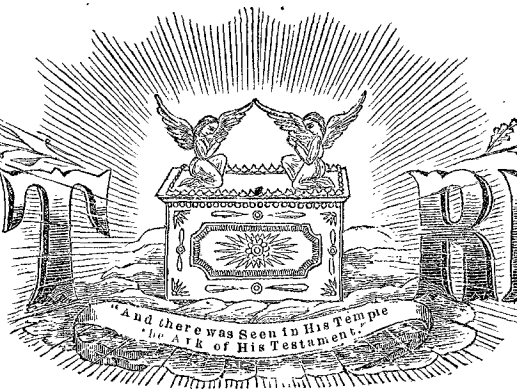


ADVENT REVIEW,



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. XXI.

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Address ELDER JAMES WILFIE, Battle Creek, Michigan.

Be not Cast Down.

Why wilt thou be cast down, my soul,
When earth's dark billows round thee roll?
Chastenings, thou knowest well, must come,
Ere thou inherit that bright home
Of purity, where all shall be
Radiant with immortality.

Think of that sinless, happy band,
That soon shall be at God's right hand;
Think of the never-ending day,
Of tears forever wiped away,
Of joys eternal, bliss untold,
The crowns of glory, harps of gold.

Think of the book of life, so fair,
Think if thy name be written there;
Think of the One whose grace is given
To guide thee in the path to heaven,
Think of the holy, pure, and bright,
Bid each rebellious fear take flight.

Oh! nevermore thy lot repine,
But claim God's promises as thine;
Press on thy way, until thy feet
Shall tread the city's golden street;
Until the veil that dims thy sight,
Be rent asunder by the light
Of perfect day, then thou shalt see
What heaven hath in store for thee.

EMMA HOUSE.

Do All for Christ.

THE celebrated Charles Simeon of Cambridge kept a portrait of Henry Martyn hanging over his fire-place. It was always in sight. Looking up at it he used to say, "There; see that blessed man! What an expression of countenance! No one looks at me as he does. He seems always to be saying, *Be serious; be in earnest; don't trifle.*" Then smiling and bowing toward the sweet, thoughtful face, Simeon would add, "and I won't—I won't trifle."

So fellow-Christian, there is hung up, by the divine Spirit, a picture before our eyes. It is the heavenly countenance of our blessed Saviour. The traces of the sorrow in the garden, of the agony on the cross, are yet written on that visage, "marred more than any of the sons of men." The serene patience sits on that face; and it yearns with a love stronger than death. Holiness dwells there, which cannot look upon sin save with abhorrence.

And that face of Jesus seems ever to be saying to us "Live for me. Whatever ye do, do it unto me." When we sit alone and dejected, the countenance comes up near to us, and says, "Let not your heart be troubled. Lo! I am with you always." When we are tempted to sin, the face rebukes us with the words, "Wound me not in the house of my friends." And when we have come back, ashamed and disgraced from a cowardly desertion of his cause in the hour of trial, oh! how that look upbraids us as he seems to say, "Could ye not watch with me one hour?" Sometimes a poor, needy

servant of God comes to us for a word or deed of sympathy or for a gift to his necessities. Selfishness begins to mutter about interruptions, and the "many calls," and the "no end to cases of charity." But the down-looking Jesus says, "Do it unto me. He is one of my poor children; give him for my sake." There is not a struggling church that knocks at our heart, or a hungry beggar that knocks at our door for relief; there is not a lone widow who asks a pittance to warm her shivering frame, or a neglected child running in rags and recklessness through the broken Sabbath, but ever the same voice says to us, Help them for my sake; inasmuch as ye do it unto one of the least of these, ye have done it unto me.

An incident in John Falk's German Charity-School illustrates this idea beautifully. When one of the boys at the table had said the pious grace, "Come, Lord Jesus, be our guest and bless the food thou hast provided," a little fellow looked up and said, "Do tell me why the Lord Jesus never comes?" "Dear child, only believe, and you may be sure he will come, for he always hears our invitations." "I shall set a chair for him, then," said the little fellow; and he did so. Presently there was a knock at the door. A poor frozen apprentice entered, begging a night's lodging. He was made welcome to the empty seat the boy had set. The little fellow was thinking hard for some time. "Ah," chirped he, "Jesus could not come to-night, and so he sent this poor man in his place; is that it?" "Yes, child, that is just it. Every cup of water or piece of bread that we give to the poor or hungry, for Jesus' sake, we give to him; inasmuch as ye do it to one of the least of these, my brethren, ye do it unto Christ."

What a sacredness this imparts to every work of Christian love! What a glory it throws around the humblest object of Christian charity! And then, too, what a stupendous crime against Christ is any *wrong* done to those in whom he dwells, and whom he makes his representatives! Methinks, when I hear of the patient, God-fearing drudge of the plantation, beaten with many stripes, I am ready to say, Ye are scourging the blessed Jesus in the person of his poor, helpless child. When I read of a pious slave-girl profaned to the vilest uses of lechery to gratify the lust of her profligate owner, I am ready to cry out; Ye are outraging Christ, who redeemed that helpless victim of your lust, and who will visit her wrongs upon your guilty head. Know ye not that the body of one of his disciples, however lowly, is the habitation of God through the Spirit?

When the poet Whittier read the narrative of a sale of human beings in New Orleans, and that the auctioneer had recommended a fair-complexioned bondswoman on the stand as a "good Christian," the indignant Quaker exclaims,

"A Christian! going—gone!
Who bids for God's own image? for his grace!
Which this poor victim of the market-place
Hath in her suffering won?"

My God! can such things be?
Hast Thou not said that whatso'er is done
Unto Thy weakest and Thy humblest one,
Is even done to Thee?

In that sad victim, then,
Saviour of pitying love! I see Thee stand
Once more the jest-word of a mocking band—
Bound, sold, and scourged again!"

The poet was right. Christ's own words warranted his righteous outburst of indignation. Jesus and his members are one. A cup of cold water given to them in his name fails not of its reward. A wrong done to them is an insult to the Lord of glory.

In the light of this truth we are contemplating, the work of every pastor, every Sabbath-school teacher, and every philanthropist, catches a new beauty and luster. As I sit in this study, this morning, I seem to see a face of divine loveliness looking down on me from the walls and saying—Write all these truths for me.

Feed *my* lambs. Save those souls committed to thee by my gospel and for my glory. As the Sabbath-school teacher lays down this paper and hurries off to his class, he will meet the blessed Saviour beside his seat and hear him say, Whatsoever ye do for the least of these souls, ye do for me.

Yea more. When a Christian leaves the sanctuary or the communion-table, and goes to his counting-room shall he be less a Christian there than he was in the house of God, or at the family altar? No! For there is an invisible Saviour beside him there, saying, "Provide things honest in the sight of all men"—"Let not your good be evil spoken of;" you are my representative. Do Christian men of business always remember this? Do they always so keep their ledgers that they would be willing to have their Master audit the accounts? When a church-member wrings out the last dime from an unfortunate debtor, does he do it for Christ? When he rents his property for dram-shops or brothels or haunts of vice—when he drives a sharp bargain with misfortune or inexperience, does he do it for the honor or for the shame of his Sabbath professions? Ah! my friends; it is not only from the study-walls of pastors, but from the walls of every shop, every counting-room, and every hall of justice and legislation, that the countenance of the all-holy Jesus is looking down and saying—*Do all for me.*

Whether ye eat or drink, whether ye buy or sell, Whether ye labor or pray, whether ye rejoice or suffer, do all for my glory!—*Cuyler.*

Strength.

How many of us want strength! From how many wasted frames, laboring for breath, goes up the cry, "Oh, that I had strength as in former days!" How many burdened souls, bearing a secret load of anxiety and grief, plead silently for strength to endure that which cannot be removed! How do weary hearts, alone in the wide world, yearn for strength to walk bravely the path that lies before them! What longings do the tried and tempted feel, at times, for strength to meet the tempter, and conquer the deadly foes that assail them, within and without!

How do we all desire a strong spirit, by which to rise above the disturbing things that destroy our peace, to perform that which our higher instincts teach us we are truly capable of accomplishing, to prove ourselves superior to all adverse circumstances, so that each event of life may aid in our advance! Oh! how do we hate our own weakness, that stoops under trifling burdens, and shrinks from trial, and bemoans its own inefficiency, and starts back dismayed when obstacles rise in the way.

Yet how few seek strength from the right source. Some, with self-confidence, trust in their own might.

But at last mind and spirit are weakened by physical disease, or some temptation attacks an unguarded point, and sudden ruin teaches the folly of such a dependence. Others, deeply feeling their own need, and owning their exceeding frailty, lean on an earthly idol, and rejoice in the manly strength which they believe can never fail. How soon one touch of death's finger shatters the chosen stronghold!

