

ADVENT REVIEW,

AND SABBATH HERALD.

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

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Crucified.

O SAD, reproachful Face,
How can I look and live?
O pierced Hands outstretched to save!
O Voice that pleads, "Forgive!"

"Forgive!" though crowned with thorns,
And mocked with many a jeer;
"Forgive?" though tortured by the nails,
And wounded by the spear!

O crimson tide of love,
Outgushing from His side,
Flow down, and wash the guilty earth,
Where He is still denied!

In penitence my soul
Takes up that cry, "Forgive!"
Flow down, and wash away my sins,
That I may look and live!

Schism.

BY ELDER E. F. COTTRELL.

THE Roman church, which claims the title of Catholic, has much to say in condemnation of schism and schismatics. With that church, schism, or a breach of unity, is a sin of great magnitude, and schismatics, heretics, factionists, those who separate themselves, are reckoned among the chief of sinners. All Protestants are condemned by her adherents as schismatics, as those who have separated themselves from the only true, apostolical church; and this is the reason why Catholics look upon Protestants with such utter abhorrence—they think them guilty of a great sin.

On the other hand, many have come to esteem it a very slight thing, a matter of indifference, to separate themselves from a body which professes to be the church of Jesus Christ, and uniting with another, making the same profession. All will admit that to leave a false church and unite with the true, instead of being a sin, would be praise-worthy. And since it is so difficult to find the true church, where all is division and discord, it is natural to come to the conclusion that there is but little difference, as to the claims of different sects to true Christianity, and consequently any one of them may be left at pleasure, and without incurring guilt in the slightest degree.

I am not a Roman Catholic; but the reason I am not, is because I do not believe that church to be the true apostolic church. Convince me that she is, and I dare not be a Protestant. But I find a great apostasy foretold in the prophecies of both the Old and the New Testament, and the Roman popedom came into being in the right time, place and manner, and developed the right characteristics, to fulfill the prophecy; and no other power—kingdom or popedom—ever has or ever can fulfill all the specified characteristics of the little horn of Dan. vii, the Man of sin of 2 Thess.

ii, and the beast of Rev. xiii, 1-10. Now if Romanism has its foundation in apostasy or falling away from primitive Christianity, as the Scriptures abundantly testify, it was no sin, but a virtue, to secede from her communion. And as the early reformers were not free from the errors of the apostasy, and as the depraved human heart naturally leans to apostasy and not to purity, so that no sect of religionists can be reformed as a whole, it was no sin for those who continued the work of reformation, and were still progressing toward the light and purity of primitive Christianity, to leave the several Protestant churches who had become stereotyped in error, and thus increase the number of sects, if not the evil of division.

But in the first age of the Christian church, the apostles' days, when the church was united and pure, schism, heresy or secession was a grievous sin, as we may see by a reference to the Scriptures. Says an apostle, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple." Rom. xvi, 17-18. Those who cause divisions are to be marked and avoided. They serve not the Lord, but themselves; and for this purpose, with fair speeches, they deceive all they can. The church were troubled with such persons in the days of the apostles, and it is well to heed the caution now, since it is possible that there may be such persons still in the world.

Paul had heard that there were divisions in the church at Corinth; and he condemns them for it as being carnal. He exhorts them thus: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." 1 Cor. i, 10. Should a church appear, in these days of division and anarchy, living up to this exhortation of the apostle—thinking, speaking, and acting alike, it would be the greatest wonder of the age.

They would be, as the prophet says, "for signs and for wonders in Israel;" and many doubtless would say, "They are just like the ignorant Roman Catholics—they do just as their priests tell them." But would the Corinthians have become Roman Catholics by heeding the advice of the apostle? Would they have become blind slaves of an earthly priesthood? No, verily! Such unity would have been the brightest illustration of the Christian virtues—the highest recommendation, and the most convincing proof of the heavenly origin of our holy religion. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Jno. xvii, 21. If perfect unity in the church would tend to convince the world of the truth, what is the tendency of division? Does a divided church testify for the truth, or against it? If for it, our Saviour used bad logic in the above text, but if against it, division is a great evil; and we may truly say, as we look at the present state of the church, "An enemy hath done this."

But for further proof that schism was considered a grievous sin by the apostles, we quote Paul's words to

the elders of the church at Ephesus. "For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts, xx, 29, 30. Again, he says to Titus, "A man that is a heretic, after the first and second admonition, reject; knowing that he that is such, is subverted, and sinneth, being condemned of himself." Chap. iii, 10, 11.

The word rendered heretic, in this last quotation, means, according to Greenfield, "one who creates factions," and by some translators has been rendered, "a factionist." It is one who speaks "perverse things to draw away disciples" after him. If these agents of the Devil had never professed Christianity, the church would have remained one; but nothing short of the absolute power of God could keep them from professing religion; and He has permitted it, in order to prove his people. Says the apostle, "I hear that there be divisions [schisms] among you; and I partly believe it. For there must be also heresies [sects] among you, that they which are approved may be made manifest among you." 1 Cor. xi, 18, 19.

To divide the church of Christ was a sin, in the days of the apostles. When did it cease to be a sin? The answer must be, Never; that which was once a sin, is always a sin. There can be no excuse for separating from a church unless it be that it is not the church of Christ. If the Roman church was the church of Christ, the Protestants sinned in separating from her. If the Episcopalian church was the church of Christ, Methodists and all other dissenters from her, sinned in leaving her; and if the Methodist, the Presbyterian, the Baptist, or any other church that has become divided, is the church of Christ, then the numerous sects, which are off-shoots from these, were conceived in sin and born in iniquity. But if, on the other hand, these seceders have been real reformers, if their adherence to truth and righteousness, was the cause of their separation, then the churches they left needed reformation and were not, as bodies, the pure churches of Christ; and being deserted by many of the best, living members, were in a worse and more lifeless condition than before, if not wholly rejected of God for their corruptions, and unwillingness to reform.

Nothing can justify secession from a church but the fact of her apostasy; or in other words, that she is not what she professes to be—a Christian church. But, says the Catholic, have the gates of hell prevailed against the church? We answer, No, but the same prophetic word that assures us that the gates of hell should not prevail against the church, also assures us that there would be a great apostasy, or falling away, and that this would result in the development of the man of sin—a power usurping the place and power of God, and claiming, as the supreme head of the church, the right to give laws to the church. That word also assures us, that when the apostasy should prevail and bear rule, the true church, though not destroyed, should dwell in seclusion and obscurity—should remain in the wilderness. For centuries, apostasy has been prominent, while the true church has been in the back-ground and almost hidden from view. But the time was to come, when she should come forth from the wilderness, like the rising of the morning: first, "fair as the moon," then, "clear as the sun,"

and finally, "terrible as an army with banners."

The "reign of terror" closed with the dawn of the Reformation; and the church commenced her egress from the wilderness. But her progress has been retarded at every step by that same spirit of worldly conformity which had resulted in the first great apostasy. The veriest worldlings, those who had no part nor lot in the matter of true religion, would still make the profession; and not only so, but they must guide in matters of religion, and make articles of faith for the church. Kings and queens threw off the papal yoke to set up popery at home, and make themselves popes over their own dominions. And thus the church has been crippled and creed-bound; still held from advancement in reformation, by worldly influences, and in illicit intercourse with the "kings of the earth."

But will the Reformation prove a failure? Will not the church advance from the fairness of the moon, to the clearness of the sun? Will she not again appear, as in primitive days, "clothed with the sun, and the moon under her feet?" Will she not yet "come into unity of faith?" She will; and this work will be effected by the proclamation of the closing messages of probation, prophesied of in Rev. xiv, 6-12. This work is now being moved forward by the power of the Spirit of God, and in perfect harmony with the word of prophecy. This being the case, let factionists take warning. Fighting against God is no small sin. To be engaged in this work when probation shall close, will be a fatal mistake.

