


# 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. XXV.

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 10, 1865.

No. 7.

## 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.

### Our Joy and Hope.

Our joys are real but yet unknown  
To other hearts unchanged by love,  
And hope still points us to the throne  
Fixed in the glorious arch above.

'Tis not on health our joys depend,  
Nor yet on wealth which some possess,  
Nor smile, nor frown of earthly friend  
That yields to us true happiness.

Ah, no! in sorrows, trials, grief,  
Or pain that racks this earthy frame  
All these must fail, nor bring relief  
To mind, or heart, or creature pain.

True joy we have in knowing this,  
That Jesus' love, and God's kind care,  
Will in that coming world of bliss,  
A glorious lasting home prepare.

Oh sin is not, and pain has past  
In that blest land for which we sigh,  
And Jesus' gentle hand at last,  
Wipes the sad tear-drop from each eye.

Our hope is in Thee, let it rest.  
Desire is to Thee: keep it there.  
O may we lean upon Thy breast  
And in Thy glory have a share.

D. H. LAMSON.

Olivet, Mich.

### Effects of Novel Reading.

A TRUE SKETCH.

ON the romantic borders of a beautiful river, in one of our Northern States, there is situated an elegant mansion. The spot is lovely; as far as the eye can reach, it takes in bright meadows, dark green groves, tall masses of grey, and the crystal river, on whose tide rest alternate light and shade. Spacious grounds surround the dwelling, and, what is not usual in this country, it has a terraced garden. This is a hill, situated at the side of the house, presenting a mass of living verdure. You ascend gradually, step by step, each platform as it were, richly embroidered with brilliant flowers. From the top, you survey the glowing panorama spread out in rich array before you. The interior of the mansion is furnished with regal luxury, and adorned with valuable paintings and costly sculpture. In this retreat of elegance and retirement, lived Mr. and Mrs. M., their daughter, and a French governess. No expense or labor had been spared to make this daughter an accomplished woman; but not one thought was ever bestowed upon the immortal interests of her soul. At the age of sixteen, she was beautiful and intelligent, but utterly destitute of all religious principle. Enthusiastically fond of reading, she roamed her father's spacious library, and selected whatever books best pleased her. Of an imaginative turn, earnest and impassioned, hers was the very mind that required the strong, controlling hand of a matured judg-

ment. Yet it was left to feed at will upon the poisoned fruits that lie scattered around. She naturally turned to the novels that stored the library shelves; and at sixteen was as much at home in the pages of Bulwer as she was in her French grammar. The ridiculous romances of Mrs. Radcliffe were laid aside with disgust, and Bulwer, James, and others, took their place. But she descended a step, many steps lower, and, supplied by the governess, eagerly devoured the very worst fictions of Eugene Sue, and George Sand. Next she was heard discussing and excusing the most heinous crimes of which human nature can be guilty. Her parents heard with horror her freely expressed sentiments, and wondered where she had inhaled such lax ideas. They never thought of looking into her library for the cause, or at the unprincipled French governess. The poison began to do its work; she could no longer live this tame life; she must have something more exciting more exhilarating. The resolution was formed; with a beating heart she collected her mother's jewels; took one long look at her indulgent parents; bade a silent farewell to the scenes of her happy childhood, and left the house forever. No warning voice implored her to return; no hand was stretched out to save. On, on she went, until she reached the far-off city. Its lights dazzled her, its noise confused her, but she never regretted the peaceful home she had so culpably deserted. Her plan was to go on the stage, and become a renowned actress, like the heroine of one of her French novels. But this was not so easily achieved as she imagined; and after a most unsuccessful attempt, she was compelled to act only in subordinate parts. She had lost home, happiness, and respectability, and had not gained that fame for which she had sacrificed so much.

But it would be too painful to follow her through all her wretched life, and tell how each succeeding year she grew more degraded and more miserable, until at length having run a fearful career of vice she sank into a dishonored and early grave. No mother's hand wiped the cold death-dew from her brow; no kind voice whispered hope and consolation. Alone, poor, degraded, utterly unrepentant, her guilty soul will appear before the judgment seat of Christ; we pause; for we dare not follow it further.

The sound of her name never echoed through the halls of her childhood. Her father, stern and silent, buried all memories of his guilty child deep within his heart; whilst the mother, wan, broken-hearted, hopeless, wept in secret those tears of bitter agony whose fountain was perpetually welling afresh.

It is "to point a moral" that we have opened these annals of the past; and we would have the young ponder well the lesson that this history teaches. There is a danger in novel reading; it vitiates the taste, enervates the understanding, and destroys all inclination for spiritual enjoyment. The soul that is bound in fetters of this habit, cannot rise to the contemplation of heavenly things: It has neither the inclination nor the power. We knew one, who, even with death in view, turned with loathing away from the only Book that could bring her peace and salvation, to feed greedily on the pages of a foolish romance. It matters not that some of the finest minds have given their powers to this style of writing; that bright gems of intellect flash along their pages. The danger is so much the greater; for the jewels scattered by Genius, blind even

while they dazzle. "Some of the greatest evils of my life," said a remarkable woman, "I trace to the eager perusal of what are called 'well-written novels.'" I lived in a world of delusion. I had no power to separate the false from the real. My Bible lay covered with dust; I had no desire for its pages." Oh, then, if the young would reach a heavenly haven; if they would be guided unto "the still waters" of everlasting bliss, let them avoid the dangerous rock of novel reading, upon which so many souls have been shipwrecked and utterly lost.

### The Cost of Serving Christ.

ALL the most valuable things are dearly won. Scientific discoveries lie at the summit of a hill which no man reaches without hard climbing. A nation's liberty costs treasure, toil, and blood; it is paid in widows' tears and consecrated graves. What so precious as a soul's redemption? Yet by one price only could it be secured—the "blood of the LAMB without blemish or spot."

When Christ offered the rewards, and enforced the duty of discipleship, he put in the careful injunction to "count the cost." The man who would not bear a cross for him and follow him "is not worthy to be my disciple." Let me remind you, my friend, what you must reckon upon if you attain that pearl above price, a Christian character. Count the cost; what is it?

1. Count on a fearful stubbornness in your own heart. It is by nature at enmity with God. There is a rebel Richmond in every unconverted man, that nothing but God's grace can conquer. Paul had to give battle without quarter to the "old man" of sin unto the last; so must you. Every sin-insurrection must be met with vigilance and prayer.

2. There are many unwelcome truths in the word of God for you to swallow. The Bible is sent to save you; not to please you. It has no mercy on the sinner's sins; but it has unbounded mercy for a sinner's soul. When an ungodly man takes the vivid lamp of Bible-truths down into the dark vaults of a depraved heart, it makes terrible exposures. But the sooner they come the better. Sooner find out your sin by that light than by the lightning-flash of God's wrath at the judgment seat. God will not compromise with you. Count the cost of submission. He demands the whole heart; but he offers in return a whole Heaven.

3. If you expect to follow Christ, you must deny your selfishness, and take up every cross that Christ appoints. Count the cost! The simple, inexorable rule is, Give up nothing that is innocent and right; but give up every thing that is wrong. You now love to have your own way; you must consent gladly to let God have his way. You have favorite pleasures that are sinful; find a higher pleasure in abandoning them. Count the cost of loving God more than you love money. Count the cost of offending some of your friends. Christ is a better friend than they. Count the cost of quitting "profitable" sins. Count the cost of some sneers, of a great many hard knocks, and still more hard work. Count the cost of a noble, prayerful, unselfish, godly life. It will cost dearly; but, thank God, it pays!

When you get to be a Christian, you will find that

the clearer and stronger you are, the happier will be your conscience. But the better you are, the more dearly you will pay for it. Study in your Bible what it cost Paul to become all he was. He gloried in every tribulation that furnished his piety, and brought honor to his Redeemer's name. The best part of a Christian's character is that which costs the heaviest price. Patience, for example, is a beautiful trait; but it is not oftenest worn, by those who walk life's sunny side in silver slippers. It is the product of dark nights of adversity, and of many a cross-bearing up the mount of suffering. The "trial of your faith worketh patience." The bruised flower emits most fragrance. And the bruised Christian puts forth the sweetest odors of humility and heavenly-mindedness.