The highest, noblest, most richly endowed natures are insufficient in themselves. We want a strength that shall renew itself day by day; that shall never deceive and never fail; that shall increase according to our need, and avail in every emergency; that time cannot wear out, or death destroy.

Is this need never to be supplied? Are these longings of our nature always to be unfulfilled? Lo! the blessed word, "They that wait upon the Lord shall renew their strength."

Here is revealed the living fountain, from which, if we drink, we shall never more thirst. Here may fainting souls be revived. Here may weary souls find help. Here may tempted souls apply for weapons that shall cause the enemy to flee in confusion. Here may we lean, nor fear any decay or loss; here gather force to meet every necessity; here live as it were, on angels' food; here learn what it is to "abide in the shadow of the Almighty."

No more yielding to doubts, no more shrinking from grievous burdens, no more shameful defeats on moral battle-fields, for we have learned whereby we may "renew our strength."

A constant growth in grace, a spirit daily becoming like the image of Christ, an indwelling sense of power to endure and to labor, a glorious victory over the "sin that doth so easily beset us." All this, and much more, is the portion of those who "wait on the Lord." "They shall run and not be weary, they shall walk and not faint."—*S. S. Times.*

Pray on.

It is easy to know the knock of a beggar at one's door. Low, timid, hesitating, it seems to say, "I have no claim on the kindness of this house; I may be told I come too often; I may be treated as a troublesome and unworthy mendicant; the door may be flung in my face by some surly servant."

How different, on his return from school, the loud knocking, the bounding step, the joyous rush of the child into his father's presence, and, as he climbs his knee and flings his arm around his neck, the bold face and ready tongue with which he reminds his father of some promised favor! Now, why are God's people bold? Glory to God in the highest! To a father in God, to an elder brother in Christ, faith conducts our steps in prayer; therefore, in an hour of need, faith, bold of spirit, raises her suppliant hands, and cries up to God, "Oh! that thou wouldst rend the heavens, and come down."

I think that I see the sneer curling on the skeptic's lips, as he says: "How absurd! What presumption! As if it were not below the dignity of Divinity to come at king's or peasant's, prince's or pauper's call. Should the purposes of the Eternal be shaped by your petitions? Creature of a day and of the dust! What are you, that the universe should be steered—its helm moved this or that way for your sake?" Well, no doubt the language is bold; yet with God, a Father, our Father, my father in Christ, I feel I can be bold and confident in prayer. I know a father's heart. Have I not seen the quiver of a father's lip, the tear start into his eye, and felt his heart in the grasp of his hand, when I expressed some good hope of a fallen child? Have I not seen a mother, when her infant was tottering in the path of mettled coursers, with foam spotting their necks, and fire flying from their feet, dash like a hawk across the path, and pluck him from instant death? Have I not seen a mother, who sat at the coffin-head, pale, dumb, tearless, rigid, terrible in grief, spring from the chair, seize the coffin which we were carrying away, and with shrieks fit to pierce a heart of stone, struggle to retain her dead?

If we, that are but worms of the earth, will peril life for our children, and when they are mouldered into dust, cannot think of our dead, nor visit their cold

and lonesome grave, but our breasts are wrung, and our wounds bleed forth afresh, can we adequately conceive or measure, far less exaggerate, even with our fancy at its highest strain, the paternal love of God? Talk not of what you suppose to be dignity of Divinity. Talk of the calm, lofty, dignified demeanor which becomes a king, who sees his child borne off on the stream that sweeps his palace wall. The king is at once sunk in the father. Divesting himself of his trappings—casting sceptre, robe of gold, and jeweled crown—he at once rushes forth to leap into the boiling flood. Lives there a father with heart so dead that he would not, at the sight of a child falling overboard and struggling with death, back every sail, and whatever might be the mission on which his ship was bound, or whatever the risk he ran, would not put up her helm, and, pale with dread, steer for the waves where his boy was sinking?

Child of God! pray on. God's children are much more dear to him than our children can be to us. He regards them with more complacency than all the shining orbs of that starry firmament. They were bought at a price higher than would purchase the dead matter of ten thousand worlds. He cares more for his humblest, weakest child, than for all the crowned heads and great ones of earth, and takes a deeper interest in the daily fortunes of a pious cottage than in the fall and rise of kingdoms.

Child of God! pray on. By prayer thy hand can touch the stars, thy arm stretch up to heaven. Nor let thy holy boldness be dashed by the thought that prayer has no power to bend these skies, and bring down thy God. When I pull on the rope which fastens my frail and little boat to a distant and mighty ship, if my strength cannot draw its vast bulk to me, I draw myself to it—to ride in safety under the protection of its guns, to enjoy in want the fullness of its stores. And it equally serves my purpose, and supplies my needs, that prayer, although it were powerless to move God to me, moves me to God. If he does not descend to earth, I, as it were, ascend to heaven.

Child of God! pray on. Were it indispensable for thy safety that God should rend these heavens, it should be done. I dare believe that, and "I am not mad most noble Festus." Have not these heavens been already rent? Eighteen hundred years ago, robed in humanity, God [Christ, Ed.] himself came down. These blue skies, where larks sing and eagles sail, were cleft with the wings and filled with the songs, of his angel train. Among the ancient orbs of that very firmament, a stranger star appeared traveling the heavens, and blazing on the banner borne before the king, as he descended on this dark and distant world. On Canaan's dewy ground—the lowly bed he had left, the eye of morning shone on the shape and form of the Son of God; and dusty roads, and winter snows, and desert sands and the shores and very waves of Galilee were impressed with the footprints of the Creator. By this manger, where the babe lies cradled—beside the cross, upon whose ignominious arms the glory of the universe is hung—by this silent sepulchre, where wrapped in bloody shroud, the body is stretched out on its bed of spices, while Roman sentinels walk their moonlit round, and Death, a bound captive, sits within, so soon as the sleeper wakes to be disarmed, uncrowned, and in himself have death put to death—faith can believe all that God has revealed, and hope for all that God has promised. She reads on that manger, on that cross deeply lettered, on that rocky sepulchre, these glorious words, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" And there, lifting an eagle eye to heaven, she rises to the boldest flights, and soars aloft on the broad wings of prayer.

"Faith, bold faith, the promise sees,
And trusts to that alone,
Laughs at impossibilities,
And says, It shall be done."

A Remarkable Vision.

[The following vision was published in Massachusetts nearly a century since, and is doubtless what it purports to be—a genuine vision. By request of many brethren I send it for publication. It speaks of trouble in this land which was to grow out of slavery, which

we now see coming. It is an interesting document, to say the least.

J. N. LUGHBOROUGH.]

Swansey, in the province of Massachusetts Bay, the 21st day of the 11th month, in the year 1784. In the night season, as I was on my bed, whether sleeping or waking, whether in the body or out of the body, at that time I could not tell; but I thought I saw a proper man clothed in white, his garments very plain, and fair as alabaster, having the moon under his feet, and clothed with the sun. He said, Come with me, young man, and I will show thee wonderful things which shall come to pass, some in thy time. I drew near to him. He said he had many things to say, and bade me write what he said. Then he told me that God had raised up a people out of the See of Rome, and out of the midst of Babylon many of whom had sealed their testimony with their blood in the midst of the fiery flame, being chained to the stake. After this, God visited a people being their offspring whom he chose as his peculiar people, convincing them of his royal law; many of whom had suffered much for their testimony. But since all these great works have been done for the nation whom he hath brought out of darkness, those his peculiar people had for many years too much forgot God, for which a small number mourned and were bowed down. Yet the Lord would rein up these Protestant churches by them, in the old country and in North America.

He will, as he has shaken the earth, so shake it again; and wars and commotions shall cover the earth. Many shall be slain. Then, Oh! New England! will he threaten thee with the rod, ay, with an overthrow. But as his mercies continue to you ward, he will help when you shall be in pain on every side. Then will your deliverer deliver you from the hands of merciless men, not by an arm of flesh, but by his arm of mighty power. He will turn your enemies back again without so much as your striking one blow. Then shall the nation have quiet a small space.

Because of religious and crying sins of pride and oppression, and making slaves of the souls of men, will he arise and shake terribly the earth. Paleness shall be in the faces of the inhabitants thereof. Many shall be surprised in the cities. Then will he bring on wars and rumors of wars. Then shall not the sword prosper in your hands. Then shall you begin to fear and tremble. Then will he raise up a nation of nations against you, who were before your friends, and a despised nation, even the heathen in North America, who will slay and carry off your people, young and old, into captivity. Then shall the blood of the slain run like streams of water on the earth. And the earth shall be dunged with the bodies of men in many parts of North America. Then shall your mighty men fall back. Oh, North America! thy sins are great, thy punishment will be great likewise. Oh! the sword shall be sheathed in thy bowels till thou repent. Oh! New England! thy distress shall be great. Thou art full of oppression. Thy sons shall be oppressed and slain in battle. Thou who thinkest thyself strong shalt be made weak.

