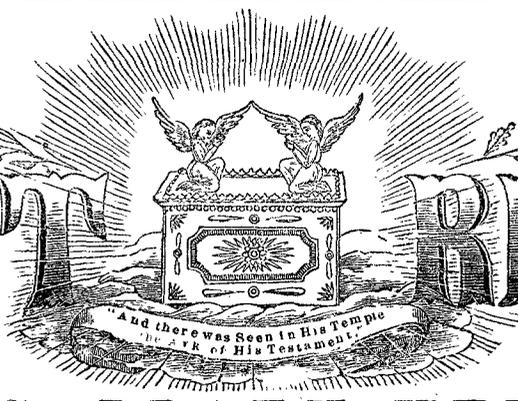


# ADVENT REVIEW,



## AND SABBATH HERALD.

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

VOL. XXIV.

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 22, 1864.

No. 26.

### The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars a year in advance.

Address ELDER JAMES WHITE, Battle Creek, Michigan.

#### "We'll all Meet in the Morning."

FAREWELL! Oh ye loved ones of earth,  
For my body the dark grave is yawning;  
But the sunset foreshadows its birth—  
We'll all meet again in the morning.

Weep not that I go to repose,  
For short is the watch till the dawning;  
And ye know when your vigils shall close—  
We'll all meet again in the morning.

I have caught just a glimpse of the light,  
The walls of the city adorning,  
But the earth-shadow darkens my sight:  
Farewell! we will meet in the morning.

When the trumpet shall pour its last sound,  
And the universe echo the warning,  
And the sleepers arise from the ground—  
We'll all meet again in that morning.

#### A Sketch of the Waldenses.

[We present the reader with the following sketch of the Waldenses from the Encyclopedia of Religious Knowledge. It is intrinsically interesting in itself as the record of a Christian people who stood out against all the corruptions of false religion, during the great apostasy, maintaining the piety and purity of the primitive church. But the article will be chiefly interesting to S. D. Adventists as it is through this noble line of confessors that the observance of the true Sabbath can be traced through the dark ages. Mark how they speak of the church of Rome in the time of Constantine, when Sylvester was bishop or pope. There they made their protest, from that time they consider the Romish church Antichrist, and there is the very point where the Sunday observance was set up in the church as a Christian institution, enforced by legal enactments.]

WALDENSES, VALDENSES, VAUDOIS, or people of the valleys; the most celebrated body of Protestant Dissenters during the middle ages. The history of these churches of persecuted saints, these "meek confessors," this "noble army of martyrs," this "most ancient stock of religion," to use the words of Milton, is a topic which of late has been rising in popularity and interest every year. No writer appears to have laid before the public an account so thoroughly digested, accurate, and comprehensive, as Mr. Jones, whose History of the Christian Church, the second volume of which is almost wholly devoted to this subject, has already gone through eight or ten editions. We have endeavored, however, to collect every ray of light from other quarters in making out the following summary view of their history.

1. *Origin.* It seems to be a serious mistake into which some popular writers have fallen, who represent the Waldenses as originating in France about the year 1170, and deriving their name from the celebrated Peter Waldo. The evidence is now ample, that so far from being a new sect at that period, they had existed under various names as a distinct class of dissenters from the established churches of Greece and Rome in the earliest ages. It is an egregious error to suppose that when Christianity was taken into alliance with the state, by the emperor Constantine, in the beginning of the fourth century, all the orthodox churches were so ignorant of the genius of their religion as to consent to the corruption of a worldly establishment.

Crantz (in his History of the United Brethren) says, "These ancient Christians, who, besides the several names of reproach given them, were at length denominated Waldenses, from one of their most eminent teachers, Peter Waldus, date their origin from the beginning of the fourth century; when one Leo, at the great revolution in religion under Constantine the Great, opposed the innovations of Sylvester, bishop of Rome."

The *Cathari*, or Puritan churches of the Novatians, also, had at that very period (about A. D. 325) been flourishing as a distinct communion for more than seventy years all over the empire; maintaining, by the acknowledgment even of their enemies, the self-styled *Catholics*, the integrity of the true faith; together with the purity of discipline and the power of godliness, which had generally disappeared from the *Catholic* churches. These Puritans, being exposed to severe and sanguinary persecutions for dissent, from age to age were compelled to shelter themselves from the desolating storm in retirement; and when at intervals they reappear on the page of contemporary history, and their principles are propagated with new boldness and success, they are styled a new sect, and receive a new name, though in reality they are the same people.

The same great principles of attachment to the word of God and determined adherence to the simplicity of its doctrine, discipline, institution, and worship, in opposition to the innovations of a secular spirit and policy on the one hand, and of false philosophy or of pretended apostolic traditions on the other, may be traced under the name of Novatians, Donatists, Luciferians, and Arians, from the third to the seventh centuries. They reappear in the Paulicians, who have been falsely accused of Manichæism, but who, from the middle of the seventh to the end of the ninth century, worthily sustained by their preaching, their lives, and their martyrdoms, their claim of being the genuine descendants of the primitive churches. From Asia Minor they spread themselves over Europe, through Thrace, Macedonia, Epirus, Bulgaria, Sclavonia, Sicily, Lombardy, Liguria, and Milan; whence, about the beginning of the eleventh century, they entered into France. The first discovery of a congregation of this kind in that country was at Orleans, A. D. 1017. A Catholic council was immediately convened, and the Paulician missionaries, with their converts, among whom were many respectable citizens and several of the regular clergy, were all burnt alive. Other advocates of the doctrine were discovered in Languedoc, others in Picardy, and Suabia. They were called in France Bougres or Bulgarians, Tisserands or Weavers, Bos Homos or Good Men.

They soon spread through Germany, where they were called by the old name of Cathari, or, by corruption, Gazzari, i. e. Puritans. In Italy the same people were called Paterines, Josephists, Arnoldists, and Fratricelli. As early as the year 1100, it appears they began to be called Waldenses: sixty years before Peter Waldo. Their principles were powerfully advocated, and extended among the most intelligent classes in Languedoc and Provence, from 1110 to 1168, by the celebrated Peter de Bruys, and Henry, his successor; from whom they received the name of Petrobrusians and Henricians. From the places where they flourished they were called Tonlonsians, Albigenses, and afterward Poor Men of Lyons, and Leonists. They were condemned by a council at Tonlouse in 1119, and again by the great Lateran council at Rome, in 1139. In 1160, some of them crossed from Gascony to England, where they were called Pophlicians and Publicans, corruption of the original name, Paulicians. About this time arose the celebrated Peter Waldo, of Lyons, whose labors, learning, zeal, and liberality, greatly extended their principles: in consequence of which many writers, both Catholic and Protestant, have most erroneously regarded him as the parent and founder of the proper Waldenses. Mr. Robinson, however, has shown that this name had a much earlier origin, that it signifies "inhabitants of the valleys," and that it was applied to the persecuted people of whom we have spoken, simply for the reason that great multitudes of them made their residence in the valleys of the Alps and of the Pyrenees, where, age after age, they found an asylum from the tyranny of the church of Rome. This view of the matter, also, is supported by the testimony of their own historians, Pierre Gilles, Perrin, Leger, Sir Samuel Morland, and Dr. Allix. The names imposed on them by their adversaries, they say, have been intended to vilify and ridicule them, or to represent them as new and different sects.

Their enemies confirm their great antiquity. Reinarius Saccho, the inquisitor, admits that the Waldenses flourished five hundred years before Peter Waldo. This carries us back to the year 660, the time of the appearance of the Paulicians, or rather of their great revival and increase under the labors of Constantine Sylvanus. Indeed, there is not wanting evidence to show that churches of the Puritan faith existed at that time in the West as well as in the East. In the year 553; nine bishops of Italy and Switzerland openly refused communion with the pope of Rome, and the churches under their care persisted in their dissent. To say nothing of the labors of those noble reformers in the bosom of the Catholic church, Paulinus of Aquileia, in the eighth century, Claude of Tarrin in the ninth, the council of Rheims in the tenth, and Berengarins, archdeacon of Angers, in the eleventh, which yet exerted a powerful influence in opening the eyes of men to the corruptions of Rome; if we will believe the testimony of the suffering Waldenses themselves, their doctrine and discipline had been preserved in all its purity and efficacy from the days of the primitive martyrs, in Spain, France, Germany, Italy, and especially in the valleys of Piedmont.