To secede from apostate churches and human creeds has been, and is, no sin; but to attempt to draw away disciples from the work of the Lord, is as great a sin now as ever it was. Still men with hearts unsubdued by grace, will ostensibly embrace the truth. But soon their factious propensities crop out, and the disposition is manifest either to rule or ruin; and being baffled in their ambition, and disappointed of their hopes, they become the bitterest opposers of the work of God. And there are others of apparently mild and peaceable disposition, seemingly a very good sort of people, who nevertheless, are so void of judgment and of a just sense of their responsibility, that they appear to think it a very light matter to embrace the truth, or to forsake it. At one time they labor to promote the cause, at another, to disparage it. For awhile they seem to be traveling on, heart and hand, with believers in the work of God, but an adverse wind arises, perhaps a party starts off in opposition and suddenly they appear in their company; not because they have any grievous complaint against the principles of the cause, nor against their brethren, but as if they had no sense of responsibility, and thought it a thing of indifference whether they labored for, or against the truth. Perhaps I cannot illustrate my meaning better than by giving a quotation from one of this class, published in 1856, in the *Messenger and Advocate*, a short-lived paper gotten up by a faction from the cause of truth. Our good friend expressed himself as follows: "I am glad to hear that there are in the West, some of the 'remnant' who are striving to keep the commandments of God and the faith of Jesus. I also love Bro. White of the *Review*, and all in every place, who delight in the law of God, and who are looking for his blessed Son from Heaven. I am glad also to see the *Messenger and Advocate*, started as I hope, on a more liberal principle than the *Review*." Now the *Messenger* is no more, and they that started and sustained it are no more; many of them are now the bitterest enemies of that "law of God" which our friend seemed so to delight in. But does he feel that he has made shipwreck? Does he feel that God will hold him accountable for thus blindly and heedlessly giving his influence with the enemies of the cause of truth? I fear not. I fear that should another similar craft appear, bound to the bottom, he would think it no harm to jump on board for another short ride; and perhaps would have "another angel's message" to hold up in opposition to the work of God.

Oh that men felt their responsibility! felt that God will bring them into judgment, for the influence they exert! The cause in which we are engaged is the cause of God, or it is not. If not, why dabble with it? Why not display a bold front against it? If it is, why not heartily embrace it, and give your whole in-

fluence in its favor? The Lord would have you one thing or the other—"either cold or hot." It will not do to trifle with the word and work of God. Those who have sinned in this way, will have to retrace their steps, take up the stumbling-blocks, and counteract, as far as possible, the wrong influence they have exerted, if they would be found of Christ in peace at his coming.

In fulfillment of the third message of Rev. xiv, the church, called in prophecy the remnant of the seed of the woman, is being developed. It is folly and infidelity to deny it, for the word of God promised it, and we behold the fulfillment. The three advent messages have been announced in the order of the prophecy which is the promise of God, and the people are appearing, which are described as keeping "the commandments of God and the faith of Jesus." The dragon spirit is being aroused against them, not only because they keep the commandments of God, but because they "have the testimony of Jesus Christ," which is "the spirit of prophecy." When the evidences of this, are fairly presented to the mind, it is as I said, infidelity to deny it. "The fool hath said in his heart, There is no God;" and a person may just as well say so as to deny God's providence in fulfilling his word, that is, to assert, when God's word of promise is fulfilled, that he has not done it. But if the Lord is doing this work, he is doing a special work, as much as when he delivered Israel from Egyptian bondage; and it must be evident to all, that those who oppose this work must fall, and that the professed friends of truth who are found in rebellion must perish; even as Dathan and Abiram and all those secessionists whose carcasses fell in the wilderness. I am not speaking from passion, but from sober reason, as every truly enlightened conscience must testify.

Schism, or secession from the church, in the primitive days of Christianity, was a sin; because God's word and Spirit were her guide—she kept the commandments of God and had the testimony of Jesus Christ. Since the apostasy, and the entrance of the church into the wilderness, tradition has usurped the place of the word, and human creeds, the place of the Spirit; and it has been a virtue, to secede from these usurpers. But now the church has so far advanced from her wilderness seclusion, that the word and the Spirit—the commandments and the testimony—have been restored to their legitimate place in the church, and tradition and creeds are being rejected as worthless—as human and not divine. We lose nothing by rejecting these. The Lord gives us, in the place of tradition, his immutable word, and in the place of creeds, his unerring Spirit. To secede from the church that is being guided by these, is rebellion against God. Terrible is the mission of the third angel's message. It is separating the wheat from the tares. Let the humble and believing receive the truth, let scoffers and infidels stand aloof. But let the factious and hypocritical take their hands off, and not meddle with the work of God. Judgment against an evil work is not always speedily executed; but a few cases are left on record as examples and warnings. There may be no more Dathans and Abirams swallowed up of earthquakes, before the mighty earthquake when God shall utter his voice; and no Ananias and Sapphiras struck dead for lying against the Holy Spirit, till the great day of His wrath shall come. But the day of a just retribution will come.

"What a vindictive spirit!" do I hear. I feel no desire to execute that vengeance which belongs to God alone, nor to

"Deal damnation round the land,
On each I judge his foe."

I speak the words of truth and soberness, and warn the reader of the wrath to come, in order that he may escape. I am not writing for the benefit of incorrigible factionists—those that are so far gone in rebellion against God and his work, that they are past cure. I write to warn you, my dear friend, who are in danger of being led into temptation and rebellion. You who see God's present work, and are yet so undecided in the truth. You who do not feel your responsibility—who feel at liberty to identify yourself with God's work, or with the opposition, as caprice may dictate. You who through the influence of these times, when

the right of self-government in the State, and the right of conscience in the church, have degenerated into secession and anarchy—when the noble principle of protest against corruption and usurpation has been superseded by a reckless and fanatical come-outism which knows no divine restraint, are in danger of throwing off responsibility, treating the word of God with contempt or indifference, and despising and blaspheming the work of the Holy Spirit. Consider well what you are doing, before you venture to range yourself in the ranks of the enemies of the truth of God and his present work. If God is preparing his people for translation, his work is one—he is not the author of confusion. He has chosen his instrumentality and will stand by it to the last. The world united cannot stop the car of truth, reverse the engine, or throw it off the track. Individuals or squads may sever themselves from the work of God, but the work moves on; no device against it can prosper.

If you have any faith in the word of prophecy, if you are satisfied that we are in the last days, you must know that it is time for the advent messages to be proclaimed; and, witnessing their proclamation, you may know that the hand of God is moving the work. Then unite heartily in the work, and do not stop to modify it and correct its errors, because it does not harmonize with all your preconceived opinions. But if you have no faith in God's word and providence, consistency would require that you should show a clean front against it. It is best to choose one side or the other; and not feign to believe God's word, and spend all your time and energy in mending his work.

God lives and reigns. He is sure to fulfill all his word; and he is excellent in working. Let none presume to correct his errors and to mend his work. The Jews tried this at the first advent, and fell. While the prophecies were being interpreted by their fulfillment, they would not admit it—they did not believe. May God save the reader and the writer from following their example of unbelief.

The Meek of the Earth.

BRO. WHITE: As the "gospel is good tidings to the meek," as very precious promises are made to the meek in the book of God, and as a great measure of meekness is necessary for us in order to be prepared for "the time of trouble" that is but a little way before us, that we "may be hid in the day of the Lord's anger;" I am induced to make some extracts from an old work entitled, "A discourse on meekness and quietness of spirit," by Matthew Henry.

I write these extracts for publication in the *Review*, if you think proper.

C. A. Osgood.

THE NATURE OF MEEKNESS.

Meekness is easiness of spirit; not a sinful easiness to be debauched, as Ephraim's, who willingly walked after the commandment of the idolatrous princes; nor a simple easiness to be imposed upon and deceived, as Rehoboam's, who, when he was forty years old, is said to have been young and tender-hearted; but a gracious easiness to be wrought upon by that which is good; as theirs whose heart of stone is taken away, and to whom a heart of flesh is given. Meekness accommodates the soul to every occurrence, and so makes a man easy to himself, and all about him. The Latins call a meek man, *mansuetus*, which alludes to the taming and reclaiming of creatures wild by nature, and bringing them to be tractable and familiar. Man untamed is like the wild ass, used to the wilderness, or the swift dromedary traversing her ways. But the grace of meekness, when that gets dominion in the soul, alters the temper of it, submits it to management; enmities are laid aside, and now there is no disposition to hurt or destroy.

Meekness may be considered with respect both to God and to our fellow men; it belongs to both tables of the law, and attends upon the first great commandment, Thou shalt love the Lord thy God; as well as the second, Thou shalt love thy neighbor as thyself; though its especial reference is to the latter.