4. Let me offer you four brief encouragements. I drop them as diamonds in your pathway to the cross. Here they are: The service of Christ pays a magnificent percentage of usefulness. A working Christian never can be wretched. He gathers his sheaves as he goes.

Secondly, a man is always happy when he is right. He is happy in doing right—happy in feeling that he has done right, and happy in the approval of his Master's heavenly smile. Impenitent friend! you have never felt this!

Thirdly, God will sustain you, if you try to serve him. His grace is sufficient for you.

Finally, there is a Heaven at the end of every faithful Christian's journey.

Our knowledge of that life is small,  
The eye of faith is dim;  
But 'tis enough that Christ is there,  
And we shall be like him.

My friend, are you ready to follow Jesus? Count the cost. But I warn you tenderly that, if it costs much to be a Christian, it will cost infinitely more to live and die a sinner! Religion costs self-denial; sin costs self-destruction!

To be a temperate man costs self-restraint. To be a tippler costs a ruined purse, a ruined character, a ruined soul. The sensualist pays for going to perdition by living in a sty. The swearer must pay for his oaths; and the Sabbath-breaker for his guilty contempt of God's law.

To lead a life of impenitence costs a dying bed of remorse. Count the cost. To go up to the judgment-seat without Christ will cost you eternal death. Count the cost. Sit down, and make the honest reckoning. Put into one scale, life; into the other, death. Put into one scale, Heaven; into the other, hell! Weigh them well! Weigh for eternity! And, while you sit weighing anxiously, Christ whispers into your ear the thrilling question, "What shall it profit a man to gain the whole world, and lose his own soul? what shall a man give in exchange for his SOUL?"—Cuyler.

#### Strangling in the Inquisition.

It was a torture which lasted thirty minutes. On one side stood the inquisitors; on the other was the executioner. Above, the poor victim was suspended, at a considerable height, a tunnel filled with water. He was then bound upon a table on his back. A linen cloth was then drawn tightly over his face. He could breathe; but now the water commences falling drop by drop!—the perspiration starts from the face—the cloth becomes damp—the small hole through which he breathes closes—suffocation commences! Then comes the question of the inquisitor, "Are you guilty?" He struggles for breath to speak, and faintly answers, "No!" Drop by drop falls the water for ten minutes; then comes another question from the inquisitor, "Are you guilty?" With great difficulty he answers, "No!" Ten minutes more, and the question is repeated, and answered in the same manner. At the expiration of the next ten minutes comes the last question, "Are you guilty?" when, with a last effort, he barely whispers, "No!" and in another instant he is no more—he is dead!

Was this the church of Christ? How could we call those inquisitors the priests of Christ? They were not the priests of Christ, but the priests of the Devil.—They were murderers and assassins!—Gavazzi.

#### The Restitution.

AND that hour is drawing near. The creature, who shared the blight of sin, shall also feel the blessings of redemption. And so in the world to come it is written, "There shall be no more-curse." The former things shall have passed away. It shall be brought back to its first estate. Its glorious beauty shall be no more a fading flower. It shall smile in undying bloom. "Then shall the earth bring forth her increase." Its early fertility shall be restored. "The ploughman shall overtake the reaper, and the treader of grapes him that soweth seed." Amos ix. 13. Noxious weeds thorns and briars shall deface it no more. Its Eden beauty shall be restored. The animals shall live in peace, as at the first. Tempests shall no longer deform it. Earthquakes no more heave and rend its bosom. Violence shall no more be heard in thy land, wasting nor destruction within thy borders. Isa. lx. 13. The winds shall cease their raging, for "there shall be new heavens," i. e., a new arrangement of the atmosphere, by which the outburst of the tempest shall be needed no more. Every element of harm and opposition shall be removed. Every token of blight banished. "Joy and gladness shall be found therein, thanksgiving and the voice of melody. Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree." Isa. lv. 13. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isa. xxxv, 5, 6. The foreshadowed work of Christ shall be gloriously realized, and all the evils that followed in the path of sin shall be banished forever. Then, "Behold I make all these things new." New in beauty and in harmony. New in perfect adaptation each to the other. And new, especially in this, that sin will be banished, and righteousness dwell in the world forever!

And this is the glorious sight, ever rising up and filling the vision of the Book of God. It was figured in the Jewish Sabbatic year. There was peace in all their borders. All men rested from their labors. The cattle rested. The land rested. Throughout the year there was neither sowing of seed for the reaping of grain. God had sent abundance through all their borders, and every man sat beneath his own vine and fig-tree. Everything told of peace and prosperity. Everything spoke of a nation fearing God, and blessed in his service. This was its design.

St. Peter calls it "the restitution of all things which God hath spoken, by the mouth of all his holy prophets since the world began." Acts, iii. 21. I pray you examine that text. What is restitution? Just bringing things back to their first estate. It is nothing else. Whatever was the state of all things at first, will be their state again. If it is not, there is no restitution. It must reach to man, and he will be restored. It must reach the inhabitants of the earth, and they will be restored. If all this is not done, there is no restitution. Holiness alone will not repay the ruins of the fall. Were every man a saint, that would not pluck the venom from the serpent's fang, nor restrain the tempest in its wrath, nor bid the earthquake cease, nor put back the hand of sickness, nor turn aside the power of death. The constitution of the material universe must be altered. It must be brought back to its first estate. And that is restitution.

And that is God's promise. It is not left to inference. It has been the burden of every prophet he has sent into the world. He has spoken it by all the prophets which have been since the world began. It is linked in with Christ's second coming. It is the glorious result of that coming.

As such, the Scriptures call it "the blessed hope." As such, it has ever been the pole-star to the Church. And toward it, the eye of the believer has turned, with trembling intensity of interest that nothing could arrest or subdue. Enoch, the seventh from Adam, beheld it. He caught its earliest beams as it rose bright and clear, above the storm-tossed ocean on which that Church was called to go forth. Jacob saw it on his dying bed, as he told of him, unto whom the gathering of his people should be. Moses saw it, and the prophets. The man of Uz beheld it beaming with re-

splendent light. His faith realized the view. In his flesh he saw his God, as he stood in the latter day on the earth. David touched his harp with rapturous exultation, as visions of his coming glory rose up before him. Isaiah calls up every image of grandeur, and pours forth his most entrancing strains, as he portrays the splendor of his reign.

Jeremiah tells us of his everlasting covenant. Ezekiel saw him tread the earth again. Daniel tells of the majesty of his throne, and beheld all nations serving and obeying him. Zechariah saw him come with all his saints, while Malachi exclaims; "Behold, he shall suddenly come to his temple!" Every prophet strikes his harp to the strain of this blessed, and adds his tribute to the glories of that day, that shall usher in "the restitution of all things!"

And well may it be termed the blessed hope. It is so in itself. It is so, in its results to the people of God, and to all the works of his hands. It is fearful only to the enemies of our Lord. It is distasteful only to those who have no clear realization of a saving interest in its blessings.

#### Violation of Vows.

THE readiness with which the covenant vows are violated, whatever may be their character is absolutely astonishing. The baptismal vow, the vow of class connection and church fellowship, the vows extorted by sickness and trial, or evoked by gratitude, all are alike heedlessly passed by, like the breath that uttered them, as a thing of naught! But is there error here? Does God regard our vows as such trifling things? Do we, when we make them, consider them of so little consequence? Nay, the earnestness of soul feeling is in them; alas! that it should ever drive away to such perilous results.

"Vow and pay unto the Lord your God" is the direction of Scripture. It is solemn trifling with one's self, thus to forget his vows. Setting aside all spiritual considerations, its mental consequence is disastrous in the extreme. He who habitually violates his vows to God, so loses his self-respect and confidence in the power of his own resolutions, that subsequent promises will be made with so much doubtfulness as not to be half sincere. Besides, he who can habitually lie to God, will most certainly be at least sometimes careless of the truth with reference to his fellow-men. It is sowing seed that will produce an abundant harvest, but it will be a gleanings of remorseful sighs. "Offer unto God thanksgiving, and pay thy vows unto the Most High."