The learned Dr. Allix, in his "History of the Churches of Piedmont," gives this account: "That for three hundred years or more, the bishop of Rome attempted to subjugate the church of Milan under his jurisdiction; and at last, the interest of Rome grew too

potent for the church of Milan, planted by one of the disciples; inasmuch that the bishop and the people, rather than own their jurisdiction, retired to the valleys of Lucerne and Angrogne, and thence were called *Valenses, Wallenses, or The People in the Valleys.*"

M. Sismondi, in his late History of the Crusades against the Albigenses, says, "Those very persons who punished the sectaries with frightful torments, have alone taken it upon themselves to make us acquainted with their opinions; *allowing at the same time that they had been transmitted in Gaul from generation to generation, almost from the origin of Christianity.* We cannot be astonished, he adds, if they have represented them to us with all those characters which might render them the most monstrous, mingled with all the fables which would serve to irritate the minds of the people against those who professed them. Nevertheless, amidst many puerile and calumnious tales, it is still easy to recognize the principles of the Reformation of the sixteenth century among the heretics who are designated by the name of *Vandois or Albigeois.*" Dr. Allix, speaking of the Paterines, some of whom, disciples of Gundulf, one of their teachers, went from Italy to the Netherlands, where they were thrown into prison, says, "Here, then, we have found a body of men in Italy before the year 1026, five hundred years before the Reformation, who believed contrary to the opinions of the church of Rome, and who highly condemned their errors." Mr. Jones adds, "Atto, bishop of Verceulli, had complained of such people *eighty years before, and so had others before him,* and there is the greatest reason to believe they had always existed in Italy. It is observable that those alluded to by Dr. Allix were brought to light by mere accident." About the year 1040, the Paterines had become very numerous at Milan, which was their principal residence; and in 1259, some of their churches in other Italian cities, we are informed by Reinerius the inquisitor, contained from five to fifteen hundred members. Their churches were organized into sixteen compartments, or associations. They had no connexion with the Church, which they regarded as Antichrist from the time of pope Sylvester. Now, when we reflect that the Paterines, as well as the Paulicians, both in principles and practice, were the same people as the Waldenses, or Poor Men of Lyons, we shall not wonder at the following remarkable words of Reinerius concerning the latter.

"Of all the sects which have been, or now exist, none is more injurious to the church, i. e., of Rome, for three reasons: 1. Because it is more ancient. Some aver their existence from the time of Sylvester; others, from the very time of the apostles. 2. Because it is so universal. There is scarcely any country into which this sect has not crept. And, 3. Because all other heretics excite horror by the greatness of their blasphemies against God; but these have a great appearance of piety, as they live justly before men, believe rightly all things concerning God, and confess all the articles which are contained in the creed; only they hate and revile the church of Rome, and in their accusations are easily believed by the people."

Such a concession, from such a source, speaks volumes. Here, then, is a succession of faithful men, whose apostolic origin, perpetuity, universal though often hidden diffusion, general orthodoxy, evangelical simplicity, and sanctity of character, is admitted by the church of Rome herself; a succession of faithful men, organized too into Christian churches, claiming to be the true successors of the apostles, protesting against all the corruptions of the patriarchate and the papacy, and for this reason subject to continual persecution from both, through the hands of the secular powers to which they are allied; a church built not on St. Peter alone, but on the entire foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, and against which the gates of hell have not been able to prevail. May we not say then, in the language of Revelation, "Here is the patience of the saints? These are they that keep the commandments of God, and the faith of Jesus? Rev. xiv. 12."

It also appears that the recesses of the Alps and Pyrenees were distinguished retreats of these persecuted Christians in the darkest ages of the church.

Or, as Mr. Robinson observes, in his Ecclesiastical Researches, "Greece was the parent, Spain and Navarre the nurses, France the step mother, and Savoy, i. e. Piedmont, the jailer, of this class of Christians called Waldenses."

*Principles.*—Hence it is hardly to be wondered at, that the Waldenses, like the Scriptures, have been resorted to by all parties of Protestants, in defense of their peculiar sentiments. The papists accused the Protestants of being a new sect, whose principles had no existence till the days of Luther. This charge they all denied, and each party sought to find predecessors, and to trace a line of succession up to the apostles. The perversions of heresy on the one hand, and the corruption of popery on the other, left no alternative but to find that succession among the Waldenses. The researches of many learned men of different communities, induced by this circumstance, have furnished much important evidence that might otherwise have been lost in oblivion; but the natural consequence has been, that all have been tempted to mould the character of the Waldenses to the support of their own particular views, instead of collecting into one point all the light of history, and calmly abiding the issue. For, after all, an uninterrupted succession, however gratifying it may be to be able to trace it, is necessary only to a church which regulates its practice by tradition, and not by the pure word of God. But such certainly was not the doctrine of the Waldenses, in the time of their purity.

It is necessary here that we distinguish between the ancient and modern Waldenses. It appears from all the accounts we gather of them before the Reformation, that their principles and practice were more pure and scriptural than since that period. From the united attestation of their enemies and their own confessions of faith, we learn that the ancient Waldenses were distinguished chiefly by the following points:

1. *Their attachment to the Scriptures.*—They held that the Holy Scriptures are the only source of faith and religion, without regard to the authority of the fathers, and tradition. Although they principally used the New Testament, yet, as Usher proves, they regarded the Old also as canonical Scripture. "They translated the Old and New Testament," says Reinerius, "into the vulgar tongues, and spake and taught according to them." From their greater use of the New Testament, however, as Venema observes, their adversaries took occasion to charge them with despising the Old. "Hence whatever a doctor of the church teaches," says Reinerius, "which he does not prove from the New Testament, they consider it as entirely fabulous—contrary to the doctrine of the (Romish) church." He adds, "I have heard and seen a certain unlearned rustic, who recited the book of Job, word by word, and many who perfectly knew the New Testament." This is high praise.

2. *Their scriptural simplicity, and soundness of belief.*—Their adversaries frequently acknowledge this; see the testimony of the inquisitor above. It is amply confirmed by their own authentic monuments and confessions of faith, of which several are printed at length in Jones' History of the Church. This is high praise.

From a confession of their faith, in 1120, we extract the following particulars:—(1.) That the Scriptures teach that there is one God, almighty, all-wise, and all-good, who made all things by his goodness; for he formed Adam in his own image and likeness: but that by the envy of the Devil sin entered into the world, and that we are sinners in and by Adam. (2.) That Christ was promised to our fathers, who received the law: that so, knowing by the law their unrighteousness and insufficiency, they might desire the coming of Christ, to satisfy for their sins, and accomplish the law by himself. (3.) That Christ was born at the time appointed by God the Father; that is, to say, in the time when all iniquity abounded, that he might show us grace and mercy, as being faithful. (4.) That Christ is our life, truth, peace, and righteousness; as also our pastor, advocate, and priest, who died for the salvation of all who believe, and is risen for our justification. (5.) That there is no mediator with God the Father, save Jesus Christ. (6.) That after this life there are only two places, the one for the saved and the other for the damned. (7.) That

we ought to honor the secular powers by subjection, ready obedience, and paying of tribute.

3. *Their purity and excellence of life and manners.*—Though often accused of the most abominable crimes, the whole evidence goes to show that these accusations were vile calumnies, invented for party purposes by their malignant enemies, the papal priests. Indeed, an ancient inquisitor confesses that "these heretics are known by their manner and conversation, for they are orderly and modest in their behaviour and deportment. They avoid all appearance of pride in their dress; they neither indulge in finery, nor are they mean and ragged. They avoid commerce, that they may be free from deceit and falsehood. They get their livelihood by manual industry. They are not anxious about amassing riches, but content themselves with the necessaries of life. They are chaste, temperate and sober. They abstain from anger. Even when they work, they either learn or teach, &c." Seisselius, archbishop of Turin, also admits, "Their heresy excepted, they generally live a purer life than other Christians."

4. *Their enlightened fervor, courage and zeal.*—Reinerius assigns as one cause of their great increase, their great zeal. "All of them, men and women, night and day, never cease from teaching and learning. The first lesson," he adds, "which the Waldenses teach those whom they bring over to their party, is to instruct them what manner of persons the disciples of Christ ought to be; and this they do by the doctrine of the evangelists and apostles, saying that those only are the followers of the apostles who imitate their manner of life." Hence,

5. *Their steady opposition to all corruption and anti-christian usurpations.*—"The first error of the Waldenses," says an ancient inquisitor, "is, that they affirm that the church of Rome is not the church of Jesus Christ, but an assembly of ungodly men, and that she has ceased from being the true church from the time of pope Sylvester, at which time the poison of temporal advantages was cast into the church." They rejected images, crosses, relics, legends, traditions, auricular confessions, indulgences, absolutions, clerical celibacy, orders, titles, tithes, vestments, monkery, masses, and prayers for the dead, purgatory, invocation of saints, and of the virgin Mary, holy water, festivals, processions, pilgrimages, vigils, Lent, pretended miracles, exorcisms, consecrations, confirmations, extreme unction, canonization, and the like. They condemned the use of liturgies, especially in an unknown tongue. They condemned the mystical or allegorical interpretations of Scripture. They condemned, most of all, the wicked lives of both people and clergy in the worldly communion of Rome.

6. *Their enlightened views of liberty of conscience.*—"They affirm," says the inquisitor, "that no man ought to be forcibly compelled in matters of faith." On this point, as also on the next, they were far in advance of the reformers, Luther and Calvin.

