

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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WATCHING FOR THE MORNING.

"My soul waiteth for the Lord more than they that watch for the morning."

I AM watching for the morning;
The night is long and dreary;
I have waited for the dawning
Till I am sad and weary;
I am watching for the morning,
When the sons of God shall show,
All their beauteous adorning
So dimly seen below.

I'm a stranger and sojourner,
A pilgrim on the earth;
A sick and lonely mourner,
Few own my noble birth;
But I'm watching for the morning;
Oh, when will morning come—
And I change the world's rude scorning
For the fellowship of home?

They call me strange and gloomy,
But oh! they little dream,
Of the hopes that fill my bosom,
For I am not what I seem—
I am watching for the morning
When He who for me died,
In triumphant state returning,
Shall take me to his side.

They often find me weeping
When I cannot tell them why,
For they know not the deep meaning
Of my spirit's sympathy;
I am watching for the morning
Of a bright and glorious day
That shall hush creation's groaning
And wipe her tears away.

The earnest expectation
Of all nature is abroad;
Waiting the revelation
Of the real sons of God;
And I'm watching for the morning
That shall set the captive free,
And shall change the chains of bondage
Into glorious liberty.

I will get me to the mountain
Till the shadows flee away;
I will ask of all the watchmen
For the tokens of the day.
I am watching for the morning,
The night is almost gone;
I hear the note of warning,
I will hie me to my home.

MESSIAH A PROPHET LIKE UNTO MOSES.

MOSES was preserved in infancy from the wrath of king Pharaoh, so was Christ from the wrath of Herod; Moses fled from his country, Christ fled into Egypt; Moses returned by the advice of an angel, so did Christ; Moses refused to be an heir to a king, Christ refused to be made a king; Moses was learned in all wisdom, Christ grew in wisdom and in stature; Moses contended with magicians and conquered them, Christ contended with devils and overthrew them all; Moses was a law-giver, a prophet, a worker of miracles, and a king;

Christ was all that in a superior degree (and priest after the order of Melchisedec); Moses brought darkness over all the land, Christ's death on the cross brought darkness over Judea, the darkness in Egypt was followed with the destruction of the first-born, Christ's darkness was followed by the destruction of the Jews by Titus Vespasian; Moses foretold the calamities of the Jews, Christ foretold the dreadful siege and ruin of Jerusalem; the spirit of Moses was put on the seventy elders, the Spirit of Christ was poured on the twelve apostles and the seventy disciples; Moses was victorious over kings and nations of the world, Christ has been victorious over kings and nations of the world by his glorious gospel; Moses conquered Amalek by holding up his hands, Christ conquers Satan and sinners by his intercession in heaven; Moses turned away the wrath of God from the provoking Israelites, Christ turns away the wrath of God from all the millions of his people by his death and by his prayers; Moses ratified a covenant between God and the Israelites by blood sprinkled on the people, Christ ratifies the covenant of grace by shedding his own blood [Acts xx, 28]; Moses instituted the passover, Christ instituted the Lord's supper; Moses lifted up the serpent in the wilderness to cure the stung Israelites, Christ was lifted up on the cross to cure our souls stung and poisoned with sin; the affection of Moses was repaid with ingratitude, we have all been ungrateful to Jesus Christ; Moses was ill-used by his own family, Christ's own near relations did not believe on him; Moses had a wicked and perverse people to deal with for forty years, Christ had a people of the most perverse and wicked dispositions; Moses was very meek above all men, Christ was infinitely meeker than Moses, and all the meekest men in the world; the people could not go into the land of Canaan till Moses was dead, and not a soul could ever be admitted to enter heaven but on the foundation of the death of Christ who hath opened the kingdom of heaven by his atoning blood, for all believers; Moses died on account of the people's rebellion, Christ died for the sins of his people; Moses went up to die on mount Nebo, Christ went up to die on mount Calvary; Moses died in the vigor of his age, Christ died in the flower and glory of his manhood; Moses was buried and no man saw his body, the unbelieving Jews did not deserve to see the body of Jesus Christ after his resurrection; Moses before his death promised another prophet, Christ before his death promised another comforter, even the eternal Spirit in all the glory of his mission and divine influence in the church to the end of the world.

In all the variety of his offices Jesus Christ was like unto Moses. Each was Saviour, Prophet, Priest, King and Mediator. Moses was Saviour, to deliver his people from Egypt bondage. The Messiah is called Jesus, for he saves his people from the bondage of sin. Moses was called of God and encouraged by the angel that appeared to him in the fiery bush; so was Christ called and appointed by God, introduced into the world by a host of angels, and encouraged by a voice from heaven saying, This is my beloved Son, in whom I am well pleased. Did Moses prove his mission

by miracles? so did Jesus Christ. Were the miracles of Moses superior to those of the magicians? Christ's miracles far exceeded those of Moses. The deliverance which Moses wrought was wonderful and unparalleled in the history of nations. Their first-born preserved from the sword of the destroyer by the blood of a lamb, the whole nation brought out of bondage in a single night, enriched with the spoils of their enemies without shedding blood or paying a ransom, Pharaoh's host drowned in the Red Sea, their armies conducted through a howling wilderness unto the borders of the land of promise! But however great and wonderful the work and success of Moses, it was only of a temporal nature, a mere type of the far greater and better work of redemption by the Lord Jesus Christ, accomplished not by the mere outstretched arm of Jehovah's power, but by his perfect obedience and inconceivable suffering even unto death, the ignominious and painful death of the cross. Christ has delivered his people from the tyranny of Satan, from the sword of divine justice; has spoiled principalities and powers, enriches his people with spiritual blessings in heavenly places, guides them safely through the wilderness, feeds them with manna from heaven and gives them the water of life, and will ultimately bring them to the heavenly Canaan, the glory of all lands.