#### Suffering for Christ.

It is not pleasant to be pointed at in the streets, and have opprobrious names shouted after you by vulgar tongues; nor is it a small trial to be saluted in the workshop by opprobrious epithets, or to be looked upon as an idiot or a madman; and yet this is the lot of many of the people of God every day of the week. Many of those who are of the humbler classes have to endure constant and open reproach, and those who are rich have to put up with the cold shoulder, and neglect, and sneers, as soon as they become true disciples of Jesus Christ. There is more sting in this than some dream; and we have known strong men who could have borne the lash, brought down by jeers and sarcasm, even just as the wasp may more thoroughly irritate and vex the lion than if the noblest beast of prey should attack him.

Believers have also to suffer slander and falsehood. It is not expedient for me, doubtless, to glory, but I know a man who scarcely ever speaks a word which is not misrepresented, and hardly performs an action which is not misconstrued. The press at certain seasons, like a pack of hounds, will get upon his track, and worry him with the basest and most undeserved abuse. Both publicly and privately he is accustomed to be sneered at. The world whispers, "Ah! he pretends to be zealous for God, but he makes a fine thing of it!" Mark you, when the world shall learn what he does make of it, maybe it will have to eat its words. But I forbear; such is the portion of every servant of

God who has to bear public testimony for the truth. Every motive but the right one will be imputed to him; his good will be spoken evil of; his zeal will be called imprudence—his courage, impertinence—his modesty, cowardice—his earnestness, rashness. It is impossible for the true believer in Christ, who is called to any eminent service, to do anything right. He had better at once learn to say with Luther, "The world hates me, and there is no love lost between us, for as much as it hates me, so heartily do I hate it." He meant not the men in the world, for there never was a more loving heart than Luther's; but he meant the fame, the opinion, the honor of the world, he trod beneath his feet. If in your measure, you bear undeserved rebuke for Christ's sake, comfort yourselves with these words, "If we suffer, we shall also reign with him; if we deny him, he will also deny us."—*Spurgeon.*

#### Servants of God, Awake.

FATHER! what means this sleep  
Of those thou biddest reap?  
What means their idling in thy vineyard Lord?  
What means their trifling with thy holy word,  
While Heaven and hell are moved?  
Would Christians but awake,  
And all their armor take,  
And raise the standard of our God on high,  
One might a thousand enemies defy,  
And two a host, through the Beloved.

O people, blessed of God,  
Come spread his name abroad—  
Glad tidings that the Lamb of God was slain;  
To conquer Death and Hell he lives again,  
In glorious power arrayed.  
He lives, and will appear  
Descending in the air,  
And we who love his name, shall then receive  
Such blessings as alone our God can give,  
Whose words creation made.

O foolish virgins, ye  
Who always idle be  
Amid the glorious blaze of gospel day,  
Neglect to work, or watch, to strive, or pray,  
And naught for Jesus do.  
Ye foolish virgins, poor,  
When God shall shut the door,  
Will turn in vain to those whose lamps are bright,  
And waiting, ask them for a little light—  
Too late, too late for you!

O God, wake us from sleep,  
No longer silence keep;  
Our cankered riches take to spread thy name,  
In heathen lands the saving truth proclaim  
That Jesus died for all mankind.  
Take our reproach away,  
"Ye are idle all the day."  
And let us now our money, talents, time,  
Devote to send thy word to every clime,  
Nor leave for sin one mite behind.

Bid us awake, O God!  
To spread thy truth abroad,  
Till every jewel rise to seek thy face,  
Accept thy precepts and redeeming grace;  
Till from the curse all saints are free,  
And Satan chained on earth  
A thousand years of death,  
Till Christ returns again on earth to reign,  
Conqueror of Death and Hell, the Lamb once slain,  
Who lives, and shall, to all eternity.

#### Is the Sabbath a Small Matter?

How frequently we hear from nominal professors that the particular day is a small matter; that if our hearts are only right, God will not call us to an account for the day we keep. And men who think themselves called to stand between the living and the dead, tell us that we "tifle the mint and rue, and neglect the weightier matters of the law," if we urge the necessity of keeping the seventh day. When pressed a little for argument they will fall back upon their acceptance with God, saying, "The Lord has owned and blessed me, and I feel at peace with him, and if he wished me to keep Saturday he would not bless me in keeping Sunday."

It is hard work and very discouraging to get the truth into the minds of such, and much harder to overcome their stubborn wills. I have heard of the drunkard being so steeped in strong drink, that upon a post mortem examination, even in their brain was found

the scent of liquor. So it is with those who drink of the wine of Babylon; it pervades their entire being. While they are in this state they are about as insensible to the Spirit of God as those who are stupefied with strong drink. They draw nigh unto God with their lips, but their hearts are far from him. What? a small matter to disobey God? to change his holy law by which he rules Heaven and earth? A small thing to despise that law, to honor which, Jesus gave his life? Our God is particular, noticing small things, even numbering the hairs of our heads; and not so small a thing as a sparrow falls to the ground without his notice. Yet divines tell us he is not very particular to have men regard his holy day, virtually saying that some sins are so small that God will not be particular about them. Doubtless to such it may seem a small thing in Adam to eat of the forbidden fruit, yet it brought the curse of Heaven upon our race. Nadab and Abihu committed a small act, merely using common fire which God had not commanded, yet they miserably perished. The hearts of such persons are not right; for they are not willing to obey God in all things; yet they will persist in thinking themselves specially honored with the Holy Spirit. Their consistency is also seen in the fact that while they think God is not very particular whether we keep the day he has ordained or not, yet the day of man's appointment must be sacredly kept. It is like tithing mint and rue to keep the Sabbath, but a most heinous sin to break the Sunday. The words of our Lord will apply to such, "In vain do they worship me, teaching for doctrines the commandments of men."

*Penfield, N. Y.*

E. B. SAUNDERS.

#### The Reward of Scoff-Bearers.

It has ever been the duty of God's prophets and teachers, to cry out against the sins of the people in high and low places; and one can scarcely help comparing the prevailing character of the past with the present, since our great Teacher has said, "As it was in the days of Noe, so also shall the coming of the Son of man be." We are not told what the expressions of the people were in regard to the building of the ark, but it is evident from the record, that they disbelieved the words of the great builder, and treated him with derision.

So with Elijah the prophet. When he prophesied evil to Ahab, he had to hide himself for fear of him, although he had told the truth. But Ahab in his extremity was at last compelled to call upon him whom he condemned to death. But his pride was not yet sufficiently humbled; for he directly charged the cause of all the trouble to Elijah, who replied boldly by putting the blame where it belonged, namely, upon the king and his father's house in forsaking the commandments of the Lord; and the truth of his words was clearly shown by the acceptance of his sacrifice and the destruction of the prophets of Baal. He was nevertheless again pursued and his life hunted by the cruelty of a Jezebel and others, till the Lord took him to Heaven in a chariot of fire.

How often is it the case, and yet how strange, that those upon whom are conferred the greatest favors, become the worst enemies of the Giver. In this way does the world hate the Saviour, who died for them.

But the mantle of Elijah fell upon Elisha, and a double portion of his spirit; yet he had scarcely returned to Bethel, before even children came out, and mocking him said, Go up thou bald head, so soon did they wish to send him after Elijah, almost the only one who could lead them into truth and through whom they could obtain the blessing of God, but they paid dearly for this wickedness, meeting a horrible death.

It was a very great disappointment with which the people of God met not many years in the past, in not realizing their hope of translation from the trials and sorrows of earth to the everlasting joy and bliss of Heaven; and although not a believer at that time, it is very easy to conjecture, in a measure at least, what must have been their feelings at so sudden and severe a trial. And then to bear the taunts and jeers, scoffs and revilings of ungodly sinners, and also those professing godliness, must have been harrowing indeed to the already lacerated heart.

O soldiers, worn and tried, burdened, but still sustained by the mighty hand of God, your trials and disappointments, your tears and sighings, are all recorded in the holy temple. You shall yet reap everlasting joy, and dwell in the paradise of God. And the gibes and sneers, frowns and derisive jests, shall be lost with their authors in eternal oblivion, when we shall have "gone up" through the portals of the city of God to bask in the smiles of his face, and live in his favor forever.

D. H. LAMSON.

*Olivet, Mich.*

P. S. The above thoughts were called out by hearing the stereotyped expression about "going up," which hangs so universally on the lips of the latter-day scoffers of our land.

