselves upon certain families, because their business called them to the place; and with those also who have time to travel about to get their living, to hinder those who always find enough to do at home. These suppose others have as much time to kill as themselves, and will carelessly seat themselves for a chit chat in the editor's, and other rooms in the office, during office hours. But every man in the office, in order to earn his daily bread, and do justice to his position, must make every hour count, hence wish to be let alone during office hours, except for important business, or to receive old friends.

The church at their s. b. meeting voted unanimously to raise a sum equal to one-twentieth of their several donations to the s. b. fund to devote to the entertainment of such transient visitors as above described. The family who shall keep such a house of entertainment, will be paid from this sum. And when this sum shall be exhausted another twentieth will be assessed and collected by the treasurer for this purpose.

But we ardently desire that the Lord in his kind providence will give us a change from this kind of company to that of our dear friends, whom we love in the truth, who are working friends of the cause of Christ, whose hearts are sprinkled from an evil conscience, and whose bodies and clothes are washed in pure water. When convenient for you to do so, call and enjoy the Sabbath with the church at Battle Creek.

A TERRIBLE disease, said to be diptheria, is desolating the small towns of Clearfield and White, in Cambria county, Pennsylvania. Since the middle of October over two hundred persons have died. In one family of eight, seven have died; and in another, five out of six have fallen victims to the same disease.

### Encouraging.

QUITE a number of our committee have responded during the past week, and have sent in 57 new subscribers. One member sent in fourteen; another eight; others two, and a number of others one each. Thanks, brethren and sisters. Let the good work go on. We hope that those of the committee who have not yet responded will accept this note as a gentle "reminder" of an undischarged duty on their part, and act accordingly. E. S. W.

### Note from Bro. Cornell.

BRO. WHITE: I have now given twenty lectures in this place. The interest does not seem to abate in the least, but rather to increase. Much of the time we have wished for a larger house. I learn that several have decided to obey the truth. No vote has yet been called. The youth are interested, and there is a good prospect before us. About \$10 worth of books have been taken, and fourteen have subscribed for the Review. We remain here another week.

M. E. CORNELL.

Peace Dale, R. I.

### Notice.

ON account of the Stowe church desiring to come under to watchcare of the Vt. State Conference, the time for the monthly meeting of the Troy and Pottou church will be postponed three weeks, and will come the 5th of March. We hope the brethren and sisters will come together filled with the spirit of the third angel's message; also come prepared to pay on their systematic benevolence, what is behind. The meeting will be held two days if thought proper when we come together. Brethren of other churches will notice that this arrangement alters the time of their meetings also.

LEWIS BEAN.

## Appointments.

PROVIDENCE permitting, Elders Loughborough and Pierce will hold meetings as follows:

Providence, R. I., evening, January	26
Dartmouth, Mass., " "	30 & 31
Haverhill, " evening, February,	2
North Berwick, Me. " "	3
Portland, " " "	4
North Jay, " " "	6 & 7
Hartland, " " "	13 & 14

PROVIDENCE permitting, I will meet with the brethren near Poysippi, Waushara Co., Wis., Feb. 6 & 7, as Bro. Cella may arrange. Hope to see a general gathering of the scattered ones.

I also appoint a quarterly meeting to be held in the new meeting-house at Round Grove, Whiteside Co., Illinois, commencing with the Sabbath, Feb. 20, and continuing one week. We hope there will be a general rally from Illinois. Will Bro. Ingraham join me in this meeting.

ISAAC SANBORN.

P. S. Will some one of the brethren meet us at Round Grove station the 19th.

I. S.

There will be a monthly meeting held for the benefit of the Stowe church, at the house of Bro. E. Churchill, in Stowe, Vt., Feb. 13, 1864. An invitation is extended to brethren and sisters of other churches.

Per order.

LEWIS BEAN.

Monthly meeting at Olcott, N. Y., the second Sabbath and first-day in February. Bro. Andrews is expected to attend. A team will be at the Lockport station on the arrival of the accommodation from the east.

R. F. COTTRELL.

The Seventh-day Adventist church of McConnel's Grove will hold their next quarterly meeting at Mt. Pleasant school-house, four miles north of McConnel's Grove, commencing February 5, and continuing over the following Sabbath and first-day. Some of the messengers are expected.

THOMAS BROWN.

The church at Fairplains, Mich. request Eld. R. J. Lawrence to meet with them, Feb. 6, the Sabbath following his appointment at Orange, the 30th inst.

## Business Department.

### RECEIPTS.

For Review and Herald.

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

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Harry H. Bramhall jr. \$10.

General Conference Missionary Fund.

Ch. at Tomkins, Mich. \$5. Ch. at Pilot Grove, Iowa \$20. R. Ferguson \$1. Elizabeth Chipman \$1. Maria M. Buckland \$2. Ch. at Fairfield, Iowa \$10. C. A. Stockwell \$1. Two friends of truth, \$11,00. Friends in Maspeth, (s. b.) \$30,00. A. C—, \$10,00. Jacob Ayers \$3,00. J. A. Wilcox \$4,45.

For New Charts.

Wm. Peabody \$5.

Cash Received on Account.

Isaac Sanborn \$3,85. T. M. Steward \$1,95. I. C. Vaughan 25c. T. Brown \$5. J. N. Loughborough \$1,96.