Moses was a prophet, in many respects superior to all other prophets, but especially in his direct and immediate intercourse with God. Other prophets received divine communications through the medium of dreams and visions, but he received everything from the mouth of God. Num. xii, 5-8. The doctrines which Jesus Christ revealed, the precepts he taught, the miracles he wrought, and the life and example he exhibited, outshone Moses as the sun outshines all other luminaries. "For the law was given by Moses, but grace and truth came by Jesus Christ. No man has seen God at any time; the only begotten Son, which is in the bosom of the Father, he has declared him." John i, 17, 18.

Moses often exercised the office of priest, although he did not belong to the house of Aaron. Jesus Christ is the high-priest of our profession, an high priest over the house of God, although of the tribe Judah. Not after the order of Aaron but after the order of Melchisedec, he has entered once the most holy place by his own blood and ever liveth to make intercessions for us.

Moses is called king of Jeshurun. Deut. xxxiii, 5. Jesus Christ is King of kings and Lord of Lords, the Prince of the kings of the earth.

Moses acted for Israel, as mediator, when they fought with Amalek, when they received the law, and when they made a calf at Horeb. Jesus intercedes in Heaven while his people are engaged in spiritual warfare. Moses acted the part of mediator at Horeb, when the anger of the Lord was kindled upon the people, and he threatened to cut them off. Moses prayed, saying: Now if thou wilt, forgive their sin, and if not, blot me, I pray thee, out of the book which thou hast written. Ex. xxxii, 30-32. Our blessed Jesus not merely offered himself to die in the place of the guilty, but actually laid down his life—a ransom for our souls, and is set forth a propitiation through

faith in his blood. Moses acted as the mediator of a covenant, received the messages of God to his people, and brought back their answer to God, and ratified the covenant by blood sprinkled on the people. Ex. xix, 7-9. But Christ is the mediator of a better covenant, ratified by the shedding of his own blood. Acts xx, 28; Heb. vii, 22; viii, 6.—Frey.

THE MESSIAHSHIP OF CHRIST.

[The following extracts are from "The Messiahship of Jesus, a course of lectures by Joseph Samuel C. F. Frey, author of a Hebrew grammar, Hebrew Dictionary, Scripture Types, &c.," to his brethren the Jews. Published by the American Baptist Publication Society. A. C. HUDSON.]

THE TIME PREDICTED FOR THE ADVENT OF THE SHILOH OR MESSIAH.—It is evident that he was to come before the scepter ceased from Judah, or rather during the existence of the tribe of Judah, distinctly known by genealogy. The Hebrew word *shevet*, translated scepter, is not in use as a verb, and as a noun it signifies literally a rod or staff of any kind, but it is used figuratively for a scepter, the ensign of royal authority; a tribe, a branch of a family or nation; or the ensign of tribal jurisdiction, exercised by the head of a tribe. It is evident that the word in this passage [Gen. xlix, 10] has no reference to royal authority, and should not be translated by the word scepter, but "the tribe of Judah," for (as Bishop Sherlock and others have justly observed) that it could not, with any sort of propriety be said, *the scepter should not depart from Judah*, when Judah had no scepter, nor was to have any for many generations afterwards; besides, the royal authority departed from Judah above five hundred years before the birth of Christ. The true and legitimate meaning, therefore, of the word *shevet* is the tribe or tribeship, the same as in verses 16 and 28 of this very chapter: "Dan shall judge his people as one of the tribes of Israel." "All these are the twelve tribes of Israel." The import of this part of the prediction, therefore, is plainly this, that the tribe of Judah should not be scattered and confounded as the rest of the tribes of Jacob would be, but should remain a distinct tribe, known by genealogy until the Messiah should come. Hence great care was taken by numbering this tribe more frequently, to preserve its genealogy. See 1 Sam. ii, 8. 2 Sam. ii, 4. 2 Chron. xii, 15.

The next sentence descriptive of the time of Messiah's advent, is thus expressed: "Nor a law-giver from between his feet," or "of his offspring." The word *Mechokek*, a law-giver, is variously translated. The radical meaning is, "to engrave." Hence are derived laws, statutes, kings rulers, leaders, scribes and teachers. It cannot mean in this passage "a law-giver," for no tribe had a right to make any laws; for God himself was their Law-giver, and by his laws the king himself was to be governed; but each tribe had its prince or ruler, not to make laws, but like magistrates to judge the tribe by the laws of God; or as the three Targums and other Jewish writers expressed it, the scribes and teachers of the law.

From what has been said, it is evident that Shiloh, the Messiah was to appear while Judah was a distinct tribe, having its genealogies and its magistrates, lawyers, and expounders of God's laws.

Hence great care has been taken to keep up the genealogy of this tribe until the destruction of Jerusalem by Titus. . . . But it is an undeniable fact that the tribe of Judah as well as all the other tribes, has lost its genealogies for more than 1700 years; and therefore the Messiah must have come or the prediction is false. To assert the latter would be blasphemy; to deny the former, is unreasonable.

In a manuscript book written by a Mr. Barnett one of our nation, who lived and died a pious Christian, is the following judicious observation: "The word *shevet* here mentioned in Jacob's prophecy, and commonly translated scepter, meaning royal dominions, should, in my opinion, be

literally understood *the tribe*, as expressed in the 28th verse of this chapter: "These are the tribes." Judah was not to cease being a tribe (although ten were removed and carried away), distinguished and known by its genealogies as such, until Shiloh came; nor till then was the Law-giver to cease from between his feet, for the sanhedrim were still in Jerusalem when our Saviour came, and these genealogies subsisted only to prove him, in his human nature son of Abraham, son of Judah, and son of David. The tribe at his coming was to withdraw from Judah, and unto Shiloh were the nations to be gathered, and this prophecy was literally fulfilled, for the ten tribes were carried away captives, but Judah remained; and remained a tribe distinct from Levi and Benjamin in the days of Jesus, even to the destruction of the temple. Until the days of Jesus the genealogies of the tribe of Judah as a known distinct tribe, were preserved; and the Jews themselves allow that Jesus was of the tribe of Judah; but as soon as the Christian church was established, or the aggregation was to Shiloh, then fell down the partition wall between Jew and Gentile. He came for whom was ordered the distinction of tribes and genealogies, to mark his descent. For him they subsisted, and having finished their design and destination they exist no more.