D. H. L.

#### Evening Prayer.

I COME to Thee, to night,  
In my lone closet where no eyes can see,  
And dare to crave an interview with Thee,  
Father of love and light.

Softly the moonbeams shine  
On the still branches of the shadow trees,  
While all sweet sounds borne on the evening breeze,  
Steal through the slumbering vine.

Thou gav'st the calm repose  
That rests on all—the air, the birds, the flowers,  
The human spirit in its weary hour,  
Now at the bright day's close.

With them my soul would bend  
In humble reverence at Thy holy throne,  
Trusting the merits of the Son alone,  
Thy scepter to extend.

If I this day have striven  
With thy blest Spirit, or have bowed the knee  
To aught of earth, in weak idolatry,  
I pray to be forgiven.

If in my heart has been  
An unforgiving thought, or word, or look,  
Though deep the malice which I scarce could brook,  
Wash me from the dark sin.

If I have turned away  
From grief or suffering which I might relieve,  
Careless the cup of water e'en to give,  
Forgive me, Lord, I pray.

And teach me how to feel  
My sinful wanderings with a deeper smart,  
And more of mercy and of grace impart,  
My sinfulness to heal.

Father! my soul would be  
Pure as the drops of eve's unsullied dew;  
And as the stars whose nightly course is true,  
So would I be to Thee.

Not for myself alone,  
Would I these blessings of Thy love implore,  
But for each penitent the wide world o'er,  
Whom Thou hast called Thine own.

And for my heart's best friends,  
Whose steadfast kindness o'er my painful years  
Has watched to soothe afflictions, grief and tears,  
My warmest prayer ascends.

Should o'er their path decline  
The light of gladness, or of hope or health,  
Be Thou their solace, thou their joy and wealth,  
As they have long been mine.

And now, O Father, take  
The heart that's cast with humble faith on Thee,  
And cleanse its depths from each impurity,  
For my Redeemer's sake.

THE Spaniards have a proverb:—"The stone fit for a wall will not lie on the road." Prepare yourself for something better, and something better will come. The great art of success is to be able to seize the opportunity offered. Cheerful, patient perseverance in your lawful calling, will best help you to do this.—"He that hath, to him shall be given, and he shall have abundance."

WHEN you make an appointment, you contract an obligation—a debt; therefore, be not a minute late. Why should you wantonly squander the time of another by keeping him waiting? Would you like to be so treated?

Never get proud of your humility.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 10, 1865.

URIAH SMITH, EDITOR.

### Facts Which Should be Known.

In the Voice of the West, the review of "Both Sides," by Eld. Preble, is being published. As the articles began to appear, we saw that matters were being set forth in a very wrong light, and addressed a short note to Eld. Himes correcting some misrepresentations. This was published. Other things immediately appeared no less demanding correction. We accordingly addressed another note to Eld. H. for publication, designing to trouble him no more in the matter, if he would let his readers know where "Both Sides" could be obtained, that they might if they wished, examine it for themselves. With that work in the hands of the reader, we are willing to leave it with him to correct all the misstatements or misrepresentations that Eld. P. may make.

As several weeks elapsed, and this latter note did not appear in the Voice, we wrote again to Eld. H. stating that we were not particular about the publication of our second letter, but as Eld. P. was continually calling upon his readers to "see Both Sides," and as we heartily joined in the request, we would like to have him simply give notice that "Both Sides on the Sabbath question could be had by addressing Eld. James White, Battle Creek, Mich. Price 20c. postage 4c." To this note we have received the following particularly curt reply:

"Eld. Smith: Yours of the 5th is at hand. I thought that 'justice' required me to publish your first letter. I do not think it requires me to publish your second letter, or to advertise for you. I am respectfully yours. J. V. HIMES, by W. L. H."

The reader is requested to weigh well these facts. Eld. H. is publishing a review of Both Sides in his paper. But he has never given his readers an intimation of where "Both Sides" could be obtained, should they desire to examine it for themselves. And in answer to a direct request from us, that he would give such notice, he refuses to publish it. Addressing us, he says "I do not think it [justice] requires me . . . to advertise for you." How is this? Why does he call it advertising for us? Both Sides contains Eld. P.'s articles on the Sabbath question *entire*. We claim, and every candid person will admit, that in circulating that work, we are circulating their side of the question, just as much as ours. Why then does Eld. H. call it advertising for us? Is he afraid to have their side of the question appear, when ours is presented in connection? We can assure them that we are willing to circulate their side of the question, if ours can appear in connection.

Then, again, he is giving to his readers a review of Both Sides: Is he fearful that Eld. P. will not be able to meet its arguments, that he is unwilling to have his readers see it? Were we reviewing a work, if we designed to do by it any sort of justice, we should not hesitate to let the reader know where he could obtain the work, nor should we object to his comparing it with the review.

Eld. P. claims that our review of his articles as published in Both Sides, contains several hundred misrepresentations; misrepresentations of himself, Webster, Greenfield, Paul, &c. But his articles are given *entire* in connection with our review, and cannot the reader see these misrepresentations and perversions, if they exist? Then why not let them see it, that their just indignation may fall upon our guilty head? If their position be correct, in no way could they advance their cause so much. Why then, all this fear? Why these efforts to keep Both Sides away from the people. By doing this they virtually say, either that they consider the people universal blockheads, or that there is no truth in their assertion that the question is not fairly represented in that book.

From the circumstances in the case, we feel warranted in saying that they dare not let both sides appear. They know that their strength lies in suppressing our side of the question, and keeping the

people in darkness concerning it. In darkness they put their trust, not in the light. But do they think they can navigate a position which is supported by darkness, safely through this age of inquiry and investigation? As Owen Lovejoy once said in Congress in regard to slavery, "They might as well try to navigate an iceberg through the torrid zone."

All we want is, that both sides of the Sabbath question should be set fairly and fully before the people. The Sabbath is not only a truth in itself, but it is a *prophetic* truth; and it is just as certain that the subject will be agitated, and the light spread on this question in these days, as it is that mighty kingdoms have arisen and fallen as the prophets have declared.

We have confidence in our position. Men may put forth their futile efforts to arrest the truth; but in the great God who is the author of the Sabbath, and in Jesus Christ who is its Lord—Lord both of the Sabbath and of us, put we our trust.

### The Commandments of God.

"The commandments of God should be proclaimed. They are still binding. The moral law has never been repealed. The ten commandments, as expounded by our Saviour, reaching to the purposes and thoughts of the heart, are still in force. Their vigor is not weakened by age, nor lessened by distance. Their demand for obedience upon us is as imperative as when they were first proclaimed amid the thunders and lightnings of Mount Sinai."

These remarks we find in the "Earnest Christian." They have the ring of true Christianity in them. They should be endorsed by every earnest Christian. So truthful are such utterances as these, and so urgent is the need of them in this God-forgetting world, and in the present generation of world-loving professed Christians, we would fain proclaim them in thunder tones throughout the whole length and breadth of the land. And they sound all the better to us, coming from the source they do. For we are living in a time when outside of the immediate ranks of those who are specially proclaiming the "commandments of God and the faith of Jesus," Rev. xiv, 12, such sentiments as these are becoming exceedingly rare. And not only is such teaching becoming more and more infrequent, but the opposite of it is more and more frequently heard. How often we have to meet the severest opposition for proclaiming the commandments of God! How often it is declared that they are not binding; that the moral law has been repealed! And how often are the teachings of our Saviour instead of being regarded, as they truly are, an exposition of, or a comment upon, the ten commandments, called a new law, instituted in the place of the old!

Why all this? The only reply we can give is, Because the claims of the law, when critically examined, are found to enjoin the *seventh* day of each week, as a day of rest and religious worship, instead of the first as now generally observed. Upon a somewhat careful consideration of the matter, we can give no other reason. And we base our conclusion upon the following facts.

1. No difference of opinion exists in regard to the sanctity and perpetuity of the law, until the Sabbath question is agitated.

2. Those who then receive the seventh-day Sabbath, the one enjoined in the law, retain their former views of the holiness, sanctity, and integrity of the law.