Oh, North America! Thy distresses shall come one upon another, until a suffering, strong tide shall come more and more upon you. Your young men and maidens shall be brought low and bow at God's footstool. Fathers and mothers shall mouru apart. Sons and daughters shall mourn apart. Many shall go into captivity and fare hardly. Many shall desire death and it will not be granted. Famine shall be in some places. Others shall be destroyed in the wilderness with a savage people. Many shall be slain in cold blood. The cries of the poor shall be heard in towns and cities. One continued trouble shall follow another until the inhabitants bow in reverence and true humility of heart and mind, with cries to their helper. Then shall your young men be bowed down and seek their God, and maidens cry for help. Then shall your inhabitants who know not God rise with that old spirit of persecution in which time many shall be gathered to the fold of Christ. Then shall your young men and maidens stand for the call of God. Then shall his chosen people and church stand in their primitive beauty and purity. Then shall your young men and maidens run to and fro as with the gospel in their hands preaching repentance to the dark corners of the earth, even to the seat of the great whore of Babylon.

Then shall many suffer great persecution. Then shall the old harlot have one more draught of the blood of the saints, but a short one. Then will the Lord rein up the powers of earth to help his children and his church, and deliver his servants, and then shall the gospel be declared unto the ends of the earth more fully than it has been before. Then will the God of mercies make his church shine more. Then will oppression cease from among his chosen people. So said, he took me by the hand and bade me farewell; and when I awoke I was sitting up in bed.

Eating and Sleeping.

HALL'S *Journal of Health* says: "For persons who eat three times a day, it is amply sufficient to make the last meal of cold bread and butter and a cup of warm drink. No one can starve on it, while a perseverance in the habit, soon begets a vigorous appetite for breakfast so promising a day of real comfort."

Yes, yes; and by omitting a third meal, the individual besides securing a night of sound sleep, will not find on awakening in the morning a bad taste in his mouth, so indicative of general foulness.

If one would always have a sweet mouth and a clean tongue, he can secure them both by simply ceasing to overtax his stomach. This frequent eating is an idle, mischievous habit, ruinous of both health and comfort; and it prevents the individual from receiving the great amount of enjoyment which it was intended he should receive from eating, and which is necessary to perfect nutrition.

Nothing should be eaten between the regular meals, whether these meals are taken either two or three times a day; nor should one eat so that the quantity ingested will induce heaviness or uncomfortable feelings.

The cook tastes the food she prepares; and by this frequent tasting she destroys both the relish for her meals, and her health. There are many house-keepers who have the same pernicious habit.

We know farmers who at the close of a long summer day, during which they have eaten heartily five times, and worked hard from four in the morning to nine at night, eat freely just before going to bed.

The stomach already enfeebled by constant working under disadvantageous circumstances, has now imposed on it an impracticable task, and the men lie down to sleep! Next morning they are nerveless—have scarcely slept all night—feel more wearied than when they lay down—and, on the whole, think a farmer lives a dog's life. So he does, so far as he sinks to mere animalism—living to eat—taxing his digestive apparatus at the expense of health, life and life's enjoyments. So on from day to day, till nature makes a desperate effort to rid the body of the superfluous food introduced into it, burning it up by fever, or expelling it by some different remedial effort.

Farmers, being so much in the open air, with abundant exercise, should be the healthiest people; but like others who are cursed with "abundance of bread," they are rheumatic, bilious, dyspeptic. This is a shame and a sin. Farmers, it is a sin. Your liver complaints, chill fevers, are as unnecessary as is the plague. Health and the sweet sleep will come to you when you need, unless by bad habits you drive them away. "Go and sin no more."

Simplicity of Dress.

ONE of the great evils of the day is an excessive indulgence in finery of dress. Every age has its peculiar evils, and this is one of those which belong to our own. I do not suppose that there is any change in taste in such matters. The prophet Isaiah shows us, by a catalogue of female finery in the third chapter of his prophecy, that the daughters of Zion, in his day, had left very little for subsequent ages to add to the art of tricking out the body, "walking with stretched-forth necks and wanton eyes, walking and mincing as they go." But the peculiarity of our times is that people not only have the love of finery, as people always had, but they can very easily indulge it, much more easily than in any former age; finery is to be had for nothing. A servant girl with moderate wages can make more

show and parade than persons in affluent circumstances could two centuries ago. And this temptation of a cheap age tells upon the nation exceedingly, especially upon the female part of it; so that this book could make no pretension to be a complete guide to the service of God's House, if it did not contain a few words upon the kind of dress in which Christians should appear.

There are proper dresses for proper times; we do not go to a funeral in cheerful garments, nor to a wedding in crape and hat-bands; however we may talk about the indifference of the manner in which we are dressed, a sure instinct tells us that it is not a matter of indifference, and that it is most in accordance with the dictates of sound judgment to comply with those rules which custom has sanctioned us. Now what is the dress suited to the public worship of God? "All of you be clothed with humility," is a very good general answer, this points out the general tone and color of the garments of praise, which befit a Christian in God's house; but more particularly, study neatness and eschew finery; and do this both for your own sakes and for the sake of others; for your own sakes—because what you most aim at is to forget yourselves and think only of God, and how can you forget yourselves if you have just been studiously getting yourself up to be admired, and if your own appearance has been haunting your brain all the morning before the church bells rang? For the sake of others—because if your appearance is half as striking as you think it, you cannot but interfere with the devotions of your neighbors by attracting their attention to you. Oh, how utterly pitiable and shocking is any parade of finery in the presence of God! to think that the poor giddy creature who is setting off her face and figure with ribands and silks, must soon stand before God naked and bare! Dear young friends, when you stand at the looking-glass, think for one moment of death and of judgment.

Frippery and finery are offensive at all times and in all places; the real ornament is the "meek and quiet spirit;" that is of great price with God as with ourselves, that is an ornament which a Christian may take with him or her out of this world and wear forevermore, that is the necklace of angels, and while all other ornaments are in the eyes of God tinsel and worthless, the price of that is greater than of gold. But frippery and finery in a church are offensive beyond all possibility of measure or description; it is to insult the God of the place, to scare away the angels, to shock the minds of the devout. Study neatness and propriety and simplicity but eschew extravagance and finery; imagine Mary the mother of Jesus, preparing to go to the marriage at Cana in Galilee; dress yourself as you would have done if you too had been invited to that marriage to meet the Lord.—*Advocate and Guardian*.

Speak Kindly.

"A LITTLE word in kindness spoken,
A motion, or a tear,
Has often healed a heart that's broken,
And made a friend sincere."

What a tremendous and ever-living power there is in human words! They drop in an instant from the lips; but what mind can grasp the far-reaching results of the same? How many a noble, bounding heart has been crushed forever by a single word! How many a home, where once dwelt the angel of peace and happiness, has been darkened through all time by that suddenly-spoken word! And heaven only knows how many of earth's sons and daughters are now calmly reposing amid the gloom and silence of the sepulcher, who would be up and doing noble things for God and humanity upon life's great theater, had they never felt the killing power of harsh and unkind words! Alas! how few consider the potency of human utterances upon human happiness and destiny!

We must speak. The mutual relations and dependencies of life demand it. But we should always speak kindly and from hearts full of sympathy with our fellows. There is enough of unavoidable sorrow and suffering in the world without our swelling its current. We all need sympathy and kind words. They are a necessity of our natures. And that man wrongs humanity and abuses his own manhood, who can speak harshly to his inoffensive fellow, whatever the social

disproportion between them in the estimation of men. Every man has, at least, a claim upon human sympathy, till that claim is vitiated by some deed of dishonor; and even in that case it is hard to see why harshness should be employed. Kind words and sympathies have ever reached the lowest objects of human hope, and thereby given to society some of its brightest lights and noblest ornaments. Both the world and the Church have lost many a diamond worth the setting, by not speaking kindly and gently to the erring.

Sympathy in man is indeed a high and holy attribute. Its sweet and encouraging voice lightens the toil and enlivens the spirit of many a child of earth, who, without it, would travel life's checkered pathway in sorrow and sadness. Under the mighty inspiration of that kindly-spoken word, there are those who are, at this moment, battling the stern difficulties of life with a newer and nobler energy, and all because of the inspiring magic of that kind utterance. What the gently distilled dew of heaven is to the plants and flowers, so is the kind voice of sympathy to the bosom that heaves under the pressure of life's accumulated sorrows and afflictions. It cannot help carrying gladness and sunshine with it in every direction, and awakening gratitudes that live forever. A kind word can no more die than the noble nature which prompts its utterance. It is a living and potential influence for good in the world forever! Those who have been wont to speak kindly to their fellows, have in this respect, an inheritance that is imperishable. Acting upon that principle, that

"The drying up a single tear has more
Of honest fame than shedding seas of gore,"

the glory of the Alexanders and Cæsars of history pales before the peerless majesty of their deeds.