7. *Their just ideas of the nature and character of a church of Christ.*—"That is the church of Christ which hears the pure doctrine of Christ, and observes the ordinances instituted by him, in whatever place it exists." "The sacraments of the church of Christ are two, baptism and the Lord's supper: and in the latter, Christ has instituted the receiving in both kinds, both for priests and people." "We consider the sacraments as signs of holy things, or as the visible emblems of invisible blessings. We regard it as proper, and even necessary, that believers use these symbols when it can be done. Notwithstanding which, we maintain that believers may be saved without these signs, when they had neither place nor opportunity of observing them." Hence Seisselius remarks, "They say that they alone observe the evangelic and apostolic doctrine, on which account, by an intolerable impudence, they usurp the name of the catholic church." Reinerius also observes, "They declare themselves to be the apostles' successors, to have apostolical authority, and the keys of binding and loosing.—They say that a man is then first baptized when he is received into their community. Some of them hold that baptism is of no advantage to infants, because they cannot actually believe." On the whole it is evident that they were, and that too on principle, dissenters, not from the church of Rome only, but from all national established

churches. Their church officers, Reinerius says, were bishops, elders, and deacons; but the distinction between their bishops and other elders seems to have been only that the former were the official *pastors* of the churches.

That they understood and practiced immersion as baptism is evident, but whether they generally practice infant baptism has been long a matter of dispute. The words of Reinerius seem to imply that in his time (1250) they were of different opinions on this point. The modern Waldenses in the valleys of Piedmont do practice it; but they have so changed in many points, since their amalgamation with the Calvinists at the Reformation, having also received their pastors from them since 1603, that nothing decisive can be hence inferred. Dr. Murdock thinks that the followers of Peter Waldo universally practiced infant baptism; but he gives us no authority for this opinion. The only one of their ancient writings which sanctions it, is the *Spiritual Calendar*, but this, if genuine, is of doubtful date. On the contrary, all their other writings, from the Noble Lesson, in 1100, down to their Confession of Faith, in 1655. Dr. Gill affirms to be in favor of the baptism of believers only. It appears certain that the Cathari, the Paterines, the Berengarians, the Arnoldists, Petrobrusians, and Henricians, i. e., the earlier Waldenses as far as history testifies, vehemently opposed infant baptism. That there were, on the other hand, many among them in after years who adopted the practice, is, in view of all the facts, highly probable. Mr. Jones, in the preface to the fifth edition of his History, says, that the Waldenses were Anti-pedobaptists. Mr. Milner, after saying, "I cannot find any satisfactory proofs that the Waldenses were in judgment Anti-pedobaptists strictly," concludes thus; "I lay no great stress on the subject; for the Waldenses might have been a faithful, humble, and spiritual people, as I believe they were, if they had differed from the general body of Christians on this article."

However this point may have been decided, it is now generally acknowledged that the Waldenses were the witnesses for the truth in the dark ages, and that they gave the first impulse to a reform of the Christian church, so called.

*Persecutions, &c.*—For bearing this noble testimony before the church of Rome, these pious people were for many centuries the subjects of a most cruel persecution; and in the thirteenth century the pope instituted a crusade against them, and they were pursued with a fury perfectly diabolical. Their principles, however, continued unsubdued, and at the Reformation their descendants, in number eight hundred thousand, were reckoned among the Protestants, with whom they were in doctrine so congenial.

Some united with the Lutherans, others with the Calvinists, and others still with the Anabaptists of the better sort, afterward called the Mennonites. "The modern Mennonites," says Mosheim, "not only consider themselves as the descendants of the Waldenses, who were so grievously oppressed and persecuted by the despotic head of the Romish church, but pretend, moreover, to be the purest offspring of those respectable sufferers." Mosheim partially concedes this claim, though Dr. Murdock contests it, by some bold and, we think, unwarrantable assertions.

In the seventeenth century, the flames of persecution were again rekindled against them by the cruelty of Louis XIV., in 1655 and 1685. In the last, at the revocation of the edict of Nantes, about fifteen thousand perished in the prisons of Pignerol, besides great numbers who perished among the mountains. They received, however, the powerful protection and support of England under William III. But still the house of Saxony continued to treat them as heretics, and they were oppressed by a variety of cruel edicts.

When Piedmont was subjected to France, in 1800, the French government (Buonaparte being first consul) placed them on the same footing of toleration with the rest of France; but on the return of the king of Sardinia to Genoa, notwithstanding the intercession of lord William Bentick, the old persecuting edicts were revived in the end of 1814; and though they have not been subjected to fire and fagot as aforesaid, their worship has been restrained, and they were not

only stripped of all employments, but by a most providential circumstance only saved from a general massacre.

Recently they have been visited by some pious and benevolent individuals; and the number of the Waldenses (or Vaudois) has been taken at nineteen thousand and seven hundred and ten, besides about fifty families residing at Turin; in all twenty thousand. See *Murdock's Mosheim*; *Milner's History of the Church of Christ*; *Jones, do.*; *Sismond's History of the Crusades against the Albigenes*; *Voimey*; *Benedict*; *Ward's Farewell Letters*; *History of the United Brethren*; *Gilley's Narrative*; *Akland's Sketch, and History*; *Jackson's Narrative*; *Dwight's Travels in Germany*; *Ency. Am.*; *Hend.*; *Buck*; *Watson*; *Williams*.

### A Difficulty in David's History Explained.

HERE, too, we had an opportunity of witnessing, more than once, incidents of a kind that forcibly reminded us of scenes in the Scripture history of David, by which readers ignorant of the country in which they happened, may have been often not a little perplexed. When David was hiding in the wilderness of Ziph, an opportunity presented itself of slaying King Saul as he lay asleep in the night, unconscious of any danger being near. Too generous to avail himself of the advantages that had come so unexpectedly and so temptingly in his way, David, nevertheless, resolved to show how completely his persecutor had been in his power. Stealing noiselessly into Saul's camp, accompanied by a single follower, and passing unobserved through the midst of the drowsy guards, David "took the spear and the cruse of water from Saul's bolster; and they got them away, and no man saw it, nor knew it, neither awaked: for they were all asleep." 1 Samuel xxvi, 12. Having performed this daring exploit, he and his attendant, Abishai, "went over to the other side, and stood on the top of a hill afar off, a great space being between them." Having got to this safe distance from the relentless enemy, David is represented in the sacred history as proceeding to address Abner, the leader of Saul's host, and to taunt him with his unsoldier-like want of vigilance in leaving his royal master exposed to the hazard of being slain in the very midst of his own camp.

What is apt to appear strange in this narrative, is the fact that these hostile parties should have been near enough to carry on the conversation which the narrative describes, and yet that all the while the one should have been entirely beyond the reach of the other. That all this, however, was both possible and easy, was verified in our presence. As we were riding cautiously along the face of the hill, our attention was suddenly arrested by the voice of a shepherd, who was evidently calling to some one whom we could not see, but whose answer we distinctly heard. The dialogue went on. Another and another sentence was slowly and sonorously uttered by the shepherd near us, and as often the response was distinctly given. At length, guided by the sound, we descried, far up the confronting hill, the source of the second voice in the person of another shepherd; and learned from our Arab attendants that they were talking to each other about their flocks. Between these two men was the deep crevasse formed by the valley of the Kedron, walled in by lofty precipices, which no human foot could scale. It would probably have taken a full hour for one, even as fleet and as strong-winded as an Asahel to pass from the standing-place of one speaker to that of the other; and yet they were exchanging words with perfect ease. The mystery of the dramatic scene in the wilderness of Ziph was at an end; and we were reminded at the same time of an important truth, that in dealing with the sacred Scripture, ignorance often makes difficulties which a larger knowledge and a deeper intelligence would at once remove. As we moved along the hill-face, dialogues of the same kind once and again attracted our notice, showing plainly that these trans-valine colloquies are of common occurrence. The facility of hearing was no doubt increased by the extreme stillness of the air, and by the voice being at once confined and thrown back by the steep sides of the hill.

### A Comforting Promise.

HERE we are on the verge of the perils of the last days. A few more conflicts and all will be over. A few more struggles between the flesh and the spirit, and the dividing line which separates the righteous and the wicked of Adam's race, will be finished, the last hours of probation passed, the goal reached, and the doom of every individual of a fallen race sealed forever. This being the case, the people of God, who understand these things, should be making all preparations to bid a final adieu to a sinful world, which has afforded them a sort of home for the time being. They should be constantly absorbed in the theme of the coming of our glorious Redeemer. They should cut loose from the world and be fully awake. We must study the word of God more diligently, seek more earnestly the guidance of his Holy Spirit; for without their aid we know nothing, but are wretched, miserable, poor, blind, and naked. We must examine ourselves and prove our own selves by them. "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" See 2 Cor. xiii; 5. "Examine me, O Lord, and prove me. Try my reins and my heart." Isa. xxvi, 2.