I. There is meekness toward God, and it is the easy

and quiet submission of the soul to his whole will, according as he is pleased to make it known, whether by his word or by his providence.

I. It is the silent submission of the soul to the word of God; the understanding bowed to every divine truth, and the will to every divine precept; and both without murmuring or disputing. The word is then an "engrafted word," when it is received with meekness, that is, with a sincere willingness to be taught, and desire to learn. Meekness is that grace which cleaves the stock, and holds it open, that the word, as the shoot, may be grafted in; it breaks up the fallow ground, and makes it fit to receive the seed; brings down the high thoughts, and lays the soul like white paper under God's pen. When the day-spring takes hold of the ends of the earth, it is said to be turned as clay to the seal. Job xxxviii, 14. Meekness does, in like manner, dispose the soul to admit the rays of divine light, which before it rebelled against; it opens the heart as Lydia's was opened, and sets us down with Mary at the feet of Christ, the learner's place and posture.

The promise of teaching is made to the meek, because they are disposed to learn; "The meek will he teach his way." The word of God is gospel indeed, "good tidings to the meek;" they will entertain it, and bid it welcome. The "poor in spirit" are blessed by the gospel; and wisdom's alms are given to those who with meekness wait daily at her gates, and, like beggars, wait at the posts of her doors. The language of this meekness is that of the child Samuel, "Speak, Lord, for thy servant heareth," and that of Joshua, who, when commander of the hosts of Israel, and bidding defiance to their enemies, yet upon an intimation of a message from Heaven, thus submits himself to it, "What saith my Lord to his servant?" and that of Paul (and it was the first breath of the new man), "Lord, what wilt thou have me to do?" and that of Cornelius, "Now are we all here present before God, to hear all things that are commanded thee of God;" and that of the good man I have read of, who, when he was going to hear the word used to say, "Now let the word of the Lord come; and if I had six hundred necks, I would bow them all to the authority of it."

Meekness softens the wax, that it may receive the impression of the seal, whether it be for doctrine or reproof, for correction or instruction in righteousness. It opens the ear to discipline, silences objections against the word, and suppresses the risings of the carnal mind against it; consenting to the law that it is good, and esteeming all precepts concerning all things to be right, even when they give the greatest check to flesh and blood.

II. It is the silent submission of the soul to the providence of God, for this also is the will of God concerning us.

Ist. When the events of Providence are grievous and afflictive, displeasing to sense and crossing our secular interests, meekness not only quiets us under them, but reconciles us to them; and enables us not only to bear, but to receive evil as well as good at the hand of the Lord, which is the excellent frame that Job argues himself into: it is to kiss the rod, and even to accept the punishment of our iniquity, taking all in good part that God does; not daring to strive with our Maker, nor daring to prescribe to him, but being dumb, and not opening the mouth, because God does it. How meek was Aaron under the severe dispensation which took away his sons with a particular mark of divine wrath! He "held his peace;" God was sanctified, and therefore Aaron was satisfied, and had not a word to say against it. The language of meekness is that of Eli, "It is the Lord;" and that of David to the same purpose, "Here am I, let him do to me as seemeth good to him." Not only he can do what he will, thus subscribing to his power; for who can stay his hand? or he may do what he will, subscribing to his sovereignty; or he will do what he will, subscribing to his unchangeableness; but let him do what he will, subscribing to his wisdom and goodness; as Hezekiah, "Good is the word of the Lord which thou hast spoken." Let him do what he will, for he will do what is best; and therefore, if God should refer the matter to me, says the meek and quiet soul, being well assured that he

knows what is best for me better than I do for myself, I would refer it to him again.

2nd. When the methods of Providence are dark and intricate, and we are quite at a loss what God is about to do with us—his way is in the sea, and his path in the great waters, and his footsteps are not known, clouds and darkness are round about him—a meek and quiet spirit acquiesces in an assurance that all things shall work together for good to us if we love God, though we cannot apprehend how or which way. It teaches us to follow God with an implicit faith, as Abraham did when he went out not knowing whither he went, but knowing very well whom he followed. It quiets us with this, that though what he doeth we know not now, we shall know hereafter. When poor Job was brought to that dismal plunge, that he could no way trace the footsteps of Divine Providence, but was almost lost in the labyrinth, how quietly does he sit down with this thought, "But he knows the way that I take; when he hath tried me I shall come forth as gold."

The First Fanatic.

[The following is clipped from the Continental Monthly; and as it applies very appropriately to popular opinion upon our work, I send it for publication, if deemed worthy.

E. G. RUST,
Chicago, Ills.]

When Noah hewed the timber
Wherewith to build the ark,
Outside the woods one shouted—
"That wild fanatic!—hark!"

And when he drew the beams
And laid them on the plain,
One said, "He has no balance,
He surely is insane."

And when he raised the frame,
One clear sunshiny day,
"Poor fool of one idea,"
A smiling man did say.

When he foretold the flood,
And stood repentance teaching,
They sneered "You radical,
We'll have no ultra preaching."

And when the beasts and birds
Came to the ark one morn,
They shouted, "Old enthusiast!"
And laughed with ringing scorn.

When he and his went in,
They gazed and said "Erratic!
A pleasant voyage to you, Noah,
You canting, queer fanatic."

But when in floods that came,
They found a grave aquatic;
They cried "alas! it's we, not he,
Have been the poor fanatic."

The Lord's Day.

READER, you possibly believe that the "Lord's day" is the Sabbath now; so do we; but do we understand what is meant by the Lord's day in Rev. i, 10? "I was in the Spirit on the Lord's day." You will agree with us that the Sabbath was instituted at creation, and in commemoration of that event. I think you will come to that conclusion after reading Gen. ii, 3. "God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made."

I imagine that I hear you say that you believe that the first day of the week is the Sabbath or Lord's day, but upon what you base such an opinion, I cannot conceive. I am sure that you cannot find anything in the Bible to justify you in such a belief.

We believe that the seventh-day Sabbath is the Lord's day, because we are told in Ex. xx, "The seventh day is the Sabbath of the Lord thy God;" and in Mark ii, 27, 28, "The Sabbath was made for man,—therefore the Son of man is Lord of the Sabbath." How is he Lord of the Sabbath? The apostle John tells us that the Word (or Christ) was in the beginning with God, and that "all things were made by him, and without him was not any thing made that was made." Of course he made the Sabbath, as that

certainly is among the *all things*; and it is *his* day, *his* property; yea the Lord's day, until he gives up his claim to it. Has he ever done so?

Why do you oppose the idea of "remembering the Sabbath day to keep it holy?" Is it not because it is inconvenient for you to do so? and also because it is very unpopular? Is it because "the carnal mind is enmity against God, not subject to the law of God, neither indeed can be?" Perhaps it would be too self-denying, and would expose you to the contempt and ridicule of your neighbors. They would point the finger of scorn, and call you a Jew, a fanatic, and an infidel, and you would be obliged to "face a frowning world" and a frowning church too. Is it because you do not love God enough to keep his commandments? and because the path of obedience is too self-denying? Can you flatter yourself that you are in the possession of justifying faith, of saving faith, while living in disobedience to the law of God, which is called "holy just and good." O friend, come away from the crowd, face the storm from Satan manfully; the Lord of the Sabbath is near at hand, even at the door; yes, he who has said, through his holy apostle "This is the love of God, that ye keep his commandments." May we keep them and the faith of Jesus too.

Wm. S. POORE.

Pendleton, Ohio.

Horror of Debt.

On the first rule of the art of managing money, all preceptors must be agreed. It is told in three words—Horror of debt. Nurse, cherish, never cavil away the wholesome horror of Debt. Personal liberty is the paramount essential to human dignity and human happiness. Man hazards the condition, and loses the virtues of a freeman, in proportion as he accustoms his thoughts to view without anguish and shame his lapse into the bondage of debtor. Debt is to man what the serpent is to the bird; its eye fascinates, its breath poisons, its coil crushes sinew and bone, its jaw is the pitiless grave. If you mock my illustration, if you sneer at the truth it embodies, give yourself no farther trouble to learn how to manage your money. Consider yourself doomed; pass on your way with a jaunty step; the path is facile. But if, while I write, your heart, true to the instinct of manhood, responds to my words—if you say, "Agreed; that which you call the first rule for the management of money, I hold yet more imperative as the necessity to freedom and the life-spring of probity"—then advance on your way assured that wherever it winds it must ascend. You see but the temple of Honor; close behind it is the temple of Fortune.—*Caxtoniana*.