Then how cheap are words of kindness and sympathy! Who is so poor that he has them not at command? All have in their possession this instrument of power with which to bless humanity, whatever else is denied. And happy is the man who uses this God-given power aright. The world will be the better off by his having lived in it; for many a sad heart will be gladdened by him, many a depressed spirit will revive under his kindness, and many a noble hope, given up in despondency and tears, will be strengthened by his encouragement, and at last be made to yield a sublime fruition of bliss and happiness.

Let us, then, kind reader, cultivate the art of making people happy by our words and sympathies. If we do this, and do it successfully, let it be an established motto with us always to speak kindly to our fellows, and never, in a single instance, however great the temptation, to turn aside from this rule.—*Ladies' Repository*.

The Closet.

No Christian can be comfortable or prosperous without retirement. Popular ministers may preach, converse, or pray in public, to the edifying of others, and yet decline in their own souls for want of examination, humiliation, and secret prayer, suited immediately to their own case. Nay, the most able ministers will generally cease to be very useful if their religion is neglected, or hurried over in a formal manner. This the fervent Christian knows. He will, therefore, redeem time for retirement at the expense of many inconveniences: and the friends of popular ministers should remember this, and not too much intrude upon the regular needful hours for retirement of those persons in whose company they most delight. In prosecuting the word of God, our own inclinations must be thwarted, we must not "spend our time" with them when duty calls us another way, or when a prospect is before us of doing essential good.

We are apt to mistake our vocation in looking out of the way for occasions to exercise great and rare virtues, and stepping over ordinary ones which lie directly in the road before us. When we read, we fancy we could be martyrs; when we come to the act, we find we cannot bear a provoking word.—*Hannah Moore*.

PERSECUTION.—As long as the waters of persecution are upon the earth, so long we dwell in the ark; but where the land is dry, the dove itself will be tempted to a wandering course of life, and never to return to the house of her safety.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 19, 1863.

JAMES WHITE, EDITOR.

The Great Movement.

THE great Advent movement will come out right in the end. The purpose of God in it will be realized. The movement is symbolized by a series of messages in Rev. xiv, the grand result of which seems to be to gather out of the rubbish of this treacherous world a loyal people who shall with joy welcome the coming of their King.

God's word will stand when heaven and earth shall pass away. The messages which symbolize the Advent movement are infallible. Mortals may err in relation to truth and duty, and Satan may inspire men to try to disarrange the order of Providence; but while these may suffer for the lack of true knowledge, God will see that his purposes are accomplished wisely and well. The prophetic pencil marks out the track, which will be kept open in spite of earth and hell, for the car of Providence to move along. God's revealed purposes will be fulfilled, and his work in preparing a people to joyfully receive his Son at his second Advent will terminate gloriously.

But notwithstanding the faithfulness of God in fulfilling his word, and the infallibility of revealed messages of truth, the people of God, who act a part in the great Advent movement, are not free from responsibilities. Every person professing the Advent faith assumes a great responsibility. God holds them responsible for conduct worthy of their high profession.

And those who teach the Advent faith and hope take still higher responsibilities. They should be proper ensamples to the flock, and lead in the path of holiness. If the flock recognize the Shepherd's voice in theirs, they can safely follow. Such are also represented as watchmen. The church is committed to their care. Says Paul, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account." Heb. xiii, 17. God will hold them responsible for his flock, so far as a faithful performance of their duties is concerned. How many ministers, yes, even Advent ministers, will come up to the judgment with their garments all stained with the blood of souls!

With Adventists of every type there has been a fault in the relations of ministers and people. Paul, in the text above quoted, requires obedience on the part of the people, but not without in the same text impressing ministers with the weight of responsibility resting upon them. The lack of devotion on the part of many ministers who teach the Advent faith, the clownish style of some of them in preaching and writing; their opposition to organization, and their leaving things at loose ends; their want of love for souls, and their excessive love for sentiments of no practical importance; their love of riding hobbies, embracing the varied forms of the future age, &c., which can result only in dividing the flock, have destroyed that confidence in them which the people should be able to repose in the ministers of Jesus Christ. If ministers have an abiding sense of the dignity, the holiness, and awfully solemn, responsible position they occupy, they will act in a manner to gain the confidence of the people. In this way only, they may secure the obedience of the people.

Obedience to the minister secured by creed force is spiritual slavery. On the other hand, a reckless liberty which does not recognize the responsible duties of ministers, and proper obedience on the part of the people, is anarchy worse in its results than the other extreme.

The great fault is in the ministers. Let them sit at Jesus' feet and learn of him; let them be imbued with the Spirit of their Master; let them feel the woe; let them weep between the porch and the altar; and let them feel that keen agony, and love for perishing souls that Paul felt, and none but those who retain the spirit of their calling can feel; let them as loyal subjects of the government of heaven, teach the commandments of God and the faith of Jesus, and their hobbies will

go to the moles and the bats. Let them carry with them wherever they may go, in their words, their acts, their general deportment, and their tears, the evidence of their high calling, then will the people in a scriptural manner confide in them.

Seventh-day Adventists are sometimes charged with being exclusive. If to keep the Sabbath and teach the perpetuity of the moral law, and worship on the seventh day with all those we can persuade to worship with us on that day, is to be exclusive, then we are exclusive. And if obedience to the law of God makes us exclusive, we should be praised, and not censured, for this exclusiveness. We should not be charged with bigoted sectarianism for praiseworthy loyalty to the government of God. In this sense the church ever should have been exclusive. It is a matter of the highest practical importance that separates us from other Adventists. It is not a matter of choice, but of necessity. We would rejoice to have them come with us, and would heartily welcome them to all the blessings of loyalty to the constitution and laws of the government of Heaven. While they remain in doubt as to the Sabbath of the fourth commandment, we cannot go back to them. For us to do so would be treason. Then while other Adventists do not join us in keeping the commandments of God, we shall have to go on without them. Paul says, "Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God is something." Whiting's translation. So we might contrast the various novelties and hobbies which have needlessly divided the Advent body, with the keeping of the commandments of God. They are nothing in point of practical importance when compared with the keeping of the commandments.

The Advent Herald, the organ of one class who wear the Advent name, has been ably conducted for more than twenty years, and should claim a good degree of respect from us; but its circulation is limited, and it struggles hard for an existence in consequence of its rigid adherence to Sunday-keeping, natural immortality, consciousness in death, and endless suffering of the wicked.

The World's Crisis had its origin in the 1854 time movement. After the passing of the time it became an able advocate of immortality alone through Christ. It has taught the Sabbath abolished; but has not been characterized with that bitterness against Sabbath-keepers that some other papers have. Our future-age people at the present time seem to feel very ugly toward the Crisis because it opposes the non-resurrection of the wicked. Unfortunate for the Crisis, we think, that some of its ablest writers indulge in a style which if observed in secular papers would be called clownish. Clowns in the pulpit, or a clownish spirit in an Advent paper, seem out of taste. They are poor substitutes for the spirit and power of holiness.

The Millennium Harbinger is the organ of the future-age faction. This paper teaches the Sabbath abolished. Its principal theme, however, is the future age. It has but very little present truth; sees but little of the position and duty of God's people in this age; but thinks it sees all things clearly in the next age. Its supporters differ in their fancies and novelties; yet all are very positive that they are right. To each of them their speculations of the future are all-important, and they claim great liberty in making them prominent, to the neglect of practical truth, and the sacrifice of friendship among brethren.

The spirit that drives the fancies of the future age, is a contentious irreligious spirit. We have traveled east and west, and know whereof we affirm. Contention is its life. Many of its leaders, are in their element, when crowding into the meetings of others. Probably in a very pious style to appearance, they wish to ask a few questions for information. If you object, then the storm begins, and you are called sectarian, bigoted, popish. If you give liberty, the question soon turns to a painful discussion in which, if you have any fine feelings they are certain to be hurt, or you and your congregation, have to listen till you and they are wearied with a dish of just how it will be in the next age, done up with a seasoning of egotism. Our Advent friends who are not organized, and have held themselves ready to discuss almost any question, are dreadfully exposed to the ravages of

those who are pressing their views of the future age

We have received two numbers of a new paper, headed, The Restitution, published at Boston, Mass. by F. H. Berick, and edited by C. F. Hudson. Its four large pages of coarse type, give it rather an attractive appearance, and it must have some definite object, to be started in the midst of other famishing Advent papers, at this time of high prices of stock and labor. The editor, publisher and contributors seem to be old hands of the Crisis, and why they should start out just now with this new sheet is not so clear. Is it to add influence to the speculations in regard to the future age, and cause still greater divisions among those who may be exposed to its influence? Time will tell. So many papers cannot be well sustained, and the existence of the last named must hurt the others.