Come unto me all ye that labor and are heavy laden and I will give you rest, says Jesus. Although this language is particularly addressed to the convicted sinner, we can avail ourselves of it. Do we not labor and strive, watch and pray? Are we not sorely pressed by the powers of darkness? Do we not feel burdened many times? If so, Jesus says to us, Come to me. Oh what a comforting promise. We have now reached the place where we find ourselves poor, and blind, and needy; in the greatest need of effectual and immediate aid. Now what shall we do? Shall we cry mightily to God? Yes. But how? In our own strength? No; thank the Lord, a most precious promise here meets our case: "The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him; he will also hear their cry and will save them." Ps. cxiv, 18, 19.

What abundant reason we have to thank God for these blessed promises, so particularly recorded in the sacred Bible. Let every one that hath ears to hear attend to it; for surely no man ever spoke as did our Lord on this occasion. Let us fix our minds in a posture of humble attention, that we may receive instruction from his mouth. He opened it with blessings, repeated and most important blessings. But on whom are they bestowed? Upon the meek and the humble, the penitent and the merciful, the peaceful and the pure; those that hunger and thirst after righteousness, those that labor, but faint not under persecution. May our souls share in those blessings that the Son of God came to procure for us. May we obtain mercy of the Lord. May we be owned as his children, enjoy his presence, and inherit his kingdom.

With these hopes and enjoyments, let us cheerfully welcome the lowest and the most painful circumstances. O, my brethren, is there not reason for us to lament that we have no more of those amiable virtues, such as humility, meekness, patience, longsuffering, forbearing one with another, this universal goodness which becomes us as we sustain the character of the salt of the earth and the light of the world? Oh that God would pour out the divine oil into our lamps. Then shall the flames brighten, and the glory shine forth, and multitudes be awakened by the luster of it to glorify our Father which is in Heaven.

It is our privilege, brethren, to let our light shine. Oh may God bestow upon us his great wisdom, that we may learn how to let our light so shine that the world may see our good works, and glorify our Father in Heaven. And as the world is growing in wickedness, let us, who profess the worthy name of Jesus, grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Let us put on the whole armor of God that we may fight the foe and wear the crown of life.

DELIA A. EDDY.

West Genesee, Alleghany Co., N. Y.

A believer puts on the sackcloth of contrition for having put off the garment of perfection.

Those sins shall never make a hell for us which are a hell to us.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 22, 1864.

URIAH SMITH, EDITOR.

### Closing Thanks.

We cannot close this volume without extending to the brethren and sisters grateful thanks for the noble part they have acted toward the Review for the past six months.

First, they have done a good work with their pens. We thank them for the large amount of interesting and profitable reading they have furnished for the columns of the paper. No preceding volume contains upon its pages so large an amount of original matter, and so few selections.

Second, we thank them for aid rendered in all departments in the line of dollars and cents. No volume has presented a financial record showing more promptness and liberality on the part of the church.

We thank God for his blessing upon the Review, his blessing upon the cause in general, the sound financial condition of the Publishing Association, the zeal and liberality of the brethren in behalf of a truth that is beyond precedent, clear and glorious, and for the bright prospect, never brighter, of a great and triumphant work before us.

In all these respects may we not hope that the next volume will be as this, and much more abundant.

### Seventh-day Adventists.

We find a lengthy article under this heading, in the Voice of the West, of Nov. 1, 1864. For some of its statements we have a comment or two.

*Voice*.—"When we came to the West, it was not our intention to enter into controversy with these brethren. They had gone out from us, because they were not of us."

*REPLY*.—We will tell you, reader, just how we have gone out from that class of Adventists represented by Eld. Himes. In 1844, we were together. After the passing of that year, S. D. Adventists held on to their former experience as the work of God. The others gave it up. We still adhere to all the fundamental principles that supported the Advent doctrine then. They have surrendered them. We continued right on in the lines of prophecy then commenced. They have backed down. We are still sailing in the 1844 ship. They have devised a new craft, and have got aboard of that. And *this* is the way we have gone out from them!

*Voice*.—"Their leaders took the ground that the prophetic periods ended in 1844; that the door of mercy was then shut, and no more could be saved. They have since modified this, so that, in their opinion, some may be saved."

*REPLY*.—We "took" the ground that the prophetic periods ended in 1844. Not so. We simply held on to that ground, and did not give it up as they have done. This was going out from them (?) In regard to the shut door, over which such a hubbub has been raised, our views on that subject, would involve quite an extensive examination of the Sanctuary question, into which it is not our purpose here to enter. We make one remark upon it. We believe it is usual to deal with a person's present belief, not with what he has believed. Eld. H. confesses that we have so modified our views as to believe that some may be saved. So that, if he thinks we ever held the view that no more could be saved, that is not our view now. But then it is highly important that the people should know everything that we used to believe. The fact is, we must be represented as an insignificant set of contemptible fanatics, and must be made so to appear before the public. From the first reception of the third angel's message, that message has been preached for the purpose of converting people to the truth. This would be a fine piece of consistency, would it not, if we believed all the while that none could be saved? We "have since modified our views." Quite a late thing apparently. Perhaps therefore some of our preachers spent years

of time, and vast amounts of means, preaching the message for the benefit of sinners, when they did not believe that one of them could be saved. Who knows? According to Mr. Wellcome, as quoted in Review No. 24, every S. D. A. minister is either a knave or a fool, without qualification and without exception. According to Eld. H., such a trifling inconsistency as the above, would be no strange thing with this people.

But we cannot leave this point without stating a few facts for the benefit of the candid reader. In regard to this matter of the shut door, there is a great deal of misrepresentation; and it is the height of inconsistency for the Adventists of 1844 to turn round and stigmatize us as the "shut door party." For it was the general sentiment of the Advent body immediately after the passing of the time in that year, that their work for the world was done; and that their position was set forth by the "shut door" of the parable of the ten virgins in Matt. xxv. Wm. Miller bore the following testimony on this subject:

"We have done our work in warning sinners, and in trying to awake a formal church. God in his providence has shut the door; we can only stir one another up to be patient, and be diligent to make our calling and election sure. We are now living in the time specified by Malachi iii, 18. also Dan. xii, 10; Rev. xxii, 10-12. In this passage we cannot help but see that a little while before Christ should come, there would be a separation between the just and the unjust, the righteous and the wicked, between those who love his appearing and those who hate it. And never since the days of the apostles, has there been such a division line drawn as was drawn about the 10th or 23d day of the 7th Jewish month. Since that time they say they have no confidence in us. We have now need of patience, after we have done the will of God, that we may receive the promise."

This testimony was published in the Advent Herald of Dec. 11, 1844, a paper of which J. V. Himes was proprietor, and J. V. Himes, S. Bliss, and A. Hale, editors. F. G. Brown, under date of Nov. 15, 1844, in the same paper, bore a similar testimony. And we might give testimony to the same import from Barry, Mansfield, Pinney, Marsh, Piekands, Cook, and others. This was the "shut door" of the Advent body, views which they held as well as we. Now how have they arranged this matter so as to make future labor consistent? Ans. They have done it by backing square down, giving up all their work for some ten years previous, and surrendering to the enemy all the ground they had up to that time gained. And what course have we taken in the matter? Ans. We have gone into the sanctuary, where the subject is all made harmonious and plain, and where, without surrendering an inch of the ground we had previously gained, we can give its place to every part of the parable of Matt. xxv, and yet find another world-wide message to be proclaimed to the people. Which have taken the most consistent course, judge ye.

*Voice*.—"To this view they have added the seventh-day Sabbath, and mysteriously through the visions of Sr. White, interwoven it with the three angels' messages of Rev. xiv; particularly the third."

*REPLY*.—According to this view the great foundation and substratum of our faith is that some may be saved. Reader, are you not startled by so extreme and ultra a view as this? To this we have added the seventh-day Sabbath. So we have these two steps: 1. Some may be saved, 2. The seventh day is the Sabbath. Then mysteriously through the visions we have interwoven this with the third angel's message; so that our faith now stands in these three divisions: 1. Some may be saved. 2. The seventh day is the Sabbath. 3. A mysterious conglomeration of Sabbath, visions, and third angel's message!

Now if these things were introduced by the visions, and are dependent on them, we must look to the visions for proof of it, must we not? We refer to the connection between the Sabbath, third message, and the visions. But do we depend on them for proof of this? Not a particle, as all our publications show. Thus when we come to the facts in the matter, we find that Eld. H. not being posted in S. D. Adventist affairs, has just reversed the truth.