3. Those who reject the Sabbath, give up these views of the law. And

4. They make this change of views in regard to the law the basis of their rejection of the Sabbath.

To what other conclusion, then, can we come than that it is to get rid of the Sabbath, that they thus reject the law, and enter upon their graceless and godless tirade against it?

O fourth command, what trouble hast thou been! Source of vexation to the sons of men! How have they tugged and toiled with various plans To break thy power, and shirk thy just demands. Vast circuits they through logic's fields have run, And found themselves at last where they begun.

From the same article from which the above extract is quoted, we take the following in reference to the law which is no less to the point.

### The Use of the Law.

"Men should be taught that God's law can be obeyed. It was meant for us and not for angels. Our compassionate Heavenly Father knew all our temptations from within and without. He framed its provisions to suit our condition as a race. When men endeavor to make out that the law of God is something so high, and wonderful, and mysterious that nobody ever did or ever can keep it, they in reality, though without designing it, prove that God is a great tyrant. For is not that tyranny to enact laws that cannot, by any possibility, be kept, and then affix the most fearful penalties for their violation? This is not the character of our Heavenly Father. He is just and merciful. His law is holy and just and good. The very existence of an enactment made by Him is of itself proof of the most conclusive kind that it can be obeyed by those for whom it was designed. Let men see that God's law can be kept, and ought to be kept, and then they may become scripturally convicted of sin. The terrors of hell will get hold of them. They will find themselves in trouble, and they will be glad to be helped out. They will not need a great deal of persuading to induce them to come to Jesus. Not until men discover that they are sick do they want a physician—not until they are slain by the law, will they seek to be made alive by Christ. But when they see that they are totally and eternally ruined unless a mighty deliverance is wrought out in their behalf, and when they realize that there is help for them in no other source but in the gospel, they will gladly come to the Saviour, and will not seek to make their own conditions. Their agonizing cry is, 'O wretched man that I am, Who shall deliver me from the body of this death?' They will accept the gospel as gladly as the shipwrecked mariner hails the life-boat sent for his deliverance.

"For declaring THE LAW, we have the fullest warrant in the New Testament. Our Saviour says, 'Think not that I am come to destroy the law and the prophets, I am come not to destroy, but to fulfill.' But not to preach the law as binding, is to destroy it. Paul preached very plainly the doctrine of salvation by faith. Yet he asks the question, 'Do we then make void the law through faith? God forbid. Yea we establish the law.' But not to preach the law is to make it void. It is practically to assume the authority of repealing it altogether. And James declares that 'whoever shall keep the whole law, and yet offend in one point, he is guilty of all.' And the Revelator cries out, 'Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city.'

"We need a sturdier class of Christians. We shall never see them, until the law of God is again proclaimed. Sentimental preaching makes sentimental Christians. They will do to swell the numbers and make a show, but for colonizing Heaven they are worthless. As to self-denial, they are strangers to it. They can no more endure hardness as good soldiers of Jesus Christ than a child can endure the rigors of a military campaign. Place them in positions where there is a conflict between their worldly interests and the commands of God, and self invariably has the preference. Too many such disgrace the Christian name. They are not the men of whom martyrs are made.

If you would see converts that are not ready to yield to every little difficulty; who will refuse compliance with customs and fashions, however popular, that are contrary to the word of God—men and women of principle who can be relied upon in an emergency PROCLAIM THE LAW OF GOD, AND INSIST UPON ITS CLAIMS."

REMARKS. The position assigned to the law, in the foregoing article, will be endorsed and appreciated by every S. D. Adventist. We are endeavoring to "proclaim the law, and insist upon its claims; and we trust that as the result a sturdy class of Christians is coming up, who can be relied upon in an emergency, even the emergency of the time of trouble that is before us. But we find it necessary to insist most upon the claims of that part of the law, which is most generally disregarded, namely, the fourth commandment.

We hope the "Earnest Christian" will remain true

to its principles, as above set forth, and when its attention is called to the fact, as it undoubtedly will be sooner or later, that the fourth commandment of that law requires of us the observance of the seventh, not the first, day of the week, not apostatize from its present just views of the law, as too many have done, to avoid the conclusion that the seventh day is the Sabbath, which inevitably results from the position that the law is still a living instrument in the hand of God, to convict us of our sins.

### The Curse Devouring the Earth.

We read in Isaiah xxiv, "Therefore hath the curse devoured the earth." We suppose this to have reference to what the Lord will accomplish in the last days while wickedness is increasing on the earth. The devouring of the earth by the curse must be the destruction of its fruits and grains by different causes.

In order for us to tell whether the earth has in any manner decreased in its productiveness we should want some statistics of its ancient productiveness to compare with the present crops. Herodotus 446 B. C., says: "But the soil is so particularly well adapted for corn, that it never produces less than 200 fold. In seasons which are remarkably favorable, it will sometimes rise to 300. The ears of their wheat as well as their barley, are four digits in size. The immense height to which millet and sasanum will grow, although I have witnessed it myself, I know not how to mention. I am so well aware that they who have not visited these countries will deem whatever I may say on the subject a violation of probability."—*Herodotus*, p. 59.

Layard, in his researches in Ancient Nineveh says: "Herodotus describes the extreme fertility of Assyria, and its abundant harvests of corn, the seed producing two and three hundred fold. The blades of wheat and barley he declares grew to full four fingers in breadth."—*Layard's Researches*, p. 283.

Dionysius Halicarnasensis, and Livy, as quoted in the Jew's Letters to Voltaire says: "In many distributions of land, made not only under the kings of Rome, but 400 years after its foundation, about 300 B. C., every citizen or planter got but two acres of ground." Such planters' families, he tells us, "averaged six persons."—*Jews' Letters*, pp. 260, 262, and note.

"Columela informs us, that four acres of land made up the whole estate of the famous dictator Quintus Cincinnatus." "His family including slaves, is supposed to have been twelve persons." Their acre was 60 feet longer and 6 feet wider than ours.—*Jews' Letters*, p. 261, note.

Who would think now of trying to sustain a family of six persons on the products of two acres. Most of our western farmers would want twenty or forty times two acres to sustain a family of that size.

Again, coming this side of Christ even, Gibbon tells us that Diocletian near the days of Constantine retired from the throne of empire to a farm of between nine and ten English acres.—*Gibbon*, Vol. i, p. 444.

I well recollect the smile produced on the Michigan farmers a few years since, while they were listening to an agricultural lecture from Prof. Willard as he mentioned the fact that the products of so small a tract of land would once sustain an Emperor. But we have only to look to the years of our earliest remembrance to see the modern decrease in crops. With all the modern improvements with which men can take care of ten or twenty times as many acres as they once could, we have no grain to waste.

J. N. LOUGHBOROUGH.

### Organization.

I wish to record my hearty approval of our systems of organization for legal purposes, and of contribution for the cause of truth, as set forth in recent articles by Bro. White. I am perfectly satisfied that no reasonable objection can be raised against either. The plan for systematic contribution to the cause is calculated to produce an equality, so that all who desire to know about the amount they ought to contribute, can estimate it according to a general scale. Those who desire to know their duty in this respect, will feel thank-

ful for a plan that will aid them in assessing themselves, and will cheerfully contribute according to their ability. Those who do not feel it a privilege to do their part in this work, will look upon the plan that is only intended as a help in ascertaining duty, as a compulsory system of taxation. It is not for these that the method is proposed; but for those who really desire to ascertain their duty.

As to legal organization of a publishing association, or societies to hold church property, no objection can be found, more than against holding private property by law. When, in either case—individual or collective, we are called upon to sacrifice our duty to God to obtain legal protection, it will be a sin; but as long as we make no compromise of principle, we only enjoy those benefits from civil law which God has designed for us to enjoy.

It is instructive to those who would take lessons in fallen, unconverted human nature, that those fault-finding persons who are now striving to impede the progress of the holy cause of present truth, by objecting to legal organization, are the very ones who were suspicious of Bro. White, and complained of the one-man power, while the publishing interest was in his individual hands. To satisfy their demands, the Review and our publications must not be published by an individual, nor by an association; that is, they must not be published at all. But we have reason to thank God that the cause in which we are engaged cannot be thus overthrown. The Lord will take care of his own cause. It is God that has in his providence set in motion the publication of the great truths which he has designed for this last generation by means of the press. He never abandons the means of his choice, till the mission is ended and the work accomplished.