The view we take of these various classes of anti-Sabbatarian Adventists is a gloomy one. Judging from the past, their future, as it regards unity and a saving influence in the world, looks dark. A spirited writer in an article in the World's Crisis, breaks forth as follows:

"Unhappy Adventists!—I pity you. Disappointed in your expectations, hated by the world, persecuted by the Devil, opposed by the church, every man's hand against you, and your hand compelled to be against every man, overrun with new messages, bestridden with theorizers and schismatics—some of whom are as hard to get rid of, as it is to get away from a March wind;—how my heart aches for you! I am anxious to know what whim or notion is next to be thrust upon you! What strange error is next to be hung upon our generally beautiful system, till, in the eyes of the good, the whole fabric, daubed with untempered mortar, becomes a stench in the nostrils. I am watching for the birth of the next new schism and sect."

We turn from this sad picture to our own comparatively happy people, with a degree of pleasure. The faith of our people in the perpetuity of spiritual gifts has saved them from those schisms which have rent others. This has been a heavy cross for our people to bear, but they now reap the blessing. Satan has wished to crush us with those mistaken notions which have ever cursed American Adventists; but thank God, we are going free from these false ideas of things. Organization has been a hard struggle, but it proves a success. The way is preparing before us. And our only hope for the final success of the great Advent movement, is in the faithful adherence to the message that proclaims the commandments of God and the faith of Jesus.

The Association.

A COPY of the Catalogue of Shares of Stock in the Publishing Association, and donations to the same, will be sent to each stock-holder and donor in a few days, by which will be seen the amount each State, each church, and each person, has raised. The States stand as follows:

Maine,	\$309.00
New Hampshire,	95.95
Vermont,	815.25
Massachusetts,	132.00
Rhode Island,	10.00
Connecticut,	44.00
New York,	1842.86
Pennsylvania,	10.00
Ohio,	453.70
Indiana,	342.90
Michigan,	4408.06
Illinois,	503.66
Wisconsin,	804.64
Iowa,	412.46
Minnesota,	45.00
Canadas East and West,	90.00
Elsewhere,	54.65

Total, \$10374.13

The entire amount of all sums donated by the friends of the cause of the third message, to the publishing department, prior to the organization of the Publishing Association, including the \$700 first raised to establish the small Office in Rochester, N. Y., and \$300 raised soon after to purchase more material, the \$1355 book fund, the \$2500 for power press, engine, and fixtures, is \$4855. This added to the \$10374.13 since raised for the Association makes the entire publishing

property cost the friends of the cause the sum of \$15229.13.

By a safe estimate of the property of the Association, its value is decided to be not less than \$20000, which is nearly \$5000 more than what it has cost the friends of the cause. This speaks well for the integrity and faithfulness of Bro. White and those who have been associated with him in the Review Office.

E. S. WALKER, Sec'y. S. D. A. P. A.

Lessons for Bible Students.

LESSON XIII.

(History of the Sabbath, pp. 158-166.)

How far have we now traced the Sabbath?
 To what does the termination of the seventy weeks bring us?
 What did the Messiah, during his ministry, solemnly affirm?
 What did he do at his death?
 What commission did he leave to his disciples?
 With the expiration of the seventieth week, what did the apostles do?
 From what does the new covenant or testament date?
 With whom did it begin?
 How long was it confined to them?
 Who then were admitted to a full participation with the Hebrews in its blessings?
 Did God now enter into covenant with his people as a nation, or as individuals?
 What two great points do the promises of this covenant embrace?
 When were these promises made?
 What law was it, then, which, under the new covenant, was to be written in the hearts of God's people?
 Upon what, therefore, is the new covenant based?
 Instead of abrogating the law, what does it do?
 The old covenant had a sanctuary, an ark containing the ten commandments, a priesthood, &c.; does the new covenant have the same?
 Instead of the tabernacle erected by Moses, what is the sanctuary of the new covenant?
 The great central point in the earthly sanctuary was the ark containing the law which man had broken; how is it with the heavenly?
 What scripture proves that there is a temple and an ark in heaven?
 Before what does our great High Priest, Jesus Christ, minister in the temple in heaven?
 Is the ark before which he ministers, empty? If not, what does it contain?
 To what does the death of the Redeemer, and his work before the ark, have direct reference?
 As the atonement and priesthood of Christ have reference to the law within the ark, what is thus proved in reference to that law?
 Did this law, then, originate with the New Testament?
 Where must we, therefore, look for a revelation of that law?
 To what does the New Testament in its quotations from the law, cite us?
 Going back to the Old Testament for the original of this law, what do we find?
 That this Old Testament law was identical with the law now in the ark in heaven can be readily shown; first, what was the mercy seat, and where placed?
 Second, what had made the atonement necessary?
 Third, was there any atonement under the old covenant that could take away sin?
 Fourth, was there not actual sin, and a real law which man had broken?
 Fifth, what kind of an atonement, therefore, must there be, to take away sin, and to what must it pertain?
 Sixth, what was the law under the Old Testament which demanded an atonement?
 Seventh, what was the death of Christ designed to accomplish?
 To recapitulate, what kind of a law does the Old Testament give us?
 What kind of an atonement does it provide?
 What then was needed?
 Does the New Testament respond to this want?
 Are all mankind amenable to the law of God?

After the Gentiles were given up to their own ways and left without a written law, what did they still have?

What advantage had the family of Abraham in being taken as the heritage of God?

Why were they, then, no better than the Gentiles?

By what language does Paul show that the law has jurisdiction over all mankind?

Can the law save any one?

What is the great means by which God can justify those who seek pardon, and yet remain just himself?

How, then, does the sentence which the law pronounces upon the guilty, and the offer of pardon through the gospel, compare in extent?

From all this, what is the office of the law shown to be?

Of what is the church of the present dispensation a continuation?

What does the proclamation of the gospel to the Gentiles do?

In Paul's illustration of the olive-tree, from what point must that tree date?

What constituted its branches?

What does the ingrafting of the wild olive-tree represent?

How are the Old-Testament and New-Testament churches respectively described?

One and One Make Two.

COMMON sense was intended to be used in learning revealed truth. One and one make two, when applied to things revealed in the scriptures, as well as to every thing besides.

Yet point men to one law written on tables of stone and enclosed in the ark of the covenant, and then to another law of ceremonies, by which men can approach the broken law within the ark for pardon, and some will very gravely ask you for proof that there are two laws. As if, on a clear evening before sunset, you stand conversing with a friend, and you point to the setting sun and then to the moon already risen in the east, as two distinct objects, and he should demand the proof that they were two. You would hardly set yourself seriously at work to frame a syllogism to convince your friend, but would reply, that it is generally admitted that one and one make two. And such would be sufficient proof of the existence of two laws, in the former dispensation, one of which was abolished, and the other confirmed by Christ, did not men desire the abolition of the ten commandments, because they are breaking them and intend to continue to do so.

But this is not now my subject. On the day of atonement, under the law, two goats were brought to the door of the tabernacle. Lots were cast to determine which should be for the Lord and which for the scape-goat. The one upon which the Lord's lot fell was slain and his blood was offered in the sanctuary, while the other was reserved till the work of atonement in the sanctuary was completed, when the sins, that had been borne from the sanctuary by the high priest, were transferred to him, and on him sent away to a land not inhabited. If the goat that was slain represents Christ, reason would say that the scape-goat represents another person. Yet some are so confident that this goat typified Christ, because he "bare our sins in his own body on the tree," and was "the Lamb of God that beareth away the sin of the world," that they are ready to reject the present work of the Lord on the strength of their knowledge of the matter. Such would do well to review the subject in the light of the Bible and common sense, before they stake too much on their old opinions. Yet men will be self-confident and rash till they learn better; and this learning is the very lesson which God is now teaching his people.

Our bleeding Jesus was the antitype of the slain goat; but our ascended Lord in the true tabernacle, was represented by the high priest. Now the high priest, when he bore the sins out of the sanctuary, did not lay them upon himself, but upon another. The high priest was not sent away into a land of separation, and whose conductor became so defiled that he must wash his clothes and bathe his flesh in water before he could come into the camp of Israel, lest he should bring back some of the defilement of sin, from which Israel had just been cleansed in the figure. Neither will our great High Priest, when he has finished the work of recon-

ciliation for his people and cleansed them from all their sins be sent to a land of separation, and thus be separated forever from them, but will take them to be forever with their Lord.

But the Devil, the originator of sin, will be forever separated from the redeemed, and the defilement of sin will never enter the camp of the saints. At the close of 1000 years he and his resurrected host, will be permitted to compass the camp, when fire will come down and devour them. This will be the end of sin and sinners.