Having stated that we have been very zealous in making proselytes to our faith, the Voice continues:

"These brethren come among our people, and find a hospitable reception. They make the most of this by the introduction of the Advent movement of 1844; get the confidence and sympathy of our brethren, when they introduce the messages, the Sabbath, and last of all the visions. But let it be understood that this liberality is *not* reciprocated. When once our brethren are proselyted to this new faith, they turn their backs upon us, and shut us out as *nominal* Adventists! That is, Adventists only in name. We are doomed to be 'tormented with fire and brimstone, the smoke of which ascendeth up for ever and ever!'"

*REPLY*.—Adventists since 1844, have confessedly been in an indefinite and unsettled position. We have a clear and definite truth to set before them. We believe there is such a thing as knowing that we are right. The apostle expressed the same confidence. 1 John v, 16. And they having no harmonious system to set before us, of course we had nothing to receive from them.

But who are "his people," among whom we are accused of coming, and with whom he affirms we find a hospitable reception? One would think from his assertions on this point, that our whole work was but a crusade against him and his operations. But what are the facts in the case? Through the summer season our cause is advocated mainly by means of tents, which go out supported by the church, dependent on no other class of people, much less of Adventists! But at any season, our preachers who are pushing their way into new fields, rarely meet with an 1844 Adventist, much less with any who have taken their stand with Eld. H. in his present work. But on what ground can he claim the Adventists of 1844 as "*his* people," when he has given up everything that called out the Advent people of that time, denounced the work as fanaticism, and thrown it to the four winds?

As to hospitality, that we endeavor to manifest to all, and as an instance refer him to his call at Battle Creek, a year since.

But who of us have ever told any of them that they were "doomed to be tormented with fire and brimstone?" That is a gratuitous conclusion, which places us in a false light before the people. Our message is to warn people against receiving the mark of the beast. None are exposed to the fearful threatening of the third angel, till they receive the mark, or engage in the worship, of the beast. Now what consistency would there be in our warning men not to receive the mark of the beast, if they already had it? We say, therefore, again, distinctly, we had almost said for the hundredth time, that we accuse no one yet of having the mark of the beast in the sense of that message; and we doom no one to fire and brimstone!

*Voice*.—"For several months after the Voice of the West was started, although the Review received it in exchange, they did not so much as give a notice of its existence, or of our removal to the West, or, like many other Western papers, give us a word of welcome. When it did finally speak it was in connection with our difference of faith on certain questions, in which we were called upon to give the reasons for this difference. From this course of the organ of the body, and the constant attacks of their missionaries upon our people, in places where they could find access, we were led to the conclusion that the relations between us were to be like those of the Jews and Samaritans."

*REPLY*.—We wonder if for several months after the Voice of the West was started, it gave any notice of the existence of the Review, or signified any desire to live on terms of acquaintance. By what principle do our cotemporaries make it out that we should always be the first one to make obeisance?

In regard to the welcome, how could we tell whether we welcomed it or not till its policy and principles were developed? We are not of those who bid a welcome and God speed to this and that, any thing or nothing, without knowing or caring what it is. Before we commend persons or things we wish to know that they are entitled to commendation.

When we did speak it is said, it was in connection with some difference in faith. We ask who commenced the controversy? The Voice must here plead guilty. It opened the ball by giving the shallow argument from Prof. Whiting on Col. ii, 16, in reference to the Sabbath; and if the Voice thinks that we can see the people heddrizzled with such fog, and remain quiet, it has mistaken the spirit of its neighbors.

All the utterances of a public journal, are open to

the people, for examination and criticism. And because we did not bring some voluntary contributions to its feet, and then saw fit to criticize some of the errors which it made public on the Sabbath question, which is well understood to be a special subject with us, the Voice concludes our relations are to be like those of the Jews and Samaritans.

Then look at his heading: "The Voice of the West and Second Advent Pioneer." What is a pioneer? One who precedes every body else to break ground and prepare the way. If this is not a complete ignoring of us and all our work, revealing a spirit to ride right over and pass unnoticed all our operations, we greatly misjudge. The greater proportion of our work is in this State and in those west of us. But if the heading of the Voice means anything it is intended to signify that nothing has been done here in the West on the doctrine of the Advent, but that it must come in as a "pioneer" to do something on that question.

But, through the blessing of God, S. D. Adventists have been enabled already to get something of a record before the people. The books and tracts that we have circulated have been not a few. The subscription lists of our papers, have reached a respectable figure and are encouragingly on the increase; and through the zeal and liberality of the friends of the cause, we never had more ample facilities for a great work before us than at the present moment. This may seem like boasting, but we affirm nothing in our own strength; and in the Lord we feel like boasting. Says the Psalmist, Ps. xxxiv, 2, "My soul shall make her boast in the Lord;" and again Ps. xlii, 8, "In God we boast all the day long." Yes, in the name of the Lord we can run through all the troops, and leap over all the walls, of error, that may be thrown across our path.

What we have quoted thus far from the Voice of Nov. 1, is but the introduction to an answer to the questions we addressed to Eld. H. in Review No. 12, present vol., on the three messages of Rev. xiv, Babylon, the mark image and worship of the beast, the commandments of God, &c. He refers to the questions as being "easy of solution," so much so that he at first thought he would "let them pass and keep about his work." But we think we can show that he has as yet made no progress whatever in solving them. Not having time to consider them this week, we defer this part of the subject to our next.

### Home Again.

AFTER an absence of eleven weeks we reached home the 11th inst. in excellent health and good spirits. Sabbath the 12th spoke to our people in this city. The 19th also spoke to a full house of our friends in the city, and a few miles round about. We are happy to report that the interest has not fallen off in our absence, and that our house is being so filled with the regular congregation as to make it necessary to build a larger place of worship. This we may not be able to accomplish at present.

Since we reached home we have been in a perfect whirl of business matters. Some domestic affairs were waiting, shivering at the approaching winter. A pile of letters called for replies. The Agent of the Cleveland Paper Company claimed our time at the office one half day. We arranged with him for \$5000 worth of print paper, which amount, three years since, would have cost less than \$2000. And we brought home in our Pass Book, business to the amount of \$1000. These, with many other pressing matters, have occupied our entire time; and we cannot be called away from home duties for several weeks to come, unless something very urgent demands that we should. We felt that the telegram from our esteemed brother E. H. Root, of Wright, Mich., urging a visit to that place, at the request of two sick friends, had claims upon us; but as we were not acquainted with either of them, and knew not what they wanted of us, concluded that home duties had a stronger claim till we had more definite information from that place.

The health question is attracting great attention from our people, and the promised report of our visit at Dansville, N. Y., will appear as soon as we can get to it.

By request of the New York State Conference, and existing calls for it from all parts of the field, we design to present Systematic Benevolence before our people soon in a more definite form.

We also find that our views, and the steps we have taken relative to organization, are not understood by those who have not had a special interest with us, and that prejudice and misrepresentation, are keeping some at least from co-operating with us for want of a faithful statement of the facts in the case. Such a statement we hope soon to give.

We also want time to read up, and give some lectures to our people on the subject of health. Work increases upon our hands, and we design to be free from every unnecessary burden, so as to labor the most efficiently for the present, as well as the future good of our fellow-men. J. W.

### Eastern Tour.

WE left home Aug. 24, and spent Sabbath (fast-day) with the brethren at Rochester, N. Y. The three following weeks we were at Dansville, N. Y., where we listened with deep interest to the lectures of Doctors Jackson and Hurd, and enjoyed the practical illustrations of the principles of hygiene taught at "Our Home" at their ample table, in the bath-room, and upon their beautiful walks. The three weeks were made still more happy by the society of brethren Dr. Lay and wife, King and daughter, Andrews, Edson, and Hall.

Sept. 24 and 25 we were happy in meeting the church at the Nile settlement, near Wellsville, Alle. Co., N. Y. The brethren and friends came in from that part of the State, and from Pennsylvania, until the house of prayer, commodious for so new a country, was crowded. Elders Andrews, Fuller, and Lanphear, were with us. Mrs. W. and self spoke freely on the subject of health from a Bible point of view. All seemed deeply interested as we spoke of the importance of making the best of this life, and securing that which is to come. We were happily disappointed to find the cause so strong in that part of the country, and left our warm-hearted, liberal friends greatly cheered.

We next attended the New York State Conference held at Adams' Center. Here we were warmly greeted, not only by that good church, with Eld. C. O. Taylor and family in their midst, but by the ministers and delegates of the Conference, and the many friends who came crowding into the meetings of worship on Sabbath and first-day. Here we freely spoke upon the subject of temperance as it relates to health. Our people are ready for reform. We are glad to find them not only slow to receive new things without good evidence, but also ready to so far waive prejudices as to be able to properly weigh evidence. This meeting was exceedingly cheering. But as its incidents of deep interest have been faithfully delineated by a member of the Adams' Center church, we will not attempt a repetition. J. W.

### Day of the Lord. No. 2.

IT WILL BE INTRODUCED BY THE SEVEN LAST PLAGUES AND THE BATTLE OF THE GREAT DAY OF GOD ALMIGHTY.