The organization of societies for legal purposes, and the organization of the church according to revealed truth, are two things, separate and distinct. A man may be a member of the church without being a member of a legal organization. But when this fact is admitted, there remains no objection against the members of the church being united in legal organization, a privilege which all have, freely proffered by the government, and requiring no sacrifice of principle on our part.

R. F. COTTELL.

### Items of Thought.

AN unconverted man wonders why he should pray to God. "God knows my wants," says he, "and it is useless for me to trouble him about my little affairs, why should I praise or worship God. It would be superfluous and vain." Thus reasons the carnal heart. Jesus is to such a heart without form or comeliness.

The good man is often filled with surprise that all do not pray to God and worship him. "God is so good," says he, "so bountiful, so wise, so merciful, so high and holy. God the infinite! My creator! Creator of the vast boundless universe! Why do not all worship him?" Thus reasons the heart which is regenerated by the Spirit of God. "Let everything that hath breath praise the Lord." In fact no two opposites, are more opposite, than the tendencies and tastes of carnality and holiness.

We often in fear of great misfortunes, hastily retreat and become entangled in snares still more dangerous.

He who yields to discouragement and gloom to-day, may murmur to-morrow. Cheerfulness sheds a luster over every virtue.

If another claims, or by unfair means obtains, the credit of what you have done, consider how much better this is, than if you had obtained the credit of another's work.

The sharpness of reproof, though salutary, is often painful; but how much better to endure these pangs, than to suffer the pangs of the second death.

It is a long and difficult task to get a thorough knowledge of mathematics; but a far more difficult task awaits him, who, without the help of God's Spirit, would convert a soul.

If you have long neglected a known duty, do not wait till you feel like performing it; for neglect prevents the return of such feelings; but go, discharge your duty, perform those neglected labors, and a blessing will certainly follow.

When you have a fair opportunity of doing any important work, be sure not to neglect it, for such an opportunity may never occur again.

Never complain of an editor, for not publishing all you write. Probably, could you hear his reasons, you would thank him for shielding you from disgrace.

Be not over-anxious for promotion; for if you succeed, you may regret the change. Our happiest office is the one God gives us, because he can measure our abilities.

Very poor people, and very old people, and invalids, and weak minded people, are often over-anxious to marry. So we find that incompetent persons often aspire to preach.

A violin in the hand of king David would tend to elevate your soul to heavenly things; but the same instrument in the hand of a fiddler at a dance, would tend to level the barrier thrown up by a wise Creator, in the youthful heart, between vice and virtue.

Language is used for different purposes, according to the character and design of the person using it. Music is just as various in its style and tendencies.

JOSEPH CLARKE.

### Why Don't he Swear?

WHILE the minister of divine truth is studying to prepare himself to appear before the people, I suppose it is as much his duty to cultivate his tongue of voice, and manner of addressing the audience, as it is to study his subject. That is, not to use such harsh terms, or tones as to needlessly wound the ears of the people. To wound as deeply as possible with the truth, while the words may be words of sympathy and mildness. Not, for instance, in trying to illustrate the fact that children in the last days will be disobedient to parents, to tell the audience, "The streets are filled with your children, and they are a set of ungodly, dirty, filthy brats."

I was forcibly reminded of the importance of proper communication as a person was relating to me a circumstance that occurred a short time since in Maine. She was in a meeting where the minister used the words above in relation to children, and then fell to lashing the parents in a denunciatory manner, seeming himself to be in a rage, till finally a respectable lady who sat beside the sister turned to her and said: "Why don't the minister swear?" A course that could bring forth such remarks must have been anything but salutary on the audience.

J. N. LOUGHBOROUGH.

### The White Garment.

THE following thoughts from Spurgeon contain a most beautiful comparison, and important truths in regard to the believer's position and deportment in this world. We are walking in a filthy and polluted place, and we are commanded to have white garments. Be careful reader with what you come in contact, or with whom you associate, lest your garments become spotted by the world.

He that wears a white garment must mind where he walks when the world's streets are so filthy as they are. He that hath a thousand enemies must take care how he exposes himself. He who hath nothing on earth to assist him toward Heaven, should take care that he goeth not where the earth can help toward hell. O believer, shun, I pray thee, fellowship with this world, for the love of this world is enmity with God. Now some will say that I am ascetic, and wish you to become Puritans. I wish we were Puritans most certainly, but I am no ascetic. I believe the Christian man ought to be the happiest man in the world, and I believe he is too. But I know that this world does not make him happy, it is the next world. I say that the believer has a more sure and certain right to be a happy and a cheerful man than any other man, but if in this world only we had hope, we should be of all men the most miserable, because this world yields no joys to us.—*C. H. Spurgeon*.

Use soft words and hard arguments.

### A Light in Chicago.

We are glad of a little commencement of the work of present truth in Chicago. Shall we not have a strong light in that city? We trust it may be so. Bro. H. C. Miller writes from that place, 247, South Water St., as follows: "The cause is brightening here. One backslider has promised to start anew in the narrow way; another is examining our views, and says he is convinced of the truth, and is going to try and live it out. Four of us held a meeting at sister Place's on the Sabbath. The Lord is blessing us, and showing us the way, and strengthening us every day more and more. Praise his holy name."

### Note from Bro. Van Horn.

BRO. WHITE: Our visit with the brethren in this place has been very pleasant. We have had freedom in bearing the straight testimony to them, and the Lord has helped us to give them words of comfort and encouragement to help them in their efforts to overcome the power of the Adversary.

The brethren and sisters here express a decided interest in the truth, and it is cheering to see the children take an active part in all their meetings. May the Lord bless them and save them with the remnant.

Yours in hope.

I. D. VAN HORN.

Green Bush, Mich.

"When a Christian goes into the world, because he sees it is his call, yet, while he feels it also his cross, it will not hurt him."

### Day of the Lord. No. 8.

BY BLD. R. F. COTTRELL.

#### IT IS NIGH AT HAND.

WHEN Jesus ceases his intercessions before the throne of mercy, the great day of wrath commences. The seven last plagues begin to be poured out. Under the sixth vial, the unclean spirits go out, by authority, to gather the armies of the earth to battle. Jesus comes taking vengeance on the nations that know not God and obey not the gospel, the battle in the day of the Lord is fought; the saints are taken to Heaven, and the remnant of the wicked are cut off, and the earth lies desolate, while the saints reign with Christ a thousand years. At the close of this period, Jesus and his people return to earth, the wicked are raised to life, having been judged by Christ and his saints, while they were dead, and they compass the camp of the saints and the beloved city, and fire comes down from God out of Heaven and devours them. With the destruction of the enemies of the Lord and the renovation of the earth, ends the day of the Lord's wrath, and the day of eternity begins. Then there will be no more evil or curse, but eternal felicity to all the overcomers; and they shall inherit the earth and dwell therein forever. The enemies of the Lord having been destroyed, there will be no more wrath, but all creatures living will join in ascriptions of praise to God. "For yet a little while, and the indignation shall cease, and mine anger in their destruction." Isa. x, 25. See Rev. v, 13.

Now we glance at some of the evidences that the great and terrible day of the Lord is nigh at hand. A large field opens before us; but we shall only refer to the principal signs, and not go into the details, or argue the points at length. Those who wish to investigate thoroughly, are referred to the publications advertised in the Review and Herald.

In the first place, we call attention to the prophecy contained in the second chapter of Daniel. The four great kingdoms represented by the four parts of the metallic image of this chapter, have arisen, the fourth has been divided and nothing remains of this prophecy but that the God of Heaven should set up his everlasting kingdom.

The vision of Dan. vii, presents the same earthly kingdoms under the symbols of four great beasts. Then the papacy is presented by the symbol of the little horn, and the time of its continuance is given—

a time, times, and a half a time—or, literally, twelve hundred and sixty years. This period has elapsed since the division of the Roman empire and the establishment of the Papacy in the ancient seat of the dragon. The period commenced in 538, and ended in 1798; its beginning and ending being clearly marked by historical events. What more does the prophecy contain? The taking away of his dominion to consume and destroy to the end. Or, as Paul has expressed it, "Whom the Lord shall consume with the spirit of his mouth and destroy with the brightness of his coming."