A License at the Bar of God.

"YES," said the Rev. John Pierpont, "you have a license—and that is your plea. Well, my friend, if that is your plea, I adjure you to keep it; look it amongst your choicest jewels; guard it as the apple of your eye; and when you die, and are laid in your coffin, be sure that this precious document is placed within your cold and clammy fingers, so that when you are called upon to confront the souls of your victims before God, you may be ready to file in your plea of justification, and boldly to lay down your license on the bar of the Judge. Yes, my friend, keep it—you will then want your license, signed by the county commissioners and endorsed by the selectmen!"

AN UNHEALTHY HOUSE.—A dark house is always an unhealthy house, always an ill-aired house, always a dirty house. Want of light stops growth, and promotes scrofula, rickets, etc., among children. People lose their health in a dark house, and if they get ill, they can not get well again in it. Three, out of many negligences and ignorance in managing the health of houses generally, I will here mention as specimens. First, that the female head in charge of any building, does not think it necessary to visit every hole and corner of it every day. Second, that it is not considered essential to air, to sun, and clean rooms while uninhabited. Third, that one window is considered enough to air a room.—*Sel.*

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 24, 1865.

URIAH SMITH, EDITOR.

A Marvelous Discovery.

As the reader is aware from what has already appeared in the Review, there is an unusual stir in the ranks of the opposition on the subject of the Sabbath. To be continually dwelling upon the false positions of our opponents is not pleasant; but it may be nevertheless profitable; for every exhibition of their weakness, is an addition of so much strength to our cause. We shall therefore endeavor to keep the reader posted in relation to what is going on in this direction.

Some of the many attacks that have been made on the Sabbath, have astonished us by their bold and unwarrantable assumptions; others have appeared to deserve only pity or contempt. As an article calculated to excite all three of these emotions, we give the following from A. N. Seymour as found in the Voice of the West, of Jan. 3, 1865. Under the heading of "Seventh-Day Sabbath-Keepers in a tight place," he says:

"Some few years since, this people commenced keeping their Sabbath at six o'clock. But a dispute arose among them, whether they should commence the Sabbath at six o'clock, or sundown time. After considerable controversy on the question, Mrs. E. G. White had a vision on the matter and she decided that sundown time was God's appointment for the church to lay by all worldly interests and keep holy the seventh-day Sabbath or the twenty-four hours that God sanctified and blessed. This vision settled the dispute; and ever since, Sabbath-keepers have observed sundown time. I now wish to present a thought which, if I do not entirely misapprehend it, completely overthrows their cherished hobby of Sabbath-keeping, and stamps indelibly the mark of the beast upon this class, providing that, observing the first day constitutes this mark: for they are found to observe parts of this day, to say the least.

"A short time since, I requested Mr. Paine, a graduate of Hillsdale College, to give me the distance between the following places, and the difference of time also. He presented me with the following table.

From	To	Miles	N. Lat.	W. L.
London	N. York	4935		
"	San Francisco	8549		
"	Jerusalem	2433		E. L.
"	Pekin	8201		
Difference of time between London and N. York, 4 h. and 44 m. earlier.				
" " " " and San Francisco, 8 h. 12 m. earlier.				
" " " " Jerusalem, 2 h. 20 m. later.				
" " " " Pekin, 7 h. 52 m. "				

"Church time Sunday Dec. 4, 1864, in the following places:

Pekin	2 o'clock 30 m. P. M. Sunday.
Jerusalem	8 " 58 m. A. M. Sunday.
London	4 " 02 m. A. M. Sunday.
N. York	11 " 18 m. P. M. Saturday.
San Francisco	3 o'clock 6 m. P. M. Saturday.

"Now then observing sundown time, who can fail to see that it is impossible for all Christians to observe the seventh-day Sabbath, located as they are throughout the world. There is a constant variation of sun setting all around the earth to its inhabitants, so that there is a continual difference of time as regards the commencement of that which some regard holy time. So that while some try imperfectly to observe the Sabbath, others, on the opposite side of the globe are locked in profound slumber, and vice [vice] versa. The best that the Christian world can do is to observe the seventh part of the time; as it comes to them. But this forever destroys seventh-day Sabbath interests.

"On this ground it may be asked how could the Sabbath then ever be observed by God's people in a past dispensation? I answer, God called his people out of Egypt into the land of Canaan, and there commanded them to keep the Sabbath; and there they could and did keep it; and God never enjoined Sabbath keeping upon any nation outside of that land; and when the gospel dispensation was introduced and its messengers commanded to go into all the world, and preach the gospel to every creature, no command flows from their inspired lips rendering obligatory the fourth precept of the Decalogue or the keeping any other specified day.

A. N. SEYMOUR.

"Will the Crisis, Review & Herald please copy?"

So it seems, A. N. S. has just discovered that time differs east and west. Since the merited castigation given him by J. M. Aldrich in his reply to his Fifty Questions, this man has been comparatively quiet. But having at length discovered "a thought" in the

shape of an objection to the Sabbath, which is as old almost as the Sabbath itself, and has been answered as often as brought up, he is very jubilant over it as a new and marvelous discovery, and thinks now he has the whole fraternity in a "tight place." We will not spend time in answering this oft repeated quibble. For any reader of the Review and our works on the Sabbath, it is unnecessary. And as for the writer, if this objection is a specimen of the rapidity with which he receives ideas, it would be about ten years, should time continue, before he would come to a full comprehension of it should we answer it. We will just remind the reader, however, that those who bring up the difference of time east and west as an objection to the Sabbath, have never attempted to explain how Paul could keep the Sabbath at Corinth, as recorded in the Acts, where it would commence nearly an hour later than at Jerusalem. We think they had better do this before they say anything more about this objection.

But it is not on account of the writer, by any means that we notice the above article: for it has never been our lot to meet a person who would attach to such puerile efforts such mighty importance. But perhaps nothing better could be expected from a man who has to apply to a graduate of college to tell him that the sun does not shine all over the earth at one and the same moment. What astonishes us in this case is that the Voice should consent to publish such articles. Eld. Himes has frankly avowed himself as opposed to the no-Sabbath side of this controversy. Yet here is an ultra no-Sabbath article admitted into his paper. The statement about the visions is the same that was made by Eld. Himes in the Voice sometime since (from which A. N. S. probably got his information) and which we expressly corrected in Review Vol. xxiv, No. 14. Yet here the same statement appears again without comment or qualification. Eld. H. found it necessary in 1843, to open in the paper he was then publishing a "Liar's Department" to correct the misstatements of his opponents. We may yet find it necessary to do the same thing.

The New Call for Men.

THE President of the United States, has issued another call for Three Hundred Thousand volunteers to fill up the ranks of our armies. In all probability the most of that number will be obtained by drafting. Now we in common with others, are subject to said draft. In all probability some of us will be drawn. I propose that we raise a draft fund, to redeem those who may be drafted.

We as a people have plead for equality. I think there should be equality in this, as well as in other things. I have known some of our brethren, who have been drafted, that had to make quite a sacrifice to raise the \$300. Some have had to borrow. Others had to sell their homes.

Some of our preachers, who have been drafted, have had to raise their exemption money by subscription. If we all felt an interest in this, acting on the principle laid down by the apostle, while one member suffers, all the members should suffer with it, I think a sufficient amount might be raised without any one's being compelled to suffer.

While the \$300 clause was of universal application, the people of the world formed themselves into clubs to assist each other to pay their commutation money. Should we not be as consistent as the world in this respect? I presume it would not exceed five dollars apiece, to redeem every brother who may be drafted. I propose that all send in their amounts to the Treasurer of the General Conference, subject to the order of any brother who may be drafted that will give satisfactory evidence that he is a member of any of our churches.

B. McCORMIC.

Menomonic, Dunn Co. Wis. Jan. 7, 1865.