Was the law-giver, ruler or magistrate not to cease until Shiloh came? This also was fulfilled. There were always up to the time of the last captivity rulers in Israel, either a king or governor, as there were unto the time of Christ under the Babylonians, the Persians, the Greeks and Romans, such as Gedaliah and Zerubbabel, and particularly the Sanhedrim, a court of judicature, the members of which chiefly consisted of the tribe of Judah; and the Nasi or prince of it was always of that tribe and which retained its power till the latter end of Herod's reign when Christ had come, but soon after it lost its power.

OUTWARDLY AND INWARDLY.

OUTWARDLY a man seemingly possesses much—houses and lands, the consideration of the community, the partial regard of friends, and these are all good; yet with all these how miserably poor he may really be, how destitute of any real claim to the veneration of the wise, the loving respect of the good.

And he is this, simply because he has forgotten the essential element of happiness, the only real claim a man can have to the confidence of his brethren, the existence within of an upright, generous and open nature, one that scorns a mean action, the faintest tinge of falsehood, or the remotest presence of deceit.

He may be rich, and there are multitudes who will permit his gold to gild his follies; he may be distinguished, and there are plenty to fawn and flatter for the privilege of shining in his reflected light; but they who dwell with him in the narrow circle of his home, know him as he is. Wife, child, servants, it may be, know more of him than all the world beside, since if he be vicious, mean, selfish, profane, he must show himself truly somewhere, and he cannot afford to lose the world's esteem. He dares the judgment of the fireside, which is only the echo of God's voice.

It is a mistake to suppose that the great battles of the world are fought with the implements of war, to the sound of martial music, upon broad fields, blackened with the tread of countless feet. There is many a fiercer strife in the breast of the lowly peasant in the wilderness of the mountains, where the din of battle never broke the appalling stillness; the contest of right with wrong, and only God to witness.

It is indeed far easier to grasp the sword and rush headlong into the affray, than to pluck one darling sin from the heart's recesses, to control one rebellious appetite, to check the storm of passion; yet these last are the richer prizes, and far worthier of noble exertion than the laurel wreath wet with human blood.

FOOLISH TALKING AND JESTING.

There are some Christians who seem to forget that God in his word, has spoken of such things, and not with commendation. They seem not aware that God gives any attention to their foolish talking and jesting, even so much as to notice and know it.

It is for such heedless Christians that we have placed the words "foolish talking and jesting" at the head of this column, and offer a few suggestions upon the habit.

Those who form and indulge this habit are wont to think and say of it: "What's the harm? Fun is the zest of life; what would life be if we must live it all through with a long face?"

To all which we reply.

1. Life is too grave a matter to be wasted and spent in fun. It has too many solemn issues—too many momentous relations and bearings. Too much hangs upon the destiny of souls. We always have too much close and direct influence upon the weal or woe of souls. God has laid upon us all, too many and too great responsibilities to admit of levity of mind and frivolity of speech.

2. If it were not that persons, given to foolish talking, would abuse the small latitude which the remark might seem to allow them, we would say that pleasantries, such as is not "foolish," and a timely unbending of the mind after long and great tension, are sometimes admissible—good for health, and not bad for piety. But these indulgences should not be the warp and woof of one's life. They should be only occasional, and always under control. As there is no reason why conscience should always condemn them, so and much more is there no reason why they should not be subject strictly to the law of conscience.

3. Returning now to our reply to the question—What's the harm in foolish talking and jesting? We say—ask your ungodly friends what they think of such things in Christian people. Take pains to ascertain how it strikes them. See if in their view these foolish-talking Christians adorn the gospel of Christ. See if it does not strike them as incongruous, that out of the same mouth should come jests and folly one hour, and solemn prayer and praise the next. Take note whether these utterances of levity in Christians seem to give force to their exhortations to their friends to come to Christ. Does such talk increase the confidence of the ungodly in their piety and in their prayers?

Now these remarks of ours do not imply that the judgment of ungodly men upon their Christian neighbors is infallible; yet none of us are too wise to learn something from the impression our life and speech naturally make on our neighbors. The Scriptures hint to us more than once that our "speech be always with grace, seasoned with salt"—(i. e. wisdom) that it be sound speech that cannot be condemned, and that we "be without offense," "unblamable," "unreprovable." Let us not forget that if we are to be "lights in the world" to any good purpose, we must gain the confidence of men, so that they shall adventure themselves to walk by our light, having confidence that our leading is unto life and not unto death.

4. We reply again: Let us hear the word of the Lord in this matter. It is certainly a very significant fact that God has spoken to this point, and so distinctly as to give us his views beyond mistake. Thus, through Paul to the Christians at Ephesus, he says to us, "Be ye followers of God as dear children, and walk in love, as Christ also hath loved us; "but fornication, and all uncleanness or covetousness, let it not once be named among you, as becometh saints; neither filthiness, nor foolish talking nor jesting, which are not convenient; but rather" [let there be] "giving of thanks."

We have quoted more of this passage than belonged immediately to our subject, that you might see in what company Paul locates "foolish talking and jesting." They stand in the same cluster with "filthiness," "fornication and all uncleanness," as if they all belonged to the same family. Paul had seen them in close company. Heathenism

shows them associated in fact, as the out-workings of a mind low, sensual, and alien to the life of God in the soul. They are but too much in sympathy with each other, and are altogether uncongenial to whatsoever things are pure and holy.

But note again: The sacred word saith "Let these things not once be named among you, for so it becometh saints."

Here some reader, ready to justify a large range in the use of the tongue, may interpose that Paul only says of foolish talking and jesting that they are "not convenient;" whereas for themselves they find it so convenient that such talk flows from their tongue almost despite of themselves.