R. F. COTTRELL.

Report from Bro. Loughborough.

SINCE my last report I have had meetings as follows: Monday and Tuesday evenings Apr. 13th and 14th held meetings in Allegan. The first evening considered the subject of systematic benevolence, was glad to find the new beginners ready to act on the plan. Tuesday evening preached to an attentive congregation.

Sabbath and first-day Apr. 13th and 19th attended the quarterly meeting at Parkville. Had six meetings which were well attended. Four more were baptized during this meeting.

Tuesday evening, and Wednesday afternoon and evening Apr. 21st and 22nd had three meetings at Colon. The Baptists kindly granted us the use of their meeting house for our evening meetings; but as it was rainy both evenings the attendance was not large. One was baptized during our stay at Colon.

From Friday evening Apr. 24th till Sunday evening May 3d I spent at North Liberty Ind. Held during the time eighteen meetings which were for the most part well attended. This effort I trust was not a lost one to the church who seemed greatly encouraged by the meetings. I hope others who see the light of truth will have strength to take up the cross and obey the truth.

Sabbath and first-day May 9th and 10th I spent in quarterly meeting at Hanover. Had four meetings the last one a funeral discourse for Bro. Philo Finch who died of lung fever Apr. 25th aged about forty-five years. A very large assembly came together to hear a discourse on the occasion and we trust that those who listened with such breathless attention on that occasion will yet have an opportunity to learn more of present truth.

Monday evening Apr. 11th met with the church in Jackson and had a free time in preaching to the church there.

J. N. LOUGHBOROUGH.

Battle Creek, May 14th 1863.

Meetings in Illinois.

Our meetings at Elkhorn and McConnel's Grove Ill. were meetings of some interest. In Elkhorn we were favored with the presence of some of our brethren from Clyde and Crane's Grove. I preached five times and enjoyed good liberty. The house was crowded and quite a number seated themselves out doors because there was no room for them in the house. At the close of our meeting we called for an expression to learn whether any new ones were convinced of the truth when four arose, thus evincing to all that they believed the commandments of God were still binding. In this place I baptized five. Bro. R. Andrews has labored in this place with good effect. We left this place for McConnel's Grove. Our meeting here was interesting and harmonious. This church is well united and striving to carry out gospel order. We thought there was one fault to be discovered, and that was formality. They all worked and worked well; but a little more fire a little more energy would do them good.

WM. S. INGRAHAM.

The Cause in Wisconsin.

BRO. WHITE: We have just closed a Quarterly Meeting with the church in this place. Deep solemnity pervaded our entire meeting, while we rehearsed the requirements of the gospel and the evidences of our present position. A deep interest was manifest and increased to the close. Some who had been on the back ground moved forward and renewed their covenant with God. On first-day, A. M., we took the parable of the ten virgins to show more clearly our pres-

ent position and duty while we are waiting for the Bridegroom to return from the wedding. After which we repaired to the water, where four were buried with Christ by baptism, and arose to walk in newness of life. Among them was our brother who has been putting it off from time to time, but has at last taken up his cross, to the satisfaction and joy of the church and his family. May the Lord help him with the rest to go on unto perfection.

In the afternoon we preached from Jer. xxxi, 15, 16, 17, to the consolation of the afflicted. Our business meeting in the morning of first-day was all harmonious and quiet, though we had considerable business to attend to. The brethren at this meeting helped me on my way after a godly sort. May the Lord abundantly reward them for their care for his servant.

The cause is onward in Wisconsin. I cannot fill one-fourth of the calls for labor. I think the church need help to regulate them and get order more perfectly established throughout the State. The third angel's message is onward. May the Lord hasten it, is my prayer.
T. M. STEWARD.

Hundred-Mile Grove, May 11, 1863.

To the Sad and Desponding.

LONELY pilgrim weak and fainting,
Why thy heart so often sad?
If to overcome thou still art striving,
Trust thy Saviour and be glad.

Once he was the man of sorrows,
Tempted by our common foe,
Now he knoweth how to succor
Those who humbly to him go.

Are thine earthly prospects blighted,
Friends forsake who dear have been?
Christ the pilgrim's way hath lighted,
And he bids thee follow him.

Dost thou love thy heavenly Father,
More than every earthly friend?
What though some withdraw their favor,
Jesus loves thee to the end.

Cheer thee, pilgrim; mourn no longer,
Though each earthly joy forsake,
In the present truth grow stronger,
All things leave for Jesus' sake.

Labor in thy Master's vineyard,
We can labor though in youth;
Strive to win our friends and kindred,
To receive the light of truth.

Soon our conflicts will be ended,
And our sorrows all be o'er,
Soon by angel friends attended,
We shall mourn and weep no more.
S. E. LINDSLEY.

Young Converts.

It is heart-cheering to hear of the good work among the young, that they are fleeing for refuge to the rock, Christ Jesus: may the good work go on.

Many precious promises are made to the young: if any have a good foundation for their faith to rest upon, the young have it: "They that seek me early shall find me;" not may find me, but SHALL find me. How sweet in early life to give the heart to God, while the soul is buoyant with youthful hope and joyous, ardent desire, early to consecrate all to God.

Young friends, press forward; it is your privilege to become scholars in the school of Christ in a fortunate time, just as the last scenes of time are passing before us. Haste into the ark ere the last thunders break above us.

Then, when you feel a Saviour's love, do not allow your love to abate; keep near to Jesus.

Do not stop a moment to parley with Satan. Listen to none of his suggestions. Many a soul has been lost by parleying with the enemy.

Keep up sweet communion with God in your hearts; do not think an evil thought, but keep so filled with the Spirit that there will be no place for Satan in your minds.

Beware of relapse. Do not become weary, but be good and valiant soldiers for Christ. A good soldier will not tamper and parley with the enemy, but like the captors of Maj. Andre, he cannot be bought.

Unfaithfulness in a soldier leads to treason; and no young convert would be an Arnold, a traitor, but all true soldiers. Press on bravely, then, the battle is not long.

YOURS, IN JOYOUS HOPE.

JOSEPH CLARKE.

LETTERS.

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

From Bro. Huntley.

BRO. WHITE: I have been thinking that perhaps you would like to hear from us, and learn how the cause is prospering in Peterboro N. H., and vicinity.

The lectures delivered in Peterboro last winter by Brn. Bourdeau and Hutchins, have, through the blessing of the Lord, resulted in much good. About a dozen have embraced the Sabbath and many more are convinced of the truth, but do not feel the importance of obeying it.

I am more than ever convinced that the time has come for a more united effort to be made for the advancement of the truth in the East. I am satisfied the Lord is moving on the minds of many to inquire for light and truth. There is more anxiety manifested to hear and learn our views than I have ever known.

We think that a meeting held in this vicinity the coming season would result in much good.

We hope that it will be the will of the Lord for you to come this way soon.

It appears to me that the friends of the cause should awake to this work, and make a united effort for the advancement of the same, and we shall soon hear the loud cry of the third angel's message.

Yours hoping to have a part in this work.

A. H. HUNTLEY.

New Ipswich, N. H.

From Bro. Hildreth.

BRO. WHITE: Perhaps you would like to know how we are prospering here. When you were here an interest was awakened with several of the young, who have since started to go to Mt. Zion with us. May the Lord help them to endure unto the end.

When Bro. Ingraham was here last, the church was fully organized by the election of church officers. It seemed that the right time had come, and there was a greater degree of union than some of us anticipated there would be. Six more joined the church, making the present number twenty-three. There are others that may join at some future time. There has always been some scattering and distracting influences in this place, but we expect a better state of things in the future. It seems to be a pity that present truth does not take hold of the heart and affections of all who believe and partially receive it.

We expect, and hope for better times here. A greater degree of unity is secured by organization, and now we can also have the ordinances. Bro. Eli Wick is our elder. We have talked some of building a meeting house this season, but the matter has not yet been fully settled. Bro. R. F. Andrews has been laboring at Elkhorn, a place some 15 or 20 miles north of this, and there is a small church there now, of brethren and sisters who love the truth. He has lectured a few times at a school-house ten miles west of here, and already there is a good interest awakened.

We are all striving to overcome, and hope to keep up with the onward march of God's truth and people, till we all reach the land of rest.

Yours in love of the truth.

D. HILDRETH.

Round Grove, Ill.

From Sister Van Dorn.