REMARKS. We are in favor of Bible equality. But as far as means is concerned, equality does not call for five dollars or any other sum from every brother. The Bible requires according to what a man hath. One man can pay yearly \$200 as well as his poorest brother can two dimes. In order to carry out strict Bible equality in the matter introduced by Bro. McCormic, some should pay more, others less.

But our brother has set his figures vastly too low. It is said that the next draft will take about one in three of able-bodied men, liable to the draft. And it is supposed that this proportion of Seventh-day Adventists will be drawn; that is, one in three. In this case if each should pay into the treasury \$100, the same would be sufficient to pay \$300, for all drawn at the coming draft.

But it is probable that in many places the quotas will be filled without a draft. In other places it will be partly filled, so as to reduce the numbers to be drawn. Should they be reduced one half, \$50, each would be sufficient; but it would be far better to raise a sum too large than one too small, which might result in a hundred and one difficulties and trials.

We are in favor of raising a fund for the benefit of our efficient preachers who are liable to a draft. And we would set the sum for each to pay into the treasury at \$100. Those faithful and true laborers who have not the \$100, have friends in Christ who would gladly donate this sum for them. The interest we have in this matter for our fellow-laborers in particular is sufficient to induce us to pledge \$100 to such a fund, for the benefit of those only who pay, or their friends for them, the sum of \$100 each into the treasury.

If this war continues, God only knows what it will do for even non-combatants. Unless Heaven interposes, they may not always be treated with that respect and mercy which they now receive. In respect to our duty as non-combatants in reference to the war, we promise, providence permitting, to speak more fully next week.

J. W.

Was Adam ever Immortal.

ON page 147, Chap. vi, under the head of future punishment, in Bro. Loughborough's excellent work "Hope of the gospel," we read: "By transgression Adam became mortal and has transmitted mortality to his posterity," &c. Is this the doctrine of the church? Can immortality become mortal? Was Adam created immortal?

JACOB HARE.

RESPONSE. Bro. Hare: In response to your question whether immortality can become mortal, I should give it as my view that we have no record of any absolutely immortal being becoming mortal unless it be in the case of Christ. He was in glory with the Father before the world was; was made in the likeness of sinful flesh; took hold not of the nature of angels, but of the seed of Abraham. His prayer at last was to the Father, "Glorify me with the glory I had with thee before the world was." He has ascended up where he was before. All this would seem to show that a change had been wrought by which an immortal being became subject to death, even the death of the cross. But this even the Scriptures claim was a great mystery, too deep for us to fathom, especially as God has not been pleased to reveal to us the process by which such an act was accomplished. He has only revealed the facts.

But the above would not prove that there was any liability or likelihood that any overcomer, made immortal, would lose that high estate. Neither does my work, if rightly understood, convey the idea that Adam was created immortal and then made mortal. You quote the expression "Adam became mortal," and ask, Was Adam created immortal? I have not claimed that he was created immortal, but on the contrary I state on page 63, as follows: "Says the objector your testimony from Scripture seems to show that Adam was not created immortal, yet I believe that we are immortal. We inquire, from what source do we derive our immortality? It must be inherent, derived from Adam or else it comes to us directly from God. We reply, we did not get it from Adam; for he did not have it himself." Neither should I claim that Adam was created mortal, but he certainly occupied a different position before his transgression from what he did after. Before his transgression he had a right to the tree of life. By obedience and partaking of that tree his existence would have been perpetuated eternally. He chose to take of the tree of knowledge of good and evil. He was shut away from the tree of life, and became absolutely mortal. He was not absolutely im-

mortal before, but his immortality was inherent in the tree of life. By obedience and partaking of that tree he would have lived forever. This is what I mean by saying on page 147, "Adam became mortal," &c.

Yours hoping for eternal life.

J. N. LOUGHBOROUGH.

Dartmouth, Jan. 6, 1865.

Appetite.

It is a matter of general remark and complaint with both men and women, that their appetite, compared with what it was in childhood, is very poor. And frequently you will hear the man say, "Oh, how I wish I relished food as I did when I was a boy." And the young husband remarks to his wife, "O Jane, I wish you could bake such rye and Indian bread, and make such mince and apple pies as mother used to make when I was at home," when very likely the truth is, that the wife thus addressed, as a cook, compared with her mother-in-law, is as three to one. The fault is in the perverted palate of the young man, and not in the cook.

But why is it that we do not experience that exquisite pleasure in eating and drinking that we did when we were children? One fact no doubt is, that the demands of a growing body are proportionately greater than those of a matured one. And not only this, but in childhood all the sensibilities of our nature (physical, as well as mental or moral), are chaste and acute compared with manhood. In maturity, the system in all its parts and feelings, is more or less rigid.

But these are not all the reasons, neither can we regard either as the main one, for the great lack of appetite or relish for food in those of older years. For the principle by which the system is supplied, whether in process of construction or in repairing damages sustained, in both cases is the same. And while the zest with which we eat our food may be regarded as the gratitude of nature for wants being supplied, and hunger the language of the body calling for help, it follows that the joy that fills our being as we eat, must result from the wants of our system and the loudness and intensity of the voice of hunger. A full soul will loath the choicest sweetmeats, whereas to an hungry one the bitter is almost sweet.

How can we expect to experience great pleasure in eating when we are not hungry? and why should we expect to be hungry while the wants of the system are already supplied? And the principal reason why we older people do not have the same relish for food as when we were children, is not because of the deadness of our system to appreciate the favors it receives, but it lies in the fact that the wants of our bodies are supplied before they are permitted to manifest themselves. In other words, we drink before we are thirsty, and eat before we are hungry; and the natural consequence is, that we are neither thirsty nor hungry.

If there are those who have any doubts of the truth of the foregoing, a slight observation of children, and a few examples of manhood, will be quite sufficient to rectify all such unbelief. The child, if left to his own way, rarely eats a full meal—enough at once to serve him until the next meal-time, and as the mother will not have any piecings, the consequence is, that he becomes very hungry indeed; so hungry that his very being bounds with joy as he begins to eat. But how is it with the man? Why, in the majority of instances, he eats more than enough to supply the demands of his nature; and as this habit is continued time after time, and day after day, the consequence is, that his appetite is continually cloyed. But take the soldier who is forced to march all day and perhaps all night with but very little food and no water at all. How does he feel as he nears the clear cool stream, or the well stored camp? Has he any complaints to make about his loss of appetite, or lack of fine flavors in the food?

Again, we may take the merchant who has but little to do in his counting room, and yet who feeds himself almost constantly to gluttony, all the while complaining of poor cooks and insipid food. Let him continue his walk or ride into the country an hour or two beyond his regular dinner or supper time; or let him miss one or two meals altogether; do you not think

the cooking would greatly improve in his absence? Most assuredly it would in his estimation. But enough. A word to the wise is sufficient. And let those who are afflicted, diligently apply the remedy.

E. GOODRICH.

Edinboro, Pa.

Our Precious Hope.

How precious is the hope of the Seventh-day Adventists. The hope of eternal life—of life without an end. Just think of it? What mind can grasp the idea! Then too it will be a life without pain or sorrow, sickness or death; with real tangible bodies which will inhabit a real place, a country, with real sunshine, real fruit and vineyards, houses and land, rivers and mountains, light and glory, joy and praise forever.

Then too the hope of seeing Jesus our lovely Redeemer with our own eyes, of worshipping at his feet, and casting our glittering crowns before him, and with our golden harps swelling the rich notes of praise to "Him that loved us, and washed us from our sins, in his own blood, and hath made us kings and priests unto God, and his Father; to him be glory and dominion forever and ever, Amen."

Then the comforting hope of seeing our dear Christian friends, who have long since mouldered back to dust. How wonderful! How far beyond all human reasoning is this great truth! How grand the thought that the sleeping nations are to awake from their dusty beds, and receive the reward for their deeds; if righteous a joyful welcome home to the city of God; if wicked, to miserably perish in the lake of fire.

Then to see the gigantic persons of the first inhabitants of earth, as they come up in all their majesty and greatness, while the feeble puny race now living, will together with them, be swiftly carried by the living chariots home to Zion, the City of our God. There our crooked, dwarfed forms will straighten and expand, until we obtain that noble stature first given to man.

Then we shall know how to live, how to eat and drink, work and worship, and with our faces full of the sunshine of glory, we shall render unto God an acceptable offering of grateful praise and thanksgiving for our great salvation.