To such persons, let us say—we must take the word "convenient," when found in the Bible, in its old sense, and not in its new—as used by our translators two hundred years ago, and not in the very different sense put upon it in modern times. The old sense is, suitable, proper, becoming; not—that which comes easy to us. Paul meant to say that foolish talking and jesting do not correspond with our profession and our responsibilities as Christians—do not go well together [non conveniens, the Latins would have it, which is precisely the old sense of "not convenient"].

Note also what things Paul, in Rom. i, 28, 29, enumerates as "not convenient." "God gave them over to a reprobate mind to do those things which are not convenient, being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness," &c., a most emphatic comment on the significance of "not convenient."

And finally, as if specially to warn and rebuke those who boldly say, "our lips are our own; who is Lord over us? who has the right to control our words?" he gives us solemn intimations that he shall take note of them all in the final day: "But I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Mat. xii, 36, 37.—*Ob. Evangelist.*

The Church, Slavery, and Caste.

In every land the popular religion is to that people the standard of right. As that religion is, so are the morals and statute laws of the land.

In our country the popular church is the exponent of the popular religion, and has immense power in forming public sentiment; and, through the public sentiment the church molds law.

Albert Barnes, recognizing this truth, said, "The christian church, if right, would break the bonds of the slave in a year. Let the church speak, and right action will follow as certainly as the shining of the sun causes vernal beauty to spring into life."

To see that this is true, we need but look to the localities where a few church members have been true to the religion of christianity. Let the mass of the church remain as now, criminally silent and indifferent, and slavery will be perpetuated, at least for a time. The people, without correct moral sentiment, will go on from one degree of vice to another, until at last, despising the church for her heartlessness, formality, and fashion, the masses will plunge into Atheism, violence, and bloodshed.

What is the voice of history? Macaulay, speaking of France, says: "The church was against humanity; and the ecclesiastics had hearts like ice; they were the apologists for injustice and wrong. Having charge of the sheep, they acted more like wolves than shepherds."

As a result, another has said: "Voltaire and his company plead eloquently for the poor and oppressed; and these infidel scoffers carried away the hearts of the people from the church, and caused them to hate it as an institution fostering gigantic wrong. The people rejected christianity because it was misrepresented. The nation fled to atheism, and to violence, blasphemy, wrong and bloodshed, as a natural result of the influence of an unfaithful church."

What are the facts? Four millions of native-born Americans of "one blood" with ourselves,

robbed of personal ownership, despoiled in the sacred rights of husband and wife, parents and child; yet most of the professed ministers of Him who came to open the prison doors, to preach deliverance to the captives, and to set at liberty them that are bruised, dispose of the claims of these millions by a "single paragraph" in their sermons, or in vague generalities in their prayers. Others directly enslave their fellow-men, or fellowship those that do so.

And in reference to the colored man in the free States, there are but few churches where he is treated as a brother. Most treat him as Pharisees did Gentiles in the time of Christ.

No wonder that New York has cast her recent vote against the colored man. Some years since a movement was made in the New York Legislature to extend to the colored man equal rights. It was replied, "It is useless for us to attempt to do so, for the churches will not."

The work of justice and reform must begin in the church. She is to be the light of the world.

It is just to say some churches bear a consistent testimony and practice for the right. May the number be speedily multiplied.—*John G. Fee.*

Look out for Humbugs.

SAYS an exchange: There is scarcely a family in the United States or British Provinces, whose post-office address is not recorded in from one to a dozen establishments in some of our large cities, and tempting, plausible circulars will be sent through the mails to them, offering all sorts of inducements to get their money.

Each scheme, no matter how tempting, is so much of the character of a hundred others that have gone before, that it is surprising how there can be found foolish persons enough to keep these humbugs alive.

One of the most wily schemes to be pushed this winter, is the offer of so-called gold articles, such as magnificent gold pencils, pens, etc. A few statistics obtained at one of the manufactories of these articles, show that they are being turned out by the ten thousand. A "gold pen and magnificent case" are stamped out of some cheap metal, and then galvanized over with the thinnest possible film of gold. The whole is done so skillfully that the common observer will find it utterly impossible to distinguish between a *bona fide* article worth \$3 to \$6, and the bogus one costing 6 to 15 cents! The outside film of gold, though less than the two-hundred-thousandth part of an inch in thickness, is yet enough to cover up the inside base metal, and protect it from the usual acid test, while the filling of cheap metal prevents detecting the deception by the weight. We have seen a pen and case that cost 16 cents to manufacture, that was offered as a \$3 premium or "gift," and no one but a partial goldsmith or jeweller could detect the deception. The same remark applies to various other gilded (not gold) articles.—Let it be remembered that the more splendid and plausible the scheme held out to the public, the greater is the concealed deception.

CHRISTIAN INFLUENCE.

In the life of a Christian lies the secret of all true Christian influence. It is the easiest thing in the world to talk about religion. But mere talk about religion is the poorest thing in the world. Every true Christian will, indeed, talk about his Saviour. Out of the abundance of the heart the mouth speaketh. And if the voice does not speak for Christ, sure you may be the soul is not filled with Christ. Nevertheless, here as elsewhere, the utterance of the lips is as nothing to the influence of the life. In the divine economy, all grand forces are comparatively gentle and silent. The shallow rill, that is dry on the mountain side half the year, brawls more noisily at times than yon mighty river. The boy's sparkling rocket makes a louder demonstration in the night air than all God's starry constellations. And yet, in the si-

lence of their sublime manifestations, how eloquently do these great forces of the universe bear witness for God!

And so it is of moral forces. The gentle movement of "the man out of whom the devils were departed," amid his wondering countrymen, did more to convince them of Christ's saving power, than a thousand noisy utterances. And so it is with the convincing power of a Christian life. The converted man is left in this world a witness for Jesus, a living illustration of the power and blessedness of a religious life. He is to the theological truth of the Bible what practical experiments are to scientific truths in nature. As the chemist talks technically of elements in analysis and synthesis, and exhibits, in illustration, free gases and ponderous compounds; and as the botanist discourses scientifically of the structure of plants, and the functions of their parts, and shows you his meaning by producing the petals of a lily, or a spike of lavender, so it is with spiritual science in the hands of the great Teacher. In the Bible the graces of the Christian are described as in a written epistle—in Christian life they are illustrated as in a "living epistle."