The last solemn warning to mankind, revealed beforehand in prophecy, Rev. xiv, 9-12, contains a threatening of wrath most terrible, even wrath "without mixture," against those who disregard the merciful warning. In the first verse of the following chapter, the seven last plagues are introduced, with the declaration that "in them is filled up [or completed] the wrath of God." These plagues then follow the last message, and are the fulfillment of the threatening contained in it; and, consequently, are all in the future, unless indeed the last warning, before the coming of the Son of man upon the "white cloud," is in the past. This is conclusive proof that the view which supposes a portion of these plagues to be in the past, is erroneous.

That they are in the future is still more evident, from the fact that, the first vial of wrath takes effect upon those who had heard and disregarded the warning of the "third angel." This warning threatens wrath upon those who "worship the beast and his im-

age, and receive his mark in his forehead, or in his hand." In fulfillment of this threatening, when the first of the seven angels pours out his vial upon the earth, its effect is thus described: "There fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." Rev. xvi, 2. The prophetic record of the three messages and the wrath which follows in connection with the coming of the Son of man, and the harvest of the earth, evidently describes events which are to take place in regular consecutive order. The third and last message is immediately succeeded by the wrath which it threatens; and the first vial of that wrath is in fulfillment of the threatening upon those who reject the warning. Hence while probation lasts, these plagues are all in the future, and are properly and emphatically the "seven last plagues." While Jesus pleads before the throne of mercy, probation continues and wrath without mixture cannot come. But with the close of this last message probation closes, and then the wrath denounced will surely follow.

If further proof upon this point were needed, it could be given; and those who have been instructed in the subject of the sanctuary—the "Temple of God in Heaven"—would be prepared to appreciate it. The heavenly temple, like that on earth which was a pattern or representation of it, has its two apartments—the holy and the most holy. The "temple of the tabernacle of the testimony," mentioned in Rev. xv, 5, is the second apartment or most holy place; it is so called, because it contains the testimony of God, the ten commandments, within the "ark of the testimony," which, in the "patterns of the things in the heavens," the "figures of the true," (Heb. ix, 23, 24,) was located in the most holy place as its appropriate tabernacle. Ex. xxv, 16; xxvii, 21; xxxi, 18. At the end of the twenty-three hundred days, in 1844, this inner tabernacle was opened, when Jesus our High Priest entered to cleanse the sanctuary, that is, to perform the closing part of his ministry, or work of intercession before the throne of mercy. And those whose faith has followed him there, have "seen in his temple the ark of his testament." Rev. xi, 19. This discovery has led them to embrace all the commandments contained in the ark. This is the reason why so many are turning to the Sabbath of the fourth commandment—the seventh day. It is no happen-so, but it is in fulfillment of the word of God.

When the work of intercession is ended, the most holy tabernacle is again opened. "And after that I looked, and behold, the temple of the tabernacle of the testimony in Heaven was opened; and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth forever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Chap. xv, 5-8.

This point of time reached, mercy no longer pleads. The intercessions of Jesus before the throne and his invitations to sinners to come and find pardon, have ceased. He that is filthy must remain filthy still. This temple is filled with smoke from the glory of God, and from his power. No one can enter there to plead for the sinner to be spared a little longer; but wrath without mixture ensues.

O, sinner! O, careless professor! now is the time to prepare for this most solemn and fearful event. Now a compassionate Saviour pleads the merits of his own blood before the mercy-seat. Now he invites you to come and wash in the fountain, so freely opened, and at such a cost! But abused mercy will ere long cease to plead. The time will soon come when that blood that has been slighted and trampled under foot will cease to atone for the guilty. And from that very place where infinite mercy and divine compassion now plead, and whence pardon may be obtained, the messengers of divine vengeance will proceed. The seven angels came out of the temple. Their clothing is pure and white, indicating that though their mission is that of the executors of unmingled wrath, yet the

throne of God, from which they proceed is acquitted, the justice of God is unstained. All his judgments are in righteousness. "Just and true are thy ways, thou King of saints."

When six of these vials have been poured out, the nations are gathered by the unclean spirits, and the kings of the earth are set in array for the battle of the great day of God the Almighty. They leave the battle which they have with each other, and go to fight with Him who comes from Heaven. Of these spirits it is said, "They are the spirits of Devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." The coming of the Lord is now at hand. In this connection he says, "Behold, I come as a thief." His coming is doubtless in close connection with the pouring out of the seventh and last vial. Indeed, the hail from heaven which accompanies this vial, is doubtless that which the Lord has "reserved against the time of trouble, against the day of battle and war." See Rev. xvi, 12-21; Job xxxviii, 22, 23.

A further description of this battle is given in Rev. xix, 11-21. Here a mighty One is represented as coming from heaven upon a white horse, followed by the armies of Heaven upon white horses, "clothed in fine linen white and clean." The white horses and clean raiment represent the fact, that "in righteousness he doth judge and make war." This divine personage is so carefully described that we need not mistake him. He is called Faithful and True, The Word of God, King of kings and Lord of lords. His vesture has been dipped in blood, but upon his head are "many crowns." All the kingdoms of the world are his. "And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God." The beast and the kings of the earth and their armies are "gathered together to make war against him that sat on the horse, and against his army." The result is, the beast and false prophets are taken and cast into the lake of fire, the remnant are slain, and all the fowls are filled with their flesh.

Thus the enemies are slain, and will not be raised till a thousand years are completed. And thus the prophecy recorded in the second Psalm is fulfilled: "I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron: thou shalt dash them into pieces like a potter's vessel."

The great day of the Lamb's wrath will have come, and no one will be able to stand, but those who have previously made peace with the King "through the blood of the cross," and whose names are written in the book of life of the Lamb. Thus opens the day of the Lord.

R. F. COTTRELL.

### Couldn't Find the Testimony.

BRETHREN AND SISTERS: I think the Holy Spirit led me to seek my Saviour, and I embraced a hope in him when but a lad of fourteen, and joined with the regular Baptist church. I was a regular member of that church for over twenty years, and took considerable pains to give to every one that should ask of me the reason for my hope with meekness and fear.

Four years ago last June, my wife experienced religion and joined the Baptist church with me. She studied her Bible on the subject of baptism, and was satisfied that there was but one Lord, one faith, and one baptism. After she joined the church she was led to study the Bible to find Sunday-keeping, and settled down that there was no day to be kept unless it was the seventh, as a Sabbath. So when Sunday came, she had something to do and acted in accordance with her convictions. I told her I wished she would not work on the Sabbath. She replied that if I would show her from the Bible that Sunday was the Sabbath, she would obey. I remarked to her I could do it (I thought I could), and made a proposition as follows, (for I wanted to settle the matter by the Bible, for I

felt I did not want any other creed): 1. I must show from the Bible a Sabbath. 2. What day it was. 3. If changed, when and where, and by divine authority, if valid, or else the change was good for nothing. She accepted my proposition as fair; and I took my Bible and commenced my task. I had no difficulty in establishing my first and second; but when I came to my third, I had more of a task than I was able to perform from the Bible. I was faithful for nearly two years. She would often ask me how I got along with my investigation. I said, Very well; but I felt my Sunday Sabbath began to totter before the Bible.

I was then driven to search church creeds, I got all I could, Bible Dictionary, Ripley's notes, and all, but was led to ask myself, Is this all we have for Sunday? It is a flimsy creed. I was not satisfied; I must go back to my Bible, and the last passage that I found to base my hope upon was 1 Pet. ii, 13. I took my Bible and searched all the references, and wrote them down, that I might see them all together, and I could not see much change of the Sabbath in them.

I stopped studying the Bible on that point, and took to history; for if the Bible had no change, I wanted to know who did change it. I therefore bought the History of the Baptists in all ages since the Christian era, by David Benedict; and when he came to give the history of the Seventh-day Baptists, quoted from Mr. Utter, I got the information I was seeking for, and found we had been following the decree of one that had no business to change the Sabbath. I felt that my third proposition must come down, so far as Bible authority was concerned. I wished to be consistent with myself; for I had always declared that, no matter what my creed was, if it could be shown from the Bible that I was wrong, I would follow it no longer. I thought I wanted to obey my Master's word, let what come of my creed that would. But in this case I was tried. I was led to halt between two opinions for some time. My relatives, my brethren in the church, and my business, all came up before me, and almost alone, I felt cast down; for I could not yet see my way clear, thinking that perhaps the time had been changed, so there was no telling about the matter. I made up my mind to say nothing about it, and stifle my convictions.

Two years ago this fall, the little tract written by Bro. Andrews on the perpetuity of the moral law, strayed away from Oakland, and fell into my hands. Thank God, it was sent in due season, it was just what I wanted, and needed. I read it in silence and felt to thank the Lord for the little messenger. I asked my wife to read it. She did so. I asked her what she thought of it. She said she believed it to be the truth, and asked me what I thought of it. I was too much overcome to answer at that time. My prayer was for strength, I was led to reflect on my Saviour's words in Matt. x, 35-38. The question at once arose, if it is the truth, why not obey? And when the next Sabbath came, we did obey. We kept the Sabbath nearly a year before we saw any one that kept it so far as we knew.