We believe that the realization of these hopes is just at hand. The coming of Jesus marks their commencement. And if such is our hope and desire, why should we not long for the coming of our absent Lord? If then our sorrows end, while before us is an eternity of unspeakable joy, why should we not express our desires to every one that our Lord might speedily return. O how sweet, how glorious, how precious is the advent hope? It is above price. Let us love it, cherish it, and live it, till we are called to realize it in all its glory.

E. B. SAUNDERS.

Penfield, N. Y.

Meetings in Mich.

BRO. WHITE: From Dec. 15-19, 1864, I held four meetings with the church in Oakland, one in Shelby one in Rochester, Oak Co. All but one of the meetings were well attended, and interesting; testimonies were good, and a manifest desire to hear. Bro. Hough very kindly helped me with his team over the road from Pontiac to his home in R., and from thence to Memphis. I met Bro. Lawrence on the road going to his appointments in northern Indiana.

Dec. 20-26, held seven interesting meetings with the church in Memphis. Three members offered themselves to the church and for baptism. Much interest is manifest in the church and Sabbath-School to learn the present truth, in the third angel's message, and press forward in the precious cause of their master. The meetings closed with a good attendance of the members to the ordinance of the Lord's house.

Dec. 28 to Jan. 2, 1865, held six meetings with the church in Lapeer, at the close of which, difficulties which had caused some trial in the past, were healed, and union and good feeling restored; and the blessing from the Lord came upon us while waiting before him in the ordinances of his house. The brethren are in

good earnest to move forward in the completion of their commodious brick meeting-house. The Lord direct and strengthen them, and the church also in Memphis to complete their house of worship in my prayer. On our way to Lapeer 27th ult., we visited the scattered brethren in Hadley, and enjoyed a very free meeting with them in their school-house.

Jan. 2-5, held three meetings with the church in East Thetford. They earnestly request that the ministering brethren will visit them as often as they can. They express a wish and readiness to go forward with the remnant.

Jan. 5 and 6, held one meeting in Linden. There are some twelve members here belonging to the church in Tyrone, distant seven miles.

Jan. 7-10, met with the church in Tyrone. Here we held five interesting meetings with them, and the brethren that came in from Linden, and others from Milford. At the close of this series of meetings eight new members united with the church, and all participated in remembering the sufferings of our dear Lord and Saviour.

Jan. 10-12. Now holding meetings with the church in Milford, Oak., Co.

JOSEPH BATES.

Milford, Oak., Co. Jan. 11, 1865.

Why We Prize the Review.

We love the Review. We hail its weekly visits with gladness. We know not how we could do without it. The following are some of the considerations why we prize the paper.

1. It warns us of the danger of being led astray by the "Lo here's and lo there's." A few years since the messenger party started under full colors, with sails hoisted, and a fair breeze for a prosperous voyage, and cried "Come on board anti-visionists, age-to-come believers, and all disaffected ones." A timely warning was given. Some who were hesitating, did finally give heed to the warning, and were led to rejoice in process of time that they did not sail in that "leaky boat," as she was wrecked upon the reefs of iniquity. Other crafts have "sailed along side" since then, under various titles, and have called for the disaffected ones to come on board. But a timely warning has been, and is being given, and those who give heed to the warnings will yet be led to rejoice in it.

2. It treats upon doctrinal points. The "third angel's message" is like getting hold of the right end of a snarled rope. It brings things all out straight. The various links in the prophetic chain is made clear by a correct understanding of the third angel's message. Hence we have weekly treats upon doctrinal points, which if thoroughly examined will enable us to be rooted and grounded in the faith.

3. It keeps us posted on the progress of present truth. Scarcely a week passes but we have items of interest from nearly all quarters of the great harvest field, showing that in spite of opposition the cause is steadily advancing, which is a source of encouragement to those who love present truth and believe in its final triumph.

4. We have the experience of different individuals who are trying to serve the Lord. Many who have never seen each other, and probably will not in this life, but are serving the same God, having the same hope, the same faith, the same baptism, the same calling, and are looking for the same things. While they possess different temperaments and are placed under different circumstances there is a variation in their experiences; yet in their variations there is a similarity, which produces a harmony, like the different notes upon a musical instrument; all of which shows that God is in the work, leading them by the same truth, fitting them for the same home, and to enjoy the same blessings, even in his "presence where is fullness of joy, and at whose right hand there are pleasures forevermore."

Who would not thank God for a paper like this. It is truly meat in due season to the waiting flock of God.

S. N. HASKELL.

A DIVINE.—Three things make a divine—prayer, meditation, and trials.—*Luther.*

Experience of a Drafted Non-combatant.

BRO. WHITE: I would like to say a few words to my dear brethren, through the Review. I feel to praise the Lord for his abundant goodness to me, while passing through the trial which I am called to endure. I was drafted Nov. 2, 1864, from Poysippi, Wis., and not having the money to pay my commutation, I was under the necessity of leaving my kind family, and the sweet influences of home, and mingling with those who to all appearance have no fear of God before their eyes.

In accordance with the instructions given through the Review by Bro. J. N. Andrews, I reported myself as a non-combatant, and upon the presentation of the evidences of my position, received a certificate from the Provost Marshal, giving a statement of the facts: 1. Showing that I had procured evidence and satisfied the board of enrollment that I was a non-combatant, within the meaning of section 17 of the act approved Feb. 24, 1864. 2. That I was entitled to the benefits and privileges of said section.

When I arrived at Madison I presented my papers to the officers at headquarters, and was then informed that I must be consigned to some regiment and company, and sent South for duty, and that the officer commanding the regiment would procure my transfer from the ranks to the hospital in compliance with the aforesaid section of law relating to non-combatants.

I was accordingly sent to this place, and soon after arriving presented my papers to the commander of the regiment. He told me that he could easily arrange matters for me; that he would detail me as a cook. I protested against his arrangement as not being according to the law, of which he appeared to be entirely ignorant. After stating to him the provisions of the law, he agreed to forward my papers to headquarters for inspection. Accordingly the next day my certificate was sent away, and after waiting ten days, it was returned as *not sufficient* evidence to grant me the benefits and privileges of the law!

You can judge something of my feelings on being thus disappointed in my expectations. During these ten days that I was waiting, I lay with our regiment upon an open field, without tent or shelter of any kind, two nights and one day. The first night a cold, piercing wind blew upon us, causing us, in spite of all our efforts to keep warm by running and jumping, and building fires to warm ourselves by, to tremble and shake violently with the cold. Indeed, I thought that before morning some of us must certainly perish; but by the goodness of God, our lives were preserved, though many were taken sick from that night's exposure.

We spent the next day more comfortably, the wind ceasing to blow so hard, the cold also abating; but as the night drew on it became evident that we were to have a storm. The wind began to blow, the air became very damp and cold, yet notwithstanding all this, the men prepared the best they could for the night by digging trenches, and wrapping themselves in blankets, and lying down in them in order to be sheltered from the cold wind. But just as we had laid down, the order came to pack up and be ready to march at a moment's warning. The order was instantly obeyed by all, and just as we were prepared to march, it began to rain and snow, and continued to do so until past midnight. The men seemed impatient to march, rather than stand still, exposed to the storm; but no order came. Hour after hour came and passed away, the storm coming down upon us with relentless fury, until the men were completely drenched. Some might be seen standing around half-smoldering fires, others lying upon the ground, screening themselves as best they could; but from the storm from above, or the water which ran upon the ground, the greater part were thoroughly wet. By morning light many were so cold and stiff they could hardly stand upon their feet.

The next day was spent by us on the same ground, in a state of painful suspense; hoping that we were soon to return to our more comfortable camp, which we had left two days before, yet fearing that we might be ordered to march at any moment, but where, no one of us could tell. At 4 o'clock p. m., we were ordered to march, and continued it until about 3 o'clock the next

morning. The night was very dark, and during the latter part it rained very hard.

The road was one continued mud-hole from three inches to one foot in depth. After we were ordered to halt we built some fires with rails from fences near by and then lay down upon the ground to rest as best we could. I was so fatigued, I soon fell asleep, and did not wake until daylight. I immediately made some coffee in a kettle which I had brought with me and gave it to the men; and the expressions of gratitude and thanks which they gave me, seemed almost to repay me for the troubles I had undergone.