BRO. WHITE: For the first time I use my pen in writing to the Review, which I have had the pleasure of reading but five months. For the same length of time I have been an Adventist. I was converted to this precious faith through the preaching of Bro. Cornell. He lectured four or more weeks in this place before I commenced to attend, which I have regretted ever since, as I did not realize till after he left what precious, wholesome food his lectures would have been to me. I can truly say that those were the happiest moments of my life that I spent in listening to this

truth. Before that my life was all dark and dreary; what I thought to be enjoyment, has proved but mockery. I knew not that there was going to be a new earth, neither did I know there was a real city called the New Jerusalem. O, my heart does rejoice and is glad; for now I know there is a living God, who will hear my prayers; and I know that I have something to pray for—something to build my hopes upon—something to win; and by the grace of God I mean to win a place in his kingdom. My three sisters and myself have given up a great deal for this truth, and are willing to give up all for Jesus, for whom we are watching and waiting. We know he will soon appear, and our desire is to be prepared to meet him with hearts overflowing with joy and gratitude, and be able to say, Lo, here is our Lord, we have waited for him.

Bro. Snook's last visit was meat in due season. It gave me more strength to come out from the world and be separate. We desire to leave every vestige of worldliness in the past, and in the future to serve the Lord in truth and uprightness, and be meek and lowly as becometh followers of Jesus. I love to meet with my brethren and sisters to speak and pray; and above all I love to go away by myself and pray to my Father who is in heaven.

A home with God! O, solemn thought,
The frame the mighty Maker wrought,
To his inspection given.
For he alone can search the heart,
He only needed grace impart,
To press our way to heaven.

Alone with God! the thought how sweet!
That we alone with him may meet,
In free communion blest.
We'll meet him soon, but not alone,
For all around his glorious throne
We'll meet in heavenly rest.

"One thing have I desired of the Lord; that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple." Ps. xxvii, 4. This desire of the psalmist is mine.

Yours, striving to overcome,

MINERVA VAN DORN.

West Union, Fayette Co., Iowa.

From Bro. Darling.

BRO. WHITE: Believing that God in his providence has opened a door for the truth in this vicinity, we would solicit the prayers and sympathy of God's children in our behalf. We trust the time is coming which we have long waited for, when the honest in heart here will be brought into the unity of the faith, and bear a more exalted standard.

The cause is one. Bro. Bostwick has been here, and agreeably to appointment; spoke twice on First-day last (forenoon and evening) to an attentive audience. An interest is awakened in the community which we trust may result in good. It is expected that a series of discourses will be given here, to commence in the course of two or three weeks, on the different points of our faith. May the Lord add his blessing.

Yours for the truth.

E. W. DARLING.

Beaver, Minn., April 29, 1863.

From Sister Hough.

BRO. WHITE: It has been sometime since I have said anything through the Review. It is not because I have no interest in the Review, but on the account of sickness and death. I have often wanted to write as I have read the letters from the dear brethren and sisters, telling of their afflictions. I feel as though I could sympathize with them. I have lost five children out of eight, one of whom was drowned. Thus I have had some afflictions; but out of them all the Lord has brought me through. Blessed be his name, for his goodness to me. Had it not been for present truth and the blessed hope I have beyond the grave, I should have been discouraged long ago.

I love this present truth. It is a lamp to my feet and a light to my pathway, through the world of trouble. I feel to praise God that I had an ear to hear the solemn message that is now being given to a sinful world. I can say as the Psalmist, Before I was afflicted I went astray. I can say, "It is good to be afflicted." Dear brethren and sisters, I feel that I want to

live near to my God. May we as a people let our light shine to the world, that others seeing our good works, may be led to glorify God.

We see the signs thickening around, that the time of trouble, such as never was, is very near. The Lord is coming. May it ring in our ears from day to day—the Lord is coming! I have been meditating for a few weeks about the coming of our Saviour. My heart has been cheered. May the Lord arouse us that we may arise with the message. Those that remain of my little family are trying to meet our dear Saviour, who has suffered and died that we might live. I want to suffer with him, that I may also reign with him in glory.

In love of the truth. ELOY HOUGH,
Rochester, Mich.

Extracts from Letters.

Sister A. M. Preston writes from Fitz Henry, Ills.: I am thankful that I ever listened to the truth when it was presented to me, and that God has established me in it. I am thankful that I embraced it before I came west, for I am surrounded by the wicked. But I was made to rejoice a few weeks ago, when one of our neighbors, who had read my papers, commenced keeping the Sabbath; and now two women keep it, and their husbands believe it is the right day to keep, but have not yet taken up the cross. Time is short, and what is done must be done quickly. O that people would learn to be wise. How I wish the Lord would order the steps of some one this way to preach the truth to us. I am striving to overcome everything that hinders my progress.

Bro. A. S. Gillett writes from Elgin, Iowa: Were it not that I expect Bro. Snook will give an account of his meetings the time he organized the church at West Union, I should like to speak of them. I will only speak of those we have had since he left. I can say I never witnessed better. While some of the young are taking up the cross and giving in their testimonies, there is weeping aloud.

We had a business meeting the evening of April 18, and adopted the plan of systematic benevolence. To see the young sisters who have to depend entirely on their own exertions, put down 5, 6, and 10 cents per week was truly encouraging. I said to one whose health is very poor, that I thought she was putting down too much. She replied, "It is not as much as I have paid for superfluities to go to one ball." There is a great desire all through here to hear one of our preachers. Can there not be a messenger in the north part of Iowa this season?

Sister E. Sanford writes from Ashland, Minn.: I wish to say that I am still striving to keep the commandments of God. I rejoice in hope that the cause is about to arise. I look forward to the General Conference as a meeting that will give new life to the cause East and West. I want to see the cause advance; and it will when the remnant press together, become united, and all stand firm on the commandments of God and faith of Jesus, and are willing to be guided by the testimonies that God gives to his people. O, I want to so live that I may be worthy to be one of his people here and dwell with them in the kingdom.

Sister A. Hunt writes from Geneseo, Ills.: There are some here who appear to be almost persuaded. They are very anxious to hear preaching. I believe if one of the messengers could come, filled with the Spirit of God, they would be the means of doing a great deal of good. My prayer to God is that some one may come. When I look around and see the abominations that are carried on in the land, and among those who profess to be the followers of Christ, it makes me sad. They tell me that the ten commandments were done away at the crucifixion of Christ; but, praise the Lord, the commandments will stand as long as the world stands. They are all holy, just, and true. Dear brethren and sisters, let us ever be found keeping the commandments of God and the faith of Jesus.

Bro. J. G. Cheals writes from Port Byron, N.Y.: We read that "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it;

and a book of remembrance was written before him for them that feared the Lord and that thought upon his name. And they shall be mine saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him." Mal. iii, 16, 17.

There is something of encouragement in the prophet's declaration; something that leads us to hope that the fires of trial just before the people of God, will not be able to consume any of his chosen jewels. In view of the present time, dear brethren and sisters, does it not become the people of God to counsel much and counsel often.

We are to be a tried people, and in our extremity there is great danger of our crying out as did Israel of old, "Up, make us gods which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him."

It is a source of great mischief to the cause of God, when his people begin to murmur against his decrees. In view of the great exertion about to be made on the part of the Arch-deceiver to overturn our faith, or awaken a division or murmuring spirit among the ranks of the saints, it seems that we should press together.

Dear brethren and sisters, I desire a name among you. I seek an interest in the kingdom of God, and am daily praying that I may walk in the light as it is shed upon my pathway before me. Pray for me, that I may not come short of the glory of God, but that by patient continuance in well doing, I may find an abundant entrance administered unto me into the everlasting kingdom.

I own my unworthiness, and come tremblingly and humbly to a throne of grace. Jesus is before the mercy seat. My Lord has gone before me, has opened the way for me, so that my prayers may reach within the second veil. I am struggling for "life, life, eternal life." Nothing short of this will satisfy my soul. Let us take courage! The crown is just before us. God will not fail to reward his people. His arm is not shortened that he cannot prove their salvation.

Bro. L. G. Bostwick writes from Lynxville, Wis.: I have just returned from Marietta, where I have given some twenty lectures on present truth. The interest was good. Some are striving to obey the truth. Two subscribed for the Review, five for the Youth's Instructor; and I sold some books. I think the cause of God is on the rise; and may we so live that we may have that reward that is for the faithful, is my prayer.

Bro. W. J. Hardy writes from Caledonia, Mich.: We have great reason to be thankful for the light of present truth. But O, what poor representatives we have been of the truth! Since we have come into church order I think better days are dawning upon us. We were greatly encouraged and strengthened by the labors of Bro. Byington and Loughborough at our quarterly meeting. There was quite an interest awakened in the neighborhood, and many are asking, When are those preachers coming again? we want to hear a course of lectures. Several of the youth have made a start for mount Zion, among the rest my two oldest, for which I thank the Lord. There is manifestly a growing interest in our Sabbath School. May the Lord help us all to come up to the work, and be perfectly united.

OBITUARY.