When we saw from the Review that Bro. Lawrence was to preach at Milford, we went down there, fifteen miles, and, praise the Lord, found a little band of brethren and sisters who seemed to love the Lord and serve him in spirit and in truth. We had a good meeting, though Bro. Lawrence did not come. I stated our circumstances to the brethren, and they thought we had better write and see if some one could not come here, and give a few lectures. We have a good house that can be had, and the people are anxious to hear our position. Let some one come, if possible, praying the Lord to raise up a band of brethren, that shall keep his commandments, and walk in all his ordinances blameless. May God bless all his people, and create in us clean hearts, that we may teach transgressors the ways of the Lord, and sinners he converted unto him, is my prayer.

If any one can come, let me know it, and I will meet him at Dexter, on the M. C. R. R., as that is our nearest station, and will see him provided for, while with us.

ALEX. CARPENTER.

South Genoa, Liv. Co., Mich.

Carnal sins defile the soul *by* the body, but spiritual sins defile the soul *in* the body.

### He will Come.

THE Lord our God will come,  
To take his children home,  
With a retinue of glad angels true  
Far brighter than the sun.

The joys of that bright day,  
With sins all washed away,  
We shall surely prove, and with holy love,  
The Saviour homage pay.

The golden city fair,  
Through gates of pearl so rare,  
With the Saviour's train, we shall enter in,  
And all its glories share.

Old earth renewed again,  
Freed from transgression's stain,  
The abode shall be of his people free,  
And Christ their King shall reign.

These thoughts bring joy to me;  
O Saviour, may I be,  
Joined heart and hand with that pilgrim band,  
Who wait Thy face to see.

DAVID H. LAMSON.

Olivet, Mich.

### Enterprise, Minn., Quarterly Meeting.

THE first Quarterly Meeting with this church was held on the first Sabbath and first-day in November. The Review containing the appointment did not reach any of the brethren of this church.

We reached the place on sixth-day p. m. No appointment had been given out, as the brethren had seen none. We met for prayer and social meeting. On Sabbath-day one discourse was given and a prayer-meeting held. On first-day two discourses and a business meeting.

We met to celebrate the ordinances of the Lord's house on the evening of second-day; Bro. Bostwick left for home the next morning. Tuesday evening we had a prayer meeting. This is a place where Eld. J. V. Himes lately held a tent-meeting.

A few came out to our meetings notwithstanding the short notice, and listened with interest.

The meetings upon the whole were profitable and highly encouraging. Three united with the church. Some discouragement and coldness had crept in upon the brethren, which caused a lack of freedom and activity in our meetings; this continued until at our communion the cloud began to break; yet some stood back; one was absent, another did not partake. It was nevertheless an occasion of deep interest, and the place was glorious on account of God's blessing. Deep moving sympathy was expressed for the backward ones, and fervent prayer offered in their behalf. The brethren and sisters said this was the best, or one of the best meetings they had ever attended. Its influence was telling in favor of truth.

At the Tuesday-evening meeting, the discouraged feeling moved wholly away. Every brother and sister stood in the light. It was a happy time, long to be remembered.

F. W. MORSE.

### No Night There.

"AND there shall be no night there." Rev. xxii, 5.

How beautifully has the Divine Revelator portrayed to us some of the glories of the unseen world! With what rapture have we contemplated the joys of Heaven! There shall be no night there. How sweetly and soothingly do these words fall upon the heart of the weary pilgrim, traveling through the long, dreary night of sin and sorrow. How they animate him to press on, through the darkness and gloom, to that bright land where no night shall be known; to that city fair, which needs not the sun to illumine it; "for the glory of God doth lighten it, and the Lamb is the light thereof."

"No night shall be in Heaven." But night is here around us, within us. We see it, and feel it. How often we have been led to exclaim, while enshrouded in thick darkness, When will the morning dawn? When will the gloomy night of temptation and sorrow give place to that bright morning whose dawning needs no sun? whose light will ne'er go out?

Weary pilgrim, lift thine eyes and behold yonder star. It betokens the dawn of eternal day. The dis-

tant skies are already tinged with glory, and soon the sun of righteousness will rise in beauty and splendor. That sun shall never set, but will usher in the day which fades no more. Lift up your heads, O ye weary ones, for you are nearing the land where no night is known.

"That land is called the City of Light; It ne'er has known the shades of night; For the glory of God as the light of day, Hath driven the darkness far away."

How often we are called to pass through the fearful night of temptation and sorrow. But, cheer thee, pilgrim, for

"No night shall be in Heaven! no dreadful hour Of mental darkness, or the tempter's power; Across those skies no envious cloud shall roll, To dim the sunlight of the enraptured soul."

No night in Heaven! No parting with dear ones there. But the night of death is here. How often we are called upon to bid adieu to loved ones, to consign them to the cold, silent tomb. With what anguish are our hearts then riven. How cheerless the world looks, and how long and drear the night appears. But, mourner, cease thy weeping. Look up. Dry thy tears, and with joy remember that

"No night shall be in Heaven—no darkened room, No bed of death, nor silence of the tomb; But breezes, ever fresh with love and truth, Shall brace the frame with an immortal youth."

No night there! Glorious thought! And there are no tears in Heaven. No groans, no sorrows, no fears. But joy is there—"joy unspeakable and full of glory." And Jesus is there. There we shall behold him in all his radiant loveliness and beauty. There we shall see him as he is. He shall yield perpetual light, and we shall bask forever in the sunshine of his love. What more can we ask? What greater inducements could be offered to animate us to press onward, toward the celestial city? Oh, let us be in earnest. Let us seek diligently to enter that land where no night shall be known.

MARY F. MAXSON.

Adams' Center, N. Y.

To the Brethren within the bounds of the Ills. & Wis. State Conference.

Bro. L. G. Bostwick, one of our young preachers, has been drafted; but on reporting himself, was furloughed till he could get the three hundred dollars; and as he has no means of his own, I thought the churches and scattered brethren would esteem it a privilege to help him. Each church will therefore get together what they would like to give, and send it in a draft on New York, payable to J. G. Wood. In sending, direct to H. W. Decker, Brodhead, Green Co., Wis., without delay.

ISAAC SANBORN.

Faith.

FAITH that is not put into the crucible and tested is worthless. Daniel was put into the lion's den to try his faith. Job declared unhesitatingly that he would trust God, even though he should slay him.

Reader, is your faith tried? Has God in mercy put you in the furnace to try your faith? Praise him for it. But let us not think it strange concerning the fiery trials which are to try us as though some strange thing had happened unto us, but rejoice inasmuch as we are partakers of Christ's sufferings, that when his glory shall be revealed, we may be glad also with exceeding joy. 1 Pet. iv, 13. As we look back upon the way which we have come, we can trace the leadings of God, and call to remembrance what he has done for us in ways of mercy; we have been the subjects of his constant care and unmerited bounty. In our experience from day to day how many wants have been supplied, how many fears dispelled, how many dangers escaped, and deliverances wrought. When we reckon them up in order they are more than can be numbered. Every thing requires faith and prayer, and the utmost patience that we may be able to overcome and keep his work to the end, and heed the command, cast not away therefore your confidence which hath great recompense of

reward; for ye have need of patience, that after ye have done the will of God, ye might receive the promise.

LYDIA J. SHAW.

Strykersville, N. Y.

Improve the Time.

THAT we must give an account for the deeds done in the body, is inspired truth. That we must account for what we should have done in the body is equally true. We have a part to act, we have a calling to fulfill, we have a talent to improve. Time is given us to this end; and time is rapidly passing. While we hesitate, it passes. While we trifle, it passes; and each passing moment unimproved not only cuts off its length from our list of duties, but also shortens our future reward just as truly as duties well done will increase our future happiness; for we shall all receive according to our work.

There are many reasons why we should improve all our time. We have much to do, and only by improving every moment shall we have time sufficient for the work. We need wisdom from the Lord that we may rightly divide our time and use it to the best advantage. Let us redeem the time, because it is short, and the days are evil. So teach us to number our days that we may apply our hearts unto wisdom.

E. W. DARLING.

THE great Iron Company of Marseilles have just completed, at their dock-yard at LaSeyne, near Toulon, an Iron-plated steam gunboat, on a new model. It has already been tried, and the result has been most satisfactory. It may be easily separated into 18 pieces, and each of these forms a small boat, which may travel over land or navigate the sea with equal facility. The gunboat, when entire, accomplishes eight and a half knots an hour. When taken to pieces a whole fleet of gunboats may be moved from one place to another by railway at the rate of 35 miles an hour.