And in this sense are we, mainly, witnesses for Christ. As the Gadarenes saw that the demoniac was restored, so must the world see that the sinner is converted. He must speak for Christ, as the flower and the star speak for God, in the beauty and glory of their physical manifestations. Without this abiding savor of a holy life, all else will prove but a mockery.—*Charles Wadsworth, D. D.*

THE PULPIT NOT FREE.—At the recent Unitarian convention in Massachusetts, Rev. Mr. Pierpont expressed his sentiments on the freedom of the pulpit with great boldness. No man who is a man (he said) can stand in a Unitarian pulpit and speak out his whole mind. If he attempts it, there will be found three men in his congregation who will use their efforts with success to unhorse him. One shall be a manufacturer or seller of intoxicating drink, and another a political trader, and the third interested in some way in cotton. He alluded to his own labors as a pioneer in the West; but maintained that there is everywhere a want of freedom on the part of the preachers. They cannot attack sin that now exists, but are only allowed to denounce the Scribes and Pharisees. He would thank anybody who could see how there can be a free pulpit to tell him of the way.

Buddhism and Catholicism.

THE Buddhist books maintain the existence of sixty-three small hells and one large one. At death the wicked are plunged into one of the smaller hells, but soon after death the sinner may be delivered through the prayers of the priests. If this is neglected, he passes into the large hell, and remains there forever. This is the common opinion, although some believe that after a time all will be saved by the goddess of mercy.

DENOMINATIONAL BOOK-SELLING.—A contributor to the book fund of the Southern Methodist church complains through the *St. Louis Christian Advocate*, that their "book concern at Nashville has gone into a wholesale miscellaneous book trade," and that "the depositories in some of the States deal largely in fancy goods and sell novels." He asks "whether this is not a gross perversion of a sacred fund, raised exclusively for the dissemination of religious books and tracts."

"WHERE THE DEVIL CANNOT COME HE WILL SEND."—A proverb of very serious import, which excellently sets out to us the penetrative character of temptations, and the certainty that they will follow and find men out in their strictest retreats. It rebukes the absurdity of supposing that by any outward arrangements, cloistered retirement, flights into the wilderness, sin can be kept at a distance. So far from this, temptations will inevitably overleap all these outward and

merely artificial barriers which may be raised up against them; for our great enemy is as formidable from a seeming distance as in close combat; where he cannot come he will send.

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, FEB. 19, 1881.

THOUGHTS ON THE ADVENT.

(Concluded.)

LET us now look at a few of the evidences bearing directly upon the time of the second coming of Christ. That coming events cast their shadows before, is a saying to the truthfulness of which the world readily assent. But if this is true of any event, it certainly is, as it is natural that it should be, true of the last great event which is to close the stormy and troublesome drama of this unfortunate earth. No surer does the mariner know from manifold signs that he draws near land, or the husbandman know from all the indications of nature that summer is nigh, than we may know that even now, the great day of the Lord, the end of the world, and the coming of Christ, are even at the doors.

To enter into a full exposition of the evidences on this point would not be in accordance with the design of these articles. We shall give but an outline which the reader can fill up at his leisure. We are taught, then, that the end of this world is near,

1. By the prophetic periods. Periods of time are given in the word of God to mark certain great events. The rule by which to interpret these periods is also furnished us. Their commencement, intermediate dates and termination are all clearly established. And by the nature of the events which they are given to mark, we are brought down step by step till we know with absolute certainty that we are now in the time of the end.

Take for instance the 2300 days of Dan. viii, 14. By the aid of chap. ix, the commencement of this period is indubitably established; and it is shown to end in A. D. 1844. But what bearing has this on the end of the world? It does not say, to be sure, that at the end of this period the Lord shall come; but at that time the Sanctuary shall be cleansed. We are thus introduced to another great subject, than which there is scarcely one in the word of God more beautiful, harmonious and clear. The subject of the Sanctuary! The law of Moses with its types and ceremonies is here brought into requisition. By those types we now see plainly prefigured before us the work of our great High Priest in the antitypical Sanctuary in Heaven. In the type the cleansing of the Sanctuary was the last work of its yearly repeated service. The cleansing of the Sanctuary in Heaven is the last work of that antitypical service which is accomplished once for all. When this is finished, the plan of salvation, the day of probation, will be forever ended. Our great High Priest will then lay aside the priestly for the kingly robe, and proclaim to his waiting people that the day of vengeance, the year of his redeemed, is come. Isa. lxiii, 4. To the commencement of this solemn work, that period which ended in 1844 introduced us. Sixteen years have since elapsed. The thoughtful reader can for himself judge whether this work will not shortly be accomplished. We are taught that the end of all things is near,

2. From the course of empire as marked out in the prophetic word. From the time of Daniel, onward, the rise and fall of earthly kingdoms was shown to the end of time. They were four in number: Babylon, Persia, Greece and Rome. These were to be succeeded by a fifth universal and everlasting kingdom, the kingdom of God, to be possessed by the saints of the Most High forever and ever. The outline of this world's history is three times repeated in this manner in the book of Daniel; and all the events in these chains of prophecy, with all their varying particulars, except the setting up of the fifth and everlasting kingdom of God, are now in the past. No person of even moderate intellect will deny this. So that, as far as these lines of prophecy are concerned, the setting up of the kingdom of God is the next event before us.