At one o'clock we were ordered to retreat, and at 12 o'clock the next night, reached our old camp, so tired and exhausted, I felt but little desire to live any longer. Yet I felt willing to suffer all that my kind Heavenly Father should see fit to send upon me. My earnest prayer to God was for patience, and submission to his will.

Never before now, have I experienced such a sense of my own weakness and dependence upon God. It seemed that every earthly prop had failed and the mercy of God was my only plea. Nor was it in vain. Jesus is very precious to me. I feel that truly "he leads me like a tired child." All my sorrows and griefs are borne by him. When I feel burdened I hear his lovely voice saying, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Oh, how sweet the rest which he gives.

The wickedness and corruptions of the army cannot disturb it, so long as we meekly sit at his feet and learn of him. This I have found by the goodness of God to be true.

I feel it a privilege to ask an interest in the prayers of God's people, that this affliction through which I am passing may (as I hope and trust it has been in a measure), be sanctified to my present and eternal good; that by it I may be better prepared for the service of God the remaining days of probation and that it may please God to restore me again to my family, and that finally I may reign with his people on Mt. Zion.

I am trying to do what good I can here in the army. But I find it to be a very wicked place. Such dreadful profanity I have never before heard; but, thank God, there are some few exceptions to this general rule. I have had some very interesting conversation with a few who seem to have ears to hear the truth. I send one dollar for the Soldiers' Tract Fund and ask as large an addition to this sum as is in your judgment proper to be sent to me for distribution among the soldiers.

May God bless you all. May we each become more deeply imbued with the spirit and power of the present truth, that we may become wise unto salvation, escape the plagues that shall come upon the ungodly, and join in the song of triumph over the beast and his image, is the prayer of your unworthy brother.

P. H. CADY.

P. S. This has been written amid a great deal of camp confusion. If any brother can give me a definition of Hospital Duty in the sense of the law, they will oblige me. Address, P. H. Cady, Co. K. 37th Regt. Wis. Vol., Washington, D. C.

Something Wrong.

BRO. WHITE: Being drafted into the service of the United States in October last, on reporting, I presented my claims as a non-combatant, which were allowed, and made an affidavit in accordance with instructions given by the Provost Marshal. Before leaving the State my papers were given to me with instructions how to proceed with them. I was told that I should be sent South and assigned to some regiment, and there by the proper officers, would be assigned to hospital duties.

After staying some time at Madison, and being put to some trouble to get exempt from duty, while there, I was sent to this place (Virginia) when I immediately presented my papers to one of the commanders who immediately put me under guard, at the same time uttering terrible oaths, calling me a rebel, and saying they were going to clear the country of such rebels as I was. He wanted to know on what ground I wanted to be assigned to hospital duties. I stated my position, and told him there was a law for exempting non-combatants. He cursed me again, saying that that

law had been repealed, and he would show me that I would take a gun. The guard that was put over me was ordered to load his gun, and if I stirred one inch to shoot me; meanwhile the colonel was sent for to come and take care of me. After about thirty minutes I was sent for by the colonel, who asked me some questions relative to my faith. I was frank in stating our position, relative to bearing arms, and engaging in war. He said that all the men that were sent to him were expected to be fighting men; but he would send my papers to Washington, and when he received an answer from them would give me the full benefit of it; but advised me to obey orders until such time, which I promised to do. Four weeks have passed, and I have heard nothing of my papers yet, and have serious doubts about their having been sent.

The opposition to non-combatants in the army is so great, that one of the commanding officers said if it was in his power he would hang me in a minute.

My case is not a solitary one. There is another brother here, who refused to take a gun, believing it to be his duty so to do. He was put under arrest forty-eight hours, and then given thirty minutes to decide between taking a gun, and being court-martialed, and subject to the punishment that would follow, being told that the whole term of his service should be filled up with one continued series of punishments, and he should carry a gun if they had to strap it to him; and if they ever came into a battle he should be put into the front. Under these afflicting circumstances he consented to take his gun and obey orders; at the same time he received a promise from them of the full benefit of a decision from the war department at Washington. Bro. ——— says he thinks he ought not to bear arms; but not knowing what actual duty is in such a case, and believing that those of more experience are better qualified to judge, we present our cases before you. If you should deem it proper to publish this with remarks, please send me a copy.

In hope of eternal life when the Lifegiver comes.

C. F. HALL.

Camp near Petersburg, Jan. 4, 1865.

P. S. Bro. J. B. Ingalls joins in the above. Our P. O. address is, Co. E., 6th Regt. Wis. Vol., Washington, D. C.

Turned Out of the Synagogue.

Sister E. O. Underhill writes from Spring Brook, Mich.: It has been almost five years since I began to keep the Sabbath. I had been a member of the Methodist church some four years, when my brother sent me a little package of papers and a few books. Previous to this, I had never heard of the commandment-keepers. After reading the works, mother thought it our duty to keep the seventh day instead of the first. We did so, and by so doing lost our seats in the church. Our minister said he had been acquainted with the Saturday-keepers; and that he knew no good of them; that they were too beggarly to even have a name. And in visiting us one day to try to prove that Sunday was the right day to keep, his eyes rested on the prophetic chart that was sent us by the same brother. His first exclamation was, "Skunks and woodchucks! What have you here?" He then ordered it to be torn down and burned, as he said it was "poison, poison, deadly poison." My mother told him it should not be burned till she had the proof of its all being wrong. He then stalked out of the room, saying that we were all bound for perdition, and we must leave the church, or we would *take others along with us*.

This, dear reader, is a little of our experience. We try to profit by all this. We will never lose by obeying God. I do not care for the vacant seat in the M. E. Church, if we can only have a place in the earth made new. Oh that God would give us patience to live, and religion enough to journey on.

I thank the Lord for the light that shines from his word. The Bible used to seem so dark to me; but now it all seems plain. A child can hardly lose the way. I prize the Review. How often I have been strengthened by reading the many testimonies contained in the letter department. I have read Spiritual Gifts. They will be the means of doing much good,

if people will only heed their counsels and warnings. I believe in the soon coming of Jesus. May we so profit by the light and instruction we have received, as to be prepared at his coming.

Our Gracious Privilege.

"IS ANY AMONG YOU AFFLICTED? LET HIM PRAY."

James v, 13.

BEAUTIFUL, heavenly words of cheer! With what solacing power do they come home to the bruised and chaste heart, a cure for every wound, a balm for every pain. As though the apostle would have said, Do any grieve over the loss of loved ones, snatched away by Death? do you weep that your strong love could not avail? that you can no more behold their loved faces, or listen to the music of voices which once possessed such gladdening power over the charmed circle of home? are your earthly hopes, over which the future shed so fair a light, dashed in a moment to the ground, leaving you in the darkness of despair? do friends, whose constancy and devotion you deem unchanging, turn coldly from you? is the eye of faith dim, and does Satan press you sorely on every side, seeming to leave no way of escape?—for any ill, and every bitter sorrow, here find a remedy.—"Let him pray!" Here, at the feet of Jesus bring every weary burden. Is there, can there be any thing more consoling than this? "It is a cordial whose ingredients were composed by One who well understood our needs: a mixture of love, tenderness, and pity. It softens every pain, and stirs each stagnant pulse. Its healing power gives life to those spiritual graces, faith, hope, and love. Come then and be healed. If your faith is small, come. Weary and footsore, even while thorns still pierce your bleeding feet, come. Fear not. He who invites you gives you the blessed assurance that "like as a Father pitieth his children, so the Lord pitieth them that fear him;" and though you feel unworthy, be not faint-hearted, Jesus is our advocate, cast all your care upon him, for he careth for you: think no wound incurable, no affliction too severe. He regards the fall of a sparrow, and even the hairs of your head are all numbered. Without price, he offers you the key to unlock the rich coffers of his grace, which contain the effectual antidote: "Let him pray." J. A. DAYTON.
Chesaning, Mich.

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 Freeman.

BRO. WHITE: I would like to let the dear scattered ones of like precious faith, know that I am striving to keep the commandments of God and the faith of Jesus. For the past two years I have not had the privilege of reading the Review, or meeting with any one of the remnant church. Yet my Saviour has been very precious.