DIED at North Leeds, Wis. Apr. 14th, 1863, little Edith Evoline, only child of Bro. Wm. and Sister Kelly in the 3d, year of her age. She was a lovely child in disposition ever manifesting a devotional spirit. She took delight in repeating the Lord's prayer, and verses she had learned about Jesus. She loved much to hear about the glorious City in heaven. Although it is a sad affliction to the parents, yet they can confidently hope to meet her soon in immortal bloom. She shall come again from the land of the enemy. Sermon by the writer from Jer. xxxi, 15-17.

"Thou art gone to the grave but we will not deplore thee. Though sorrow and darkness encompass the tomb: The Saviour has passed through its portals before thee, And the lamp of his love is thy guide thro' the gloom."

"Thou art gone to the grave, but 'twere wrong to deplore thee,
When God was thy ransom, thy guardian, and guide;
He gave thee, He took thee, and soon he'll restore thee,
Where death hath no sting, since the Saviour hath died."

T. M. STEWARD.

MARY L. SCOTT died May 5th, 1863, in Berea, O. at the residence of her son-in-law, after an illness of eleven weeks, of quick consumption and dropsy, aged 44 years and 26 days.

Our mother was a Christian in heart, in life, in death. The sick ever found a friend in her; the poor blessed her; the youth revered her; friends loved her.

An earnest lover and seeker for truth, she accepted the principles of the Advent faith, in the year 1858, and lived them.

Her sufferings were extreme during her last illness. Amid them all the Saviour was her staff, her hope. She knew in whom she had trusted, in Him who said "I am the Resurrection and the Life."

H. M. DENNOTT.

DIED in Handy, Livingston Co. Mich. May 7th 1863, of dropsy, after scarlet fever, our eldest son Charles Wesley, aged 4 years 8 months and 12 days. Though deeply grieved at our loss, yet we mourn not as those without hope; for we believe that our loved one, will come forth in the first resurrection, clothed with immortality, and have a home in that beautiful Heaven, of which he so much loved to talk. A few days before his death, his little sister, two years older, said to him. "Do you want to die Charlie?" He replied, "I am not afraid to die; for when Jesus comes he will take me up to live with him, and I won't be sick there, but will be always happy." His sufferings were intense, but he never once murmured, but often said, "Ma, read to me, or tell me a story of Jesus."

"He sleeps in Jesus—soon to rise,
When the last trump shall rend the skies;
Then burst the fetters of the tomb,
To wake in full immortal bloom."

W. J. & A. J. MILLS.

DIED at the residence of his father in the Town of Bedford, Mich., May 11th of fever, after an illness of only 20 hours, Nelson D. Borroughs aged 13 years. He made a profession of faith in Christ, and was baptized some two years since by Bro. White, and united with the Battle Creek church. Although young, and of feeble constitution, he loved to be in his place in the social meeting where he often bore his simple testimony of "desiring to go to heaven." He sleeps in hope of eternal life. His funeral was attended in the Battle Creek meeting house Wednesday May 13th where the writer addressed quite a full house of neighbors and brethren. So soon are we called again to mourn for one of our number.

J. N. LOUGHBOROUGH.

DIED in Worcester, Mass. Nov. 5th 1862, Frank Willie, and Apr. 7th, 1863, Arlow Carlton, only children of Bro. Wm. and sister S. Ashley.

Bro. and sister Ashley deeply mourn the loss of their loved ones, yet conscious that their affections had become too strongly entwined around them, they feel that the stroke was inflicted in love, by the hand of their heavenly Father. And now that the dearest and tenderest tie which bound them to life is severed, they feel that their only object in life, is to be prepared to meet them in the bright morning of the resurrection, and together with them, and all the ransomed of the Lord, be caught up to meet him in the air, and so be ever with the Lord.

"Angels shall guard their sleeping dust,
And as their Saviour rose,
The grave again shall yield her trust,
And end their deep repose."

"Their Lord, before to glory's gone,
Shall bid them come away;
And calm and bright shall break the dawn
Of heaven's eternal day."

S. N. HASKELL.

SPEND every day as if it were your last, and yet as if you had long to live.

HE that is wise is wise for himself, but he that scorneth he alone shall bear it.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, MAY 19, 1863.

Question.

BRO. WHITE: Will you inform me whether a local elder of the S. D. A. church has power or any right to perform the ordinance of marriage. AN ELDER.

ANSWER.—He cannot. The law of Michigan specifies that with the exception of certain civil officers, only the regularly ordained ministers of the different denominations can perform the ceremony.

The Review.

The interest we felt in the Review, when we first embraced present truth, has not abated; but rather has become more deep, and fixed.

It is but just, to give to those who control this sheet, their meed of praise, for the nice sense of honor and right, which they have all along displayed, in most trying scenes; but far above all these agencies, one must discern a more than human wisdom, in the ways and means God has ordained, in conducting and sustaining this paper.

It is alone; it stands pre-eminent above the host of religious periodicals, in its clear and manly vindication of the truth. Here are no advertisements of business, no loud sounding essays, or angry clerical debates, or sectarian animosities. It is free to all that is pure, free to all that is comely and suitable. Its rigid adherence to propriety, its plain dealing with sin and iniquity, its regard to right and honesty, mark it as emphatically a religious paper.

A person who wishes for purity and holiness of heart will love the Review; while he who would oppose the work of Bible sanctification, through the truth, will drop such a paper as this; it is dry and tasteless to him.

Some years have passed since we embraced present truth as advocated by the S. D. Adventists, and to-day we are more settled and fixed in these truths than ever. The Review is more interesting, the cause is more precious to us, the church is more dear to our hearts, the truth shines brighter, and our hearts cry out more earnestly to God for his pure love.

We love the Review for the truths it advocates, for the lessons of wisdom it inculcates, for the spirit it breathes, for the experience of the dear saints scattered abroad, which appear in its columns. And, as a whole, we love the Review, because it bears the impress of heaven upon its face. Praise God, in these perilous times, for such a paper. JOSEPH CLARKE.

Human Elevation.

"I know," says Channing, "but one elevation of a human being, and that is the elevation of the soul. Without this it matters not where a man stands, or what he possesses; and with it he towers—he is one of God's nobility, no matter what place he holds in the social scale. There are not different kinds of dignity for different orders of men, but one and the same to all. The only elevation of a human being consists in the exercise, growth, and energy of the higher principles and powers of his soul. A bird may be shot upwards to the skies by a foreign force, but it rises in the true sense of the word only when it spreads its own wings and soars by its own living power. So a man may be thrust upwards in a conspicuous place, by outward accidents, but he rises only so far as he exerts himself and expands his best faculties, and he ascends up by a free effort to a noble region of thought and action."

Every Day Religion.

There is not much solidity in a religion that will not stand the test of every-day experience. "There are a good many pious people," says Douglas Jerrold, "who are as careful of their religion as of their best service of China, only using it for holiday occasions, for fear it should get clipped or flawed in working day wear."

That species of religion may do for a show, but there is little substance in it. It is too much of the gilt ginger bread sort for the general service of mankind. It can do little good in the eyes of one who judges us not by the exterior, but by the interior evidence of excellence. Religion, to be serviceable, must not only be substantial, but active. It must not be drowsy. It must be wide awake, vigilant and sturdy.—Sel.

Why Should I Give?

WHERE God is forgotten, it is pitiful to see how riches harden the heart of him who gains them. Sometimes the man who was liberal while he was poor, becomes niggardly as he becomes wealthy. The tendency of gain is to nourish selfishness if the hand that bestows it is overlooked, and the thirst of selfishness can never be shaken. The reservoir of the covetous never overflows. Recognizing no obligation he yields to no claim. A man of this sort once said:—"Others never give to me, why should I give to others?" Infatuated man! is there none that ever gives to thee? What hast thou that thou hast not received? Who gave thee reason, life, success? Who prospered thy plans? Who gave thee power to get wealth? Who has kept thy dwelling safe? Who has warded off from thee a thousand calamities which have overtaken thy fellows? And art thou indebted to none—has none a right to thy bounty? Wilt thou rob God? Shall he have no share of what is his own?

THE MINISTRY.—The office of the ministry requires one, whom no prejudice, entreaty, or gift, or partiality can divert from the path of rectitude, who delights in labor, and whose whole desire is to profit souls.

SEEKING AND FINDING.—The longer I was finding whom I sought, the more earnestly I beheld him being found.

BUSINESS DEPARTMENT.

Business Notes.

W. Doughty. You have taken the Review about 15 months.

RECEIPTS.

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John Butchart sen., Rockwood Station, G. T. R. R., Canada, \$10.

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L. C. Vaughan \$2,60. T. M. Steward \$5. B. F. Snook \$19,15. B. Sutton \$2.

Donations to Publishing Association.

A. M. Preston 70c. H. Hicks s. b. 50c. C. H. Tubbs \$4.

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