In harmony with these prophecies, the civil power of the pope has been consuming away, since the taking away of his dominion in 1798, till scarcely a shadow of it remains, and as this power is to remain to the advent, to be destroyed by the brightness of Christ's coming, it is plain that his coming is at hand. The beasts of this chapter have had their fulfillment in the four great empires. The fourth has been divided, as represented by the ten horns. Three of these have fallen, and the Papacy has been established. This has continued its full time of 1260 years, when his dominion was taken away. Since that event, this power has been consuming, and what remains to be fulfilled? Nothing but the destruction of this Man of Sin by the brightness of Christ's coming. The coming of Christ is the very next event in this prophecy.

The signs which the Saviour gave of his coming the second time have also been fulfilled. The sun and moon have been darkened, the stars have fallen according to his word; and nothing remains in this line of prophecy but such as take place after the close of probation, and after the day of the Lord has actually commenced; viz., the shaking of the powers of heaven, the sign of the Son of man, and his actual personal coming. Says our Saviour, "Now learn a parable of the fig-tree. When his branch is yet tender and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, this generation shall not pass, till all these things be fulfilled." All in this has been fulfilled, up to the commencement of the day of the Lord; and we are assured that the generation living when this is the case, will not pass, till Christ shall come and send forth his angels and gather his elect.

The preaching of the gospel of the kingdom, is another sign that the end is near. As we come down to the close of the great prophetic periods, the closing messages are proclaimed. And though this is fulfilled through the agency of fallible men, yet it is as certain and infallible as a sign, as those in the sun, moon, and stars. These messages, recorded in Rev. xiv, 6-12, are being fulfilled. As the period of 2300 days of Dan. viii, 14, was drawing to its close, the first of these was announced: "The hour of his judgment is come." To the believing, who have thoroughly investigated, there can remain no doubt that this prophecy points to, and has its fulfillment in, the great Advent movement of 1840-44. The assertion that that preaching was false—that the hour of judgment did not come, because we have witnessed no change, is sufficiently answered by the fact that the judgment-hour message is not the last—that it is followed by another, and still another, that of the "third angel," before the Son of man appears upon the white cloud. And in this order we see the fulfillment. The second message, and then the third have been announced. And for us to doubt at this stage of the fulfillment, shows a want of faith in God and his word.

The third message warns the people of the coming of the day of the Lord, the great day of his wrath. Now, there is a proclamation that claims to be its fulfillment, and it bears the characteristics of the genuine work. Other signs show that it is now time to expect this message. All who study the prophecies, know that we are living in the last days; and if S. D. Adventists are not fulfilling this prophecy, those who believe that the day of the Lord is at hand, should point to something now taking place which is the true fulfillment. It will not do to expect the coming of that day without a manifest fulfillment of this most solemn message of the word of God. Those who do, will be sadly disappointed—the day will find them unprepared; for those who do not heed the message will

drink of the wine of the wrath of God, which will be poured out in that great day of wrath.

Now, while the day is at hand, the solemn warning of the third angel is being given. God's word is verified, and his throne guiltless, though men may fail to believe. And of all poor deluded souls, those will be most wretched who profess to believe that the day of wrath is at hand, and still slight the only message that can prepare them to meet it with joy.

The nations are angry, and the wrath of God is sure to follow. Rev. xi, 18. In mercy God is warning men of what is coming, and pointing to the means of escape. All who will be saved alive, must "keep the commandments of God and the faith of Jesus."

Who would reject God's last compassionate effort to save them? The gracious message is addressed to all. Sinners, professors, ministers, will you receive it?

### Receiving the Truth.

WHAT better reward can be given us in this life than to see souls, as the result of our efforts to spread the truth, gladly receiving and obeying it, and rejoicing in it. Such encouragement we are continually receiving. From the influence of the paper, and the various publications, and the efforts of the living preacher, honest souls all over the land are finding their way to the light and truth of God's word. Let us be encouraged and redouble our efforts; for the time is short, and much is to be done. Circulate the publications; and above all, by a godly life and conversation, show that you are in possession of a truth that can sanctify and prepare you for the soon coming of the Saviour.

Bro. C. McNeil writes from Hinsdale, N. H.: "I see it my duty to come out and take a decided stand for God, and the truths of his holy word. The law of God is perfect, converting the soul. Since reading the History of the Sabbath, I have become convinced that it is my duty to keep the seventh day, and obey God rather than man. I feel thankful for the light I have received. The Bible seems like a new book to me, and I can but exclaim, How good the Lord is in giving us such a guide! I am determined by the grace of God, to follow on to know him, whom to know aright is life eternal. I see that God would have us come out from sin in all its forms; he would have a holy people, and a holy church. My prayer is, that I may be led into the truths of his word fully, may see the right and pursue it, may live soberly, and godly in this present evil world, looking for, and hastening unto the coming of the day of the Lord, and so be ready to hail him with joy and not with grief.

Oh for grace to be kept in these last days of sin and wickedness! Oh for wisdom from on high to see and understand God's will concerning us in all things, that we may have right to the tree of life at last, and enter into the city."

THERE are three kinds of men in the world—the "Will's, the Wont's, and the Cant's." The former effects every thing, the others oppose every thing. "I will," builds our railroads and steamboats; "I won't," don't believe in experiments and nonsense; while "I can't," grows weeds for wheat, and commonly ends his days in the slow digestion of bankruptcy.

### Quarterly Meeting in Vt.

BRO. WHITE: Our last Quarterly Meeting for Franklin Co., Vt., which was held last Sabbath and first-day at West Enosburgh, and which to us was a farewell meeting with the brethren and sisters of Enosburgh and vicinity, was encouraging indeed. Nine were added to the church, five of whom have received the third message since the general meeting held here in October by Bro. and Sr. White and Bro. Loughborough. Systematic Benevolence was reconsidered for the year 1865, and as far as we were able to judge, the brethren and sisters came up nobly and cheerfully to the plan of s. b. as recently set forth by Bro. White in the Review. The figures on s. b. were raised from \$160.00 to \$264.00. Our business meeting was held evening after the Sabbath, and was followed by a sweet and refreshing season in attending to the ordinances of the Lord's house.

We are about to separate, but not in spirit, neither

in our affections, one to join with Bro. Stone on a tour in Northern Vt., and Canada East, and the other to join with Bro. Pierce on a tour in Southern Vt., Massachusetts and New Hampshire. We leave, feeling a strong attachment to the church at home, and expecting to be remembered by them at the throne of grace and would solicit an interest in the prayers of all those who are interested in the advancement of the cause of truth, for which we would cheerfully labor and suffer.

D. T. BOURDEAU.  
A. C. BOURDEAU.

West Enosburgh, Vt. Dec., 27, 1864.

### Meetings in Indiana.

BRO. WHITE: My last report was from Jackson, Ind. I gave fourteen discourses in that place with but little seeming effect. There is a great reaction, and an element that is not as flattering as I could wish. Nevertheless there are some that love the truth. May the Lord help them to overcome.

Monday the 26th, I went to Salem. Found a little company of brethren united. Preached to them twice. Had a good time. The Lord be praised. From there I went to South Bend. Found one brother, and some half a dozen sisters trying to sustain meetings, holding them in private houses. I had one meeting with them there, and one three miles out; on the Sabbath the brethren were here from North Liberty. The blessing of the Lord was there. We had a good meeting time. From there I came to this place. Have given three discourses, and shall remain here over next Sabbath and first day.

R. J. LAWRENCE.

North Liberty, Ind.

### Unity in the Church.

BRO. WHITE; I truly feel grateful for the gifts that are placed in the church; and as they are given for the edifying of the church, I hope we may all feel willing to be instructed by them. I am satisfied that Vols. iii and iv of Spiritual Gifts are designed for a great work in reforming the habits of the Advent people. I hope each one will endeavor to keep pace with the message and with the body, that we may become a people of one heart and one mind, so united that Satan cannot get in to distract or divide. Let our hopes and interests be one. I am satisfied that this state of things, which is so desirable, cannot be attained while our habits of life are so at variance with each other. With uniformity of habits, we may attain to uniformity of judgment, and thus secure a uniformity of faith. Then our interests will be one, and charity that edifieth will be enjoyed by the church at large.