Supplementary to the predictions of Daniel, are several chains of prophecy in the book of Revelation, furnishing additional particulars, and leading us to the same result. We are taught that the end of all things is at hand,

3. By the signs given to mark its approach. These may be divided into four distinct classes: 1st. In the literary world. 2d. In the political world. 3d. In the natural world; and 4th. In the moral world. Let us look a moment at these in order:

1st. Says Prof. G. R. Graves, "It is one of the pleasing signs of the times that the prophetic declaration of Dan. xii, 4, is fulfilling before our eyes." He then introduces Michaelis' translation of that passage as follows: "But thou, O Daniel, shut up the words and seal the book, even unto the time of the end, when many shall give their sedulous attention to the understanding of these things, and knowledge shall be increased." In whatever way we understand this prediction of Daniel, that in the time of the end knowledge shall be increased, whether we understand it as an increase of knowledge in the prophetic word, or of new discoveries and attainments of science, it is most completely and strikingly fulfilled before us. In this respect there never was an age of the world equal to the present; and the reader has but to see held up side by side, this declaration of the prophet and the scientific attainments of the present age, to behold the word of the Lord fulfilled in all its force. Under this head we may rank the special proclamation of the gospel of the kingdom brought to view in Rev. xiv, 6-12,—the messages of three angels, symbolizing classes of religious teachers, following each other in consecutive order, to call out a people to meet the Son of man on the great white cloud. These messages began to be fulfilled with the proclamation of the advent, a little more than 20 years ago. Two of these are already in the past. We have witnessed their fulfillment. The third and last is now going forth. The next event in this chain of prophecy is one like the Son of man on a great white cloud, symbolizing the coming of the Saviour in the clouds of heaven. Would it be possible for Inspiration to give us more impressive instruction of the shortness of time and the nearness of the coming of Christ?

2d. Signs in the political world. These were predicted by our Saviour as recorded by Matthew in chap. xxiv, and its parallels. Its principal features were to be an unexampled complication of affairs among the nations of the earth, causing in them anger, distress and perplexity. Here again comment is scarcely necessary. Those who have eyes to read the leading news of almost every paper in the land, or ears to hear the remarks upon topics which are just now in all men's mouths, know that such is the present state of the world in an unprecedented degree. The affairs of earth are hopelessly complicated; and every attempt at adjustment only involves them in more perplexity still. Extended exposition would detract from the force of the fulfillment. We only ask the worldly man, or the professor who yet sees no occasion to believe that the Lord is near at hand, to look at the prophecy and look at the present state of the nations, and then say if one is not the exact counterpart of the other.

3d. Signs in the natural world. It was predicted by the prophet Joel that the sun should be turned into darkness and the moon into blood, before the great and notable day of the Lord come. Chap. ii, 30, 31. Our Saviour in Matt. xxiv and other places, adds the falling of the stars to the catalogue, and tells when these signs were to take place. Authentic histories and living witnesses afford us abundant proof on this point. In the dark day and night of 1780, and the falling stars of 1833, these predictions were minutely and magnificently fulfilled. Connected with these events in such a manner as to leave no room for the intervening of many years, is the coming of the Son of man in power and great glory.

4th. Signs in the moral world. A general declension of piety, a lack of the vital power of godliness, the abounding of iniquity, increasing numbers, and increasing wickedness, of evil men and seducers, are all held forth in the Bible as characteristics of the last days. "This know also," says Paul in 2 Tim. iii, 1, "that in the last days perilous times shall come." And then follows a description, in a black catalogue of eighteen sins, of people in the last days. Of the world?

No: of those who have a form of godliness but deny the power. Peter says, Knowing this first that there shall come in the last days scoffers walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning. 2 Pet. iii, 3, 4. Reader, have you ever seen any of these scoffers? If not, just begin to talk about the coming of the Lord and you will develop them all around you. This text affords incidental proof that the doctrine of the second advent will be proclaimed in the last days; for what occasion have these scoffers to inquire, "Where is the promise of his coming?" if there is nothing said about his coming, and none are believing that he is about to come? Jude also speaks of mockers in the last days walking after their own ungodly lusts. Verse 18. "Evil men and seducers shall wax worse and worse." 2 Tim. iii, 13. And here we may properly introduce that gigantic delusion. Spiritualism, which within a few years has arisen and spread with unwonted rapidity over all the land. It is thus described in the word of God: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith giving heed to seducing spirits and doctrines of devils." See also 2 Pet. ii, 1.

What need we say more? What need we of further proof? The declarations of the word of God are unequivocal that the Lord will come again, and is now at the door. All the signs that could be required or asked to herald his approach have been accorded; and of all the long catalogue, there are none but such as have been already fulfilled, or are now fulfilling before our eyes. Yes, the great day of the Lord is near. It towers up as the great waymark directly before us. The crowning scene of earth's history is soon to transpire. The great day to which all other days are but conductors, is soon to come. The greatest displays of God's power and glory are soon to be revealed. Great events have transpired on earth, but the greatest is yet before us. Kingdoms have risen and crumbled; a flood has enveloped the earth in its liquid waves; fire and brimstone have been poured upon the corrupt cities of the plain; desolating armies have been the ministers of God's vengeance to punish the sins and rebellions of the people; but no scene has yet been witnessed which can compare with that great day when the heavens shall depart as a scroll when it is rolled together, and mountains and islands shall be moved out of their places, before the face of Him who cometh with the glory of the Father and all the holy angels.

Who is preparing for this event? Who are boldly and joyfully looking forward to the great day? Behold the sad state of the world. They are lulled in the arms of a strong delusion and think they have the truth. They are drunken, though not with wine, yet think they are sober. They lie in the embrace of an unconquerable lethargy, yet think they wake. Thus are all things ready for the great day to come upon them, as the apostle says, like a thief in the night, or a snare upon the unsuspecting game. But what says the apostle to us who see the day approaching? "Therefore let us not sleep as do others; but let us watch and be sober." 1 Thess. v, 6. And again he says that "knowing the time, it is now high time to awake out of sleep; for now is our salvation nearer than when we [first] believed." Rom. xiii, 11. May it be the lot of both writer and readers to share in this great salvation, when the longed-for day arrives, which brings the Lord of life and glory to his waiting people.

MINNESOTA CONFERENCE.