It has been the will of my Heavenly Father to chasten me very sore. Two years last August my husband, (Edwin A. Freeman,) enlisted and went into service, in about five months after his enlistment, he was taken sick and placed upon a hospital boat to be sent to St. Louis, and farther accounts we have not been able to learn of him. It is thought by all that saw him in his sickness that he must have died. His last letter to me was dated the twenty-second of Jan., near two years since. He was then very sick. It has left me with six small children in this city among strangers without means of support.

The way has been very dark, yet often has this precious promise borne me up amid all trials; "I am thy God. I will still give thee aid. Though thou pass through deep waters they shall not overflow, or through the fire, thou shalt not be burned." "My grace is sufficient for thee." It is my desire that I may come forth as the refined gold and the purified silver, purified from all dross.

I do not know of any one that keeps the seventh-day Sabbath in this place but myself; but I can say it is my delight and I hope that, unworthy as I am, I may yet attain unto that rest that remains for the people of God. Oh that God may make his chosen servants as flaming fire, the word preached quick and powerful, that the spirit and power of Elijah's God may rest

upon them to the bringing down of strong holds, and sowing of the seeds of truth and righteousness. I desire an interest in the prayers of all, that I may be faithful to the end.

I have felt very diffident about sending for the Review, being unable to pay for it; but receiving a few numbers from a dear aunt, it was like meeting an old friend; and they so revived me that I could not refrain from writing to have the paper sent.

Yours in hope.

FANNY FREEMAN.

Oskosh, Wis.

From Sister Walsworth.

BRO. WHITE: I feel to praise God for the hope of the soon coming of our dear Saviour, although it will be through trials and persecutions that we must be purified and made ready to meet him. I believe that I can by the assisting grace of God, endure them all, and at last come off conqueror through him who hath loved us.

Never did the truths of the "third angel's message," seem more precious to me than now. Oh that our daily lives might show that their sanctifying influence is working upon our heart and fitting us up for eternal life. Oh let us be more in earnest in this great work of preparation, and let our light so shine before our unconverted friends, that they may see our good works and be led to glorify our Father which is in Heaven.

While listening to a discourse from Bro. Whitney, upon the Christian's hope, my heart was made to rejoice with the thought, that ere long our hopes would be realized, and we should be forever saved in the kingdom of God. Oh, glorious thought! With what rapture I look forward to the time when we shall receive our crowns, and those pearly gates will be swung open for the redeemed who have kept the law, to enter in and enjoy the glories of that blissful land.

Press on, weary one, be not discouraged with the trials of life, but remember that it is through trials, and through much tribulation we shall enter the kingdom of God. Says Paul, "For our light affliction which is but for a moment, worketh for us a far more, exceeding, and eternal weight of glory." Oh, what glory that must be. "A far more exceeding glory" would not express Paul's mind upon it; but it was an "eternal weight of glory, which would last forever."

So with this hope before us, let us go on trusting in God, and he will commission holy angels to enfold us in their embrace, thus shielding us from the world. And when the waves of sorrow have gone over us, and the bitter cup is placed to our lips, with what tenderness and love will they whisper to us of "Brighter realms above where we will be

"Free from all sorrow
Temptation and care,
In the kingdom of Jesus—
I long to be there."

ELLEN E. WALSWORTH.

Adams' Center, N. Y.

From Sister Philo.

BRO. WHITE: We believe that the Lord is still at work on the hearts of the people in this place. We have prayer and social meetings, Wednesday evenings, and Sabbaths. Three more have come out and decided to "keep the commandments of God and the faith of Jesus," and there are several others who are deeply interested. May the Lord help them to decide while his mercy still lingers. I believe that the last message of mercy is now being proclaimed to a perishing people. It is calling on us to become followers and subjects of Prince Immanuel. The reward is eternal life, to dwell in the New Jerusalem, that city whose streets are paved with gold; and to partake of the tree of life. Then why should so many be so willing to serve Satan who gives us nothing but a few transient pleasures, and those mixed with more or less sorrow, and leads us finally to the second death.

But amid all the trials, temptations and persecutions of a Christian, there is a joy and peace which the world cannot give. We often feel the approving smile of our heavenly Father resting upon us, and with hope and faith, we are looking to the end of the warfare to the starry crown, to the immortal life; which is to be the final inheritance of the faithful.

Let us try to be of that number. I want to get rid of "the sin that so easily besets," and be purified, although it may be through trials and afflictions. It is but a little while longer that we must toil on, for the "land is nearing" the city is just in sight, and soon Jesus will come; and I would not be of that number who will raise that unavailing prayer for rocks and mountains to fall on them. But may I be among those who shall say "Lo, this is our God, we have waited for him and he will save us" He will then verify his promise to wipe all tears from our eyes. I want the prayers of the brethren and sisters, that I may be faithful, never shrinking from any known duty, and finally with them inherit the new earth where the King of kings and Lord of lords shall reign forever.

In hope of eternal life.

ROMINA M. PHILO.

Bunker Hill, Mich.

Extracts from Letters.

Sister J. A. King writes from Fox Lake, Wis.: The Lord is very good to me and I am striving to obey Him. I have found Him to be a present help in every time of need. I find that He is indeed the widow's God. I cannot better express myself than by the following lines, which I learned when a child. They may be applicable to others besides myself.

"My God, my love, my life, my light,
My morning joy, my evening rest,
Thy smiles illumine the dreary night,
And calm the tremors of my breast.
Thy truths from infant days have shed
A lustre mild my path along,
Upheld and cheered my fainting head,
And lived upon my raptured tongue.

"When like the leaf of autumn fell;
The social sharer of my all,
When loudly moaned the doleful knell
And slowly moved the sable pall,
Thy breath, Almighty God, sustained
My trembling feet along the way,
Thy reverend smile my grief restrained
And round me shed celestial day.

"How shall I sing thy wondrous love?
How elevate thy gracious lay?
To that compassion faithful prove
That melts the shaft of death away?
Oh could I climb the morning skies
I'd write thy love in lines of fire,
That all the world with gazing eyes,
Might read and with my soul admire."

Sister S. A. Beach writes from Norfolk, Ct.: I feel like thanking God that it has been my privilege to become acquainted with those that are proclaiming the third angel's message, and that God is deepening his work in my heart. I want to gain the "gold tried in the fire," &c. May God carry on his work in my heart until Jesus can present me before his Father without spot or any such thing.

Bro. J. Nichols writes from La Porte City, Iowa: I love the truths advocated by the Review and Herald, and am trying to live them out. I believe Jesus will soon come the second time without sin unto salvation. I want to be ready to meet him. He has done much for me; and I feel to praise him. I want to be numbered with his peculiar people who are zealous of good works. There are too many false professors in the world, who do not hearken to the voice of God. They do not love his commandments. They do not love the appearing of Jesus. They even point the finger of scorn at those who desire his coming. May the Lord help me and all the brethren to be faithful till Jesus comes, is my humble prayer.

Patient Continuance in Well Doing.

BEAR the burden of the present—
Let the morrow bear its own;
If the morning sky be pleasant,
Why the coming night bemoan?

Holy strivings nerve and strengthen;
Long endurance wins the crown;
When the evening shadows lengthen,
Thou shalt lay thy burden down.

[Thos. Mackellar.]

Obituary Notices.

DIED, of ruptured blood vessel, in Faribault, Minn., Nov. 24, 1864, Bro. Milton W. W. Warren.

Bro. Warren's attention was called to present truth a few months since, by reading some of our publications. He afterward attended one of our Quarterly Meetings at Deerfield, and came out upon the Sabbath and present truth, so far as he understood it. His daily walk was consistent, and we believe he sleeps in Jesus.

F. W. MORSE.

DIED, of spotted fever, Jan. 8, 1865, at Ithaca, Gratiot Co., Mich., after an illness of two days, Sr. Mary A. Allen, aged 34 years. She leaves a husband and two children, and a large circle of friends to mourn her loss. Sr. Allen, from her youth, has professed faith in her Lord, and when the tent was in this place last summer, she and her husband readily accepted the truth, and commenced keeping the commandments of God and the faith of Jesus. She lived long enough to unite in fellowship with the church, but not to meet with them afterward. She rests in hope. Remarks on the occasion, by the writer, from 1 Thess. iv, 13, 14.

I. D. VAN HORN.