THE GLOBE TO BE GIRDLED.—Russia having given permission to Mr. Collins, an American citizen, to construct an electric telegraph line from Russia across Behring Straits, and the British government having granted the right of way through British Columbia to connect this line with existing United States lines, the two continents are ere long to be connected by telegraphic communication, without encountering the risks of a submarine cable across the Atlantic.

Though repentance be not a pardon's obtainer, yet it is a pardon's forerunner.

Man must be convinced of sin before he can truly repent of sin.

FAITH.—None live so easily, so pleasantly, as those that live by faith. Faith is the soul going out of itself for all its wants.

Appointments.

The next Monthly Meeting of the Seventh-day Adventists of Central N. Y., is appointed to be held with the Church in West Monroe, the first Sabbath in December. In behalf of the brethren.

F. WHEELER.

Business Department.

J. N. Andrews. The letter you refer to has not been received. We credit the several amounts which it contained. We have no account against the tent company. C. C. Belden. Your letter has not been received. We sent the Review to Mrs. C. C. Beach, and credit one year.

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 received pays. If money for the paper is not to due time acknowledged, immediate notice of the omission should then be given.

Miss F. Gladman 26-1, James Lane 26-1, Mrs. Gallop 26-1, J. Burroughs 27-1, H. G. Smiley 25-8, S. W. Willey 26-1, F. Davis 26-1, H. E. Spaulding 27-10, Mary Olm-

stead 26-22, Peter Stone 26-15, J. M. Clark 25-24, Mary Wood 27-19, W. L. Saxby 26-1, A. Sherman 25-1, M. B. Powell 25-14, H. Dudley 27-1, Eld. B. F. Summerbell 28-1, D. T. Evans 26-12, N. Holloway 25-9, P. Folsom 25-1, E. P. Cram 26-1, A. B. Castle 26-1, Ch. at Hillsdale Mich. for J. Welch 26-1, M. L. Winslow 26-1, D. P. Bisbee 26-1, Mrs. S. Dudley 27-1, Maryette Simmons 27-1, M. Singer 26-1, W. S. Foote 26-1, F. Wheeler 26-1, L. Bristol 25-2, Cassander Stall 27-1, J. M. Lindsay for M. Stickle 27-1, J. M. Lindsay 25-1, J. Eaton 27-12, J. S. Murphy 25-14, Mary Aderton 25-1, Joshua Sanborn 26-1, Mrs. L. Dean 26-1, J. M. Dean 26-1, each \$1.00.

W. C. Taylor 26-1, E. Scribner 27-1, J. Barrows 26-1, W. McClenathan 27-1, L. E. Caswell 27-1, D. Locklin 27-1, J. H. Lonsdale 27-1, M. H. Collins 27-1, R. Loveland 29-1, R. C. Ashby 26-1, E. M. Gifford 26-1, C. Herklick 27-1, E. Wilcox 27-19, C. O. Taylor for M. J. Taylor 26-1, Geo. Penfield 27-1, W. P. Longmate 26-13, D. M. Srites 27-1, N. S. Raymond 27-1, H. T. Hickok 26-8, S. J. Wakeling for T. Burgess 27-1, C. Baker 27-1, W. Mott 27-1, M. Rose 27-1, S. C. Hoyt 27-1, M. M. Osgood 27-1, L. D. for Louisa R. Conley 27-1, W. Dawson 26-1, L. Martin 27-1, J. Gregory 27-1, P. Kellogg 26-1, L. Graves 27-1, J. W. Miller 27-1, T. Ackerson 27-1, M. Downey 27-1, W. Worters 26-22, John Coy 27-1, F. Hall 26-1, J. P. Munsell 27-1, J. P. Kanagy 26-1, E. B. Carpenter 26-7, Mrs. C. Howard 28-1, C. B. Deyarmond 26-1, J. Kemple 26-1, D. W. Crandall 27-1, S. Martin 27-1, each \$2.00.

E. C. Stiles 28-1, Eld. L. Cole 26-1, J. Parteous 26-1, T. B. Fairbanks 26-1, C. Madison 26-1, Mary Clark 26-1, A. Tomlinson 26-1, D. P. Sanborn 26-1, each 50c. John Marvin \$4.00, 26-1, Joel Hersey \$10.00, 30-1, J. B. Edwards \$3.00, 27-1, G. W. Kellogg \$3.00, 27-1, Church at Hillsdale Mich. for Sarah Beckett \$4.00, 27-1, A. W. Cummings 67c, 25-18, Mrs. C. A. Howe \$2.34, 27-9, P. Moot \$3.00, 28-17, J. G. Smith \$2.75, (for 1 year) 26-20, M. Hutchins \$1.50, 23-14, J. J. Vosburg \$3.00, 27-1, W. H. Brigham \$3.00, 28-1, F. Carlin \$1.50, 26-14,

Subscriptions at the Rate of \$3.00 per year.

A Loveland \$3.00, 28-1, C. R. Austin \$3.00, 27-1, L. Wiswell \$3.00, 27-1, E. Churchill \$1.50, 26-1, J. Saxby \$3.00, 27-20, E. Macomber \$3.00, 26-23, A. Avery \$3.00, 27-1, W. J. Mills \$2.00, 26-18, F. Howe \$1.00, 27-5, N. S. Brigham \$3.00, 27-1, J. T. Mitchell \$3.00, 27-14, M. & L. Dickinson \$3.00, 27-1, S. H. Burlingame \$3.00, 27-1, Mrs. A. Putnam \$3.00, 27-1, E. Goodwin \$3.00, 27-1, L. Carpenter \$3.00, 27-1, C. S. Glover \$3.00, 27-1, F. Ramsey \$3.00, 27-1, G. A. Poling \$1.00, 27-1, Sophia Brigham \$3.00, 27-1, H. Nicola \$3.00, 27-1.

Donations to Purchase a Stock of Paper.

W. G. Buckland 20c, S. Blodget \$1.00, Edward Lobdell \$5.00, M. A. Colby \$5.00, Linda Austin \$2.00, C. Smith \$5.00, S. R. Nichols \$4.00, H. Bingham \$25.00, Emily Wilcox \$1.50, Elias & Mary Goodwin \$20.00, G. A. Poling \$1.00, C. A. Osgood 50c, W. Dawson \$6.00, S. Martin \$1.00, L. Martin \$1.00, L. L. Follett 50c, Irvin Brink \$5.00, Church at Pilot Grove, Iowa, \$37.50, J. T. Mitchell \$5.00, W. E. Caviness \$5.00.

Books Sent By Mail.

A. F. Fowler \$1.66, D. P. Bisbee 7c, A. W. Cummings \$4.08, Mrs. C. A. Hawes \$1.66, W. S. Foote \$1.24, I. C. Vaughan \$1.66, A. Coryell \$1.27, F. Wheeler 25c, L. A. Bramhall 83c, M. Rose \$1.66, J. Sisley 83c, F. Howe \$5.77, B. Horton 94c, W. Worters 92c, M. Hutchins \$4.96, L. P. Russell \$4.07, Olive Hastings 83c, Cynthia McCoy 83c, Lewis Penfield 83c, G. W. Strickland 83c, Eliza Griffith 83c, Noah Terrar \$5.00.

For Shares in the Publishing Association.

Amanda Putnam \$10, Julia A. Putnam \$10, Philip M. Cross \$100.00.

General Conference Missionary Fund.

Cynthia McCoy \$5.00, Charlotte Howard \$7.71, M. A. Colby \$5.00, R. Loveland 50c, Church at Irasburgh and Charleston, Vt., \$15.00, F. Davis \$1.00, Mrs. C. Smith \$4.00, J. Saxby \$2.00, S. R. Nichols \$4.00, A. D. Hutchins \$2.00, L. P. Cross \$10.00, H. Bingham \$25.00, Philip M. Cross \$91.00, Emily Wilcox \$1.50, Clarissa Dickinson \$1.00, J. M. Rhodes \$2.00, P. E. Rafter \$21.00, Church in Roxbury, Vt., \$18.00, Church in Peacedale, R. I., \$16.20, S. P. Clark \$10.40, Dexter Daniels \$6.50, Vermont Conference \$50.00, Church in Boston, Mass., \$30.42, E. Temple \$5.00, L. P. Russell 93c, Irvin Brink \$5.00, Church at Pilot Grove, Iowa, \$37.50.

Cash Received on Account.

W. S. Salisbury \$38.46, C. O. Taylor \$9.60, D. T. Bourdeau \$84.00, E. C. Styles \$1.50, S. H. King \$5.00, D. W. Milk 80c, C. Walters \$4.90, C. O. Taylor 70c, Isaac Sanborn \$5.00, J. B. Frisbie \$4.75, Joseph Clarke \$10.00, H. Nicola \$20.00, C. B. Deyarmond for J. H. Waggoner \$1.00, John Bostwick \$3.00, L. G. Bostwick for I. Sanborn \$3.00.