BRO. SMITH: It seems to be my duty to give you a brief report of the Conference held at Pleasant Grove, Olmstead Co., Minn., Feb. 2 and 3, 1861. At an early hour we found the house of worship quite well filled with brethren and sisters from different parts of our new State, many of them entire strangers to each other. Two came one hundred miles, walking over thirty miles of the distance.

In the commencement of our meeting the sweet Spirit of the Lord rested down upon us in such a manner that it was quite evident we were of one heart and mind, although strangers to each other. We were some disappointed in not meeting Bro. J. N. Andrews at this

Conference; but we soon found a letter from him which gave his reasons for not coming.

Our hearts were made glad in meeting Brn. Bostwick and Lashier, who were strong in the truth, by whom the word was spoken in the demonstration of the Spirit, and much to the comfort and edification of the hearers. We were much cheered and strengthened in hearing the testimonies from our brethren and sisters, some of whom we never saw before. Good union prevailed throughout the entire meeting. We have good evidence to believe that the cause of present truth is rising in this new State. To God be all the praise.

On first-day in the afternoon there being a Methodist appointment at the school-house that we occupied, we went to Bro. Harris' house, where we had our business meeting, which was one of deep interest. One of our number remarked that it was the most interesting meeting he ever attended of the kind. While giving a statement of the rise of the cause thus far in this new State, we were much affected, and indeed there were but a few dry eyes in the house. Nearly all were ready to pledge nobly to sustain the cause. The business proceedings were as follows:—

Organized by appointing Bro. J. Gibson, of Mantorville, to the Chair, and Bro. D. Edwards, Secretary. The following resolutions were adopted:—

Resolved, 1. That we send the tent out the coming season into new fields, as the lecturing brethren may deem duty.

Resolved, 2. That Bro. J. N. Andrews be and is hereby invited to labor in company with Bro. J. Bostwick and Bro. H. F. Lashier, with the tent in this State and Northern Iowa the coming season.

Resolved, 3. That Bro. W. Morse, of Deerfield, Steele Co., J. W. Stowell, of Mantorville, Dodge Co., Wm. Merry, of St. Charles, Winona Co., act as Committee to solicit and receive pledges from those in their localities for tent operations the coming season.

Resolved, 4. That Bro. and sister White be and are hereby invited to make us a visit when on their tour through Wisconsin, the coming spring, and that we will pay their expenses.

Resolved, 5. That Bro. W. Morse is hereby authorized to write out a full report of this Conference, together with the above resolutions, and forward them to the *Review* Office for publication.

Nearly all our brethren present pledged nobly for tent purposes. A part of said pledges are to be paid by the first of June next. We would say to those who were not there, to forward their pledges to either of the tent Committee soon, and help swell the figures to the three hundred dollars which we agreed to raise; and we would say to those who are against pledging, who say their right hand should not know what their left hand doeth, that we hope that those dear preaching brethren will know of their right hand and their left hand both doing something to help forward the cause of present truth in this far-off land.

To Bro. and sister White I would say, that such was the anxiety for you to visit this State, that twenty-five dollars were pledged for paying your expenses by those at this meeting, fourteen dollars and fifty cents by the sisters. I would say that the cause in this State is young, and our numbers few and much scattered, and wherever there is a small church raised up D. P. Hall frequently makes his appearance, as he did at Pleasant Grove a few days before the Conference, with the no-Sabbath heresy and the blighting influence of the Age-to-come theory. He also dwells much upon spiritual gifts, &c. All things considered, we feel that you and sister White might do much good to visit us as soon as you can.

W. MORSE.

Deerfield, Steele Co., Minn.

MEETINGS IN OHIO.

DEAR BRO. SMITH: "The cause of present truth is slowly advancing in this State. I have labored this winter in the following places: In Jackson, Sandusky Co., where we found much unreasonable prejudice; but as a reward of our labor, the army of the faithful was cheered, and augmented by a re-inforcement of three precious souls, who, we trust, will prove valiant soldiers. Next we went, by request, to Taway Prairie, where we gave some fourteen discourses, at the last of

which over thirty arose to signify we had the truth in their best judgment; but only two fully resolved to obey. This place has been the field of the labors of one Mr. Gay (age-to-come, and final redemption champion) for some three years. Some candid and well disposed people had been inveigled into his snare, who now confess that they believe we have the truth, but being so much deceived before, they don't feel as though they could confidently act this time until they duly weigh and compare our positions. The Lord willing we expect to visit this abused people again soon.

Our next labor was in Leipsic. Here the Unionists had proffered their house to us for a course of lectures, offering even to go into written obligations. We preferred however to take their word (supposing a Christian's word as good as his bond). We set up notices accordingly for meeting in their house; but when we went to our appointment, they had swallowed their pledge and locked their house. We then went into a school-house close by and gave seven lectures, which very much strengthened some brethren living north of this, who had never heard much except on the Sabbath question. Several others became quite interested. These we supplied with books. Farther than this no immediate result except that Brn. Emmans and Ramsey felt free from the blood of their neighbors, having done their duty in trying to get the truth before them.

We next revisited Jackson and Taway to strengthen and confirm the souls of the disciples. We then crossed the country to Green Spring, where we enjoyed a good Sabbath meeting with the church. Here we gave two discourses. In this place a young Methodist preacher and his wife came out to go with the remnant to Mt. Zion. Bro. Burton will no doubt do good service in wielding the sword of the Spirit if he be meek and humble.

Next we came to this place (Attica) in answer to a call made recently through the *Review*. We obtained a church house of the church of God (nicknamed Wine-brennarians) and commenced meetings. Have now given eight discourses, and as many persons are already rejoicing in the true Sabbath of the Lord, Christ's coming and kingdom, and the non-immortality of man. The prospect here is truly cheering. My physical strength I find is overtaxed, and I must take rest; yet the interest, and candor, and love for the truth here pleads with the fervency of the Macedonian cry to Paul, Help, help! The circuit preacher has arranged to begin a protracted meeting in the house we now occupy, to-morrow evening; but the Universalists have offered their house (two miles off) if I wish to continue. This would be like commencing in a new place, almost, and without another to share the burden, my strength would be entirely inadequate. Under the circumstances I think that while the minister in charge preaches it is best for me to rest and reconnoitre.