I love to anticipate the day,

"When each can feel his brothers' sigh,  
And with him bear a part;  
When sorrow flows from eye to eye,  
And joy from heart to heart."

I heartily endorse the proposed reforms in living. I hope our people will all see the consistency of it, and adopt it at once.

I am now laboring at Mc Connell's Grove with some indications of good. I trust the Lord has been with us here, and is still with us. The fields are ripe, but the laborers are few. Let us pray the Lord of the harvest to send out more laborers into his harvest.

T. M. STEWARD.

McConnell's Grove, Ills.

### "Unto Whom Much is Given," &c.

I HAVE seen Laura Bridgman, whom God sent into this world, without sight, hearing, or the power of speech. She could see nothing, hear nothing, ask nothing. To her the very thunder has ever been silence, and the sun blackness. The tips of her fingers, and the palms of her hands, have been her eyes and tongue. Yet, that poor, sickly girl, knows much of the world, and language, and numbers; of human relationships, and passions; of what is, has been, shall be, and should be; of sin, and death, and the grave; of God, and Jesus, and Heaven. And all this has gone through the poor child's slender fingers, darkly feeling the fingers of another; and thus she tells her

hopes, and fears, and sorrows. And if she, thus grasping so blindly for the Saviour, finds him; and rests her weak hands on his lowly head—that blessed head, that leans lowly enough even for this—oh how will she rise up in judgment, Matt. xii, 41-42; and condemn, with utter overwhelming, you, O, sinner! upon whose every sense is pouring the knowledge of God; while your eyes read his holy word, and your ears hear a thousand times over these tidings of great joy, even a glorious gospel of a blessed God.—*D. Hoge.*

—The Ladies' Repository, an ably conducted Methodist Monthly, notices in very appropriate style some of the perplexities of editors as follows:

We find it impossible to respond by private communication to the many letters addressed to us. It results not from indifference or carelessness, but the consumption of time it would require, places it beyond our power. One says, "Please write and let me know if my article is accepted." Impossible thus to accommodate contributors. Another—"Did you receive my article sent three months ago?" Very likely, and if so it has taken the proper course. Another—"Please return the article on—which I sent you three years ago." Bless you, it was burned up long ago. If you wish to preserve your articles when not published, retain a copy. Another—"Please insert this article in your next number." Can not do it; the last page of the next number is already in type. Another—"I have sent you eleven articles, and only two have been published." Yes, and if you had put all the labor bestowed upon the eleven upon the two, it would not have hurt them. It is easy to cover page after page with mere common-place thought; but labor only will make a good writer. Another—"Why do you never publish my articles?" Most of them are too long, and all of them are too prosy. Articles for a magazine must have point, pith, "snap" in them, or ten to one they will not be read. Then, too, long articles must be the rare exception. Another—but we must stop.

### 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. 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.

#### From Sister Lashier.

BRO. WHITE: I take my pen for the first time to write a few lines for the Review. I would say that I am striving to be an overcomer in all things and to abstain from all fleshly lusts that war against the soul, and to put on the Lord Jesus Christ. I desire to be cleansed in body and spirit, that I may present myself a living sacrifice, holy and acceptable unto the Lord.

The Lord has a little church here in Pleasant Grove that are paying heed to the Testimonies, and trying to come up on higher and holier ground, and going on unitedly with the body. May the Lord bless us, and finally save us in his kingdom.

Yours in hope of eternal life.

C. M. LASHIER.

Pleasant Grove, Minn.

#### From Bro. Blanchard.

BRO. WHITE: On the first of this month I finished a series of meetings in Coles Co., Ills. Part of the time the weather was very unfavorable. The Methodists had a protracted meeting within three miles of the place. Still I think my labors are not in vain. I sold quite a number of books, and obtained three new subscribers for the Review. Four families have already decided to keep the Sabbath, while many more have acknowledged the truth but have not faith enough as yet, to move out. Held in all seventeen meetings. May God bless them that are already in the path of duty.

H. C. BLANCHARD.

BRO. J. Leland writes from Rockford, Ills.: Oh that we may feel the responsibility that rests upon those who have the light. We embraced the present truth under the preaching of Bro. Loughborough and Sanborn, near Harrison, Ills., July, 1861, and have been constant readers of the Review and Instructor since. We rejoice greatly in the light which these have reflected upon our pathway. We are striv-

ing hard for the immortal kingdom. Our feeble prayers go up daily for those who are publishing, and proclaiming this truth; and we ask the brethren to pray for us that we may endure to the end. We will try to meet you and all God's dear people with his ancient worthies in the kingdom that never shall end.

I praise the Lord that he ever enabled me to see the light of present truth. I have read many of the publications from the Office, together with Spiritual Gifts. I love them all and pray that they may have a sanctifying influence upon my heart and life.

I pray God to abundantly bless those who are publishing and proclaiming the present truth, that they may have clearness of intellect, and the love of God in their hearts; to so present the truth that all the honest hearted may see and embrace it, and "flee from the wrath to come;" and may the folly of those who oppose be made manifest. There is a little company in Rockton, who are striving to overcome by the blood of the Lamb and the word of their testimony, and to pray always that they may be accounted worthy to escape all these things that are coming upon the earth. I love to meet with them from one Sabbath to another to worship; and I hope to endure to the end and then go up from one Sabbath to another, with all God's Israel, to worship the king, the Lord of hosts, in the New Jerusalem.

Sister P. M. Lamson writes from Hamlin, N. Y.: Permit me to say that my love for God increases. He sets my feet in a large place. He leads me in a plain path; cleanses my heart, and renews in me a right disposition, does not cast me away from his holy presence, but restores unto my soul the joys of his salvation; gives me to feel that I am his, and he is mine. While Jesus is absent from his children, preparing mansions for those that open their hearts to receive his word, they are left not comfortless but the Spirit of truth is given to abide with us, to guide us by its counsels, and afterward receive us to glory.

Bro. M. S. Kellogg writes from Lake, Ind.: We have been made to rejoice of late by having two more added to our numbers. We feel like pressing forward in the cause of truth. We feel anxious that some messenger should come this way and set things in order. There are some waiting for an opportunity to go forward in the ordinance of baptism, and we would like to be organized. There appears to be a good field for labor in this vicinity.

### Obituary Notices.

DIED, of paralysis, in North Sutton, C. E., the 11th of October, 1864, Sr. Sally M. Cross, aged 57 years and three months. She and her companion gladly embraced the Sabbath when the third message was preached in North Sutton four years ago the present winter, and she has ever since manifested devotedness to the cause of truth, and punctuality in attending meetings and testifying in favor of the truth. She had a desire to live, but above all felt for the spiritual prosperity of her family, most of whom appreciate and receive her dying instructions, and hope to unite with her again at the resurrection of the just.

"Earth has no sorrow that Heaven cannot heal."

D. T. BOURDEAU.

DIED, of typhoid fever, in Welton, Clinton Co., Iowa, Nov. 4, 1864, after a sickness of four weeks, Malinda S., daughter of Ira and Harriet Ward, aged 13 years and 8 months. She died in full triumph of faith.

IRA WARD.

DIED, in Ulysses, Pa., Nov. 20, 1864, after a sickness of fifteen weeks, our beloved sister, Susan Corey. Sister Corey had been a firm believer in the Advent faith for many years, and the blessed hope cheered her to the last. Services by the writer.

N. FULLER.

DIED, in Greenfield, Sank Co., Wis., Oct. 4, 1864, of dysentery Elmer Ellsworth, youngest son of Ralph G. and Lucretia A. Cowles, after an illness of eight days, aged 3 years 4 months and 9 days.

Also at the same place, Orpha Lucy, only daughter of Ralph G. and Lucretia A. Cowles, aged 7 years and 9 months, after an illness of 19 days.

R. G. COWLES.

DIED, of typhoid fever, in Burlington, Mich., Nov. 30, 1864, after a sickness of two weeks, my daughter, Harriet A., aged 14 years, 9 months and 4 days. About two years since, she was baptized by Bro. White, and united with the church.

We listened to a few remarks from Bro. Waggoner, and then followed her to the grave, where she will rest from the troubles of life till the Archangel's trump shall sound to call forth those that sleep in Jesus.

M. H. LEONARD.