I think from present prospects there should be as much as one or two tent meetings in Seneca county next summer. Several have partly, or wholly come out on the truth in Tiffin without any preaching. I believe Tiffin should be remembered. May God bless his truth to the enlightening and salvation of many, even in Ohio as well as elsewhere, is our fervent prayer.

T. J. BUTLER.

P. S. I see from *Review* No. 11, that Bro. White considers that Ohio has seceded from the plan of Systematic Benevolence, recommended by the B. C. Conference of June, 1859. This, in point of fact, may probably be true. But if so, we hope to be forgiven having done it ignorantly. Be assured it was strict, gospel equality and justice that we were aiming for, neither do I think that Bro. Waggoner or Loughborough considered it otherwise when at our conference. But I confess my mind was very much weighed down on another point, and was not as clear as it should have been on this one. Gospel equality is what I desire, and if any feature of our co-operation as brethren has my most hearty endorsement, it is the gospel equality of Systematic Benevolence, and my object last fall at our conference in making the move I did, was only to secure such equality, and not to devise another system. But I feel and acknowledge the force of Bro. White's objections to our mode of carrying it out as a general rule, though we have no young men without property (one excepted), or widows to be oppressed, yet other States may have, and no doubt we shall have them be-

fore long also. But brethren, think not that we desired to secede from Systematic Benevolence. I hope my article some eight months ago, taken with this will assure my brethren that I am no South Carolinian on this question. But what shall be done? Ohio has generally entered upon action.

T. J. B.

TRUSTING IN GOD.

Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed.

The carnal heart distrusts God; while the renewed, the holy soul, leans wholly upon God, and trusts him as the only sure refuge, the fortress in which he finds safe repose; the name of the Lord is a strong tower for the godly man, and in time of trouble he flees into this tower.

Prosperity and worldly ease, tend to lessen the confidence of men in God, because human nature is so easily led away from the giver, in the possession of the gift. Thus we find the people of God, in all ages, tried in much adversity, which seems to be necessary (generally) in order to wean the soul from earth, and teach the child of God to meditate much upon his heavenly treasure.

If our heavenly Father saw fit, he could easily heap earthly treasures upon his children here; he could defend them in every case from heat and cold, from hunger and thirst, from flame and sword; he could make them strong to overpower the wrong, so that the wicked could not stand before them for a moment; but should he do this, christianity would, in less than a century, become popular, and soon there would be no test, but all, the bad as well as the good, would put on the garb of heaven, merely for the loaves and fishes; and all content with present pleasures, and worldly ease, would lose sight of that heavenly treasure. Indeed there would then be no battles to fight, and man rescued wholly without knowing the depths from which he had been rescued, would neither be able to appreciate the work of Christ, in his sufferings, his pleadings or his travail of soul for man.

If man were thus saved, without seeing and experiencing for himself, how utterly hopeless the sinner's case is, were he taken from the pit, without seeing and realizing his own sad lost state, how could he ever appreciate the condescension, and sacrifice, and benevolence, and labor of heaven, in his behalf? What is now a volume, would in such a case be a blank; what is now experience, would be dry theory; and man would be only a dull occupant of heaven, a mere hanger on. It is doubtful whether it would be consistent with the character of God, to do anything arbitrarily thus, without the response of the common sense of his intelligent holy beings; but it is a well-attested fact that scripture and the providence of God, agree in thus justifying Him in his character and works. God is good.

It seems clear that without trust and confidence in God (that is without faith), it is impossible to please God; and the more perfect this trust is, the more sure the prize: I say perfect, for this trust (faith) must be whole, strong, enduring, childlike, confident. There must not be a shadow of a doubt, not a cloud of darkness to intercept its exercise. True, clouds may hover over the godly soul, but they must not hinder the exercise of faith, but rather increase it; for the greater the effort put forth to exercise faith, the more benefit results to the soul that thus acts. The sorer the trial the more arduous the labor; and the greater the labor the greater the blessing; and thus, by acquiring the habit of conquering, the more confidence in that mighty deliverer who grants the victory. Thus we learn to value faith (trust), above happiness; knowing that faith is the key which unlocks the mysteries of the kingdom, while happiness is the sure result of right-doing; and while we are sure of finally possessing it, we are not particular about the few clouds of darkness which linger occasionally above us, while we march through the enemy's land, to the king's country. It is to be expected, and consequently we are prepared for it; and these trials, and this darkness, these mists, only sharpen our spiritual senses, by the constant exercise occasioned thereby.

So in ancient time, when a valiant army was beset with foes, and unceasing vigilance was called for, they marched on in triumph; but when unassailed by foes, when prosperity crowned their efforts, and

they began to feel safe, then some hidden foe leaped from his ambush, and the army, once so unconquerable, was not only disgraced by defeat, but ruined and destroyed.

For one, I would not that the way to heaven was less rough, I would not that one fiery trial was quenched, or one test softened; for well we know that our leader will not willingly afflict, nor will he appoint to any of his flock, greater trials than his promised grace is able to overcome. But this he requires: that we trust in him; that with every effort our eyes are upward to him, in childlike trust and confidence. In every trial, the eye of faith can find a ray of light piercing the darkness. At least some reflected rays will fringe the borders of those thick clouds. But even if for a moment the darkness is total, faith will wait with confident expectation for the rising of the bright and morning star. Faith cannot be overcome; for it will wait, and while it waits, it finds a heaven in contemplation of what God has done, and then faith becomes stronger in what God will do. And while faith thus waits and meditates, light bathes the soul in its sweet and holy influence. This creates no surprise. Faith expects it, and expects it still; and when darkness again for a moment covers the sky, this creates no surprise; faith expects it, and so faith gets to be just the same in all weathers. It is like some faithful and experienced veteran of the seas. You accost him when the skies are clear, and prosperous winds fill the sails, and he is calm; for he knows that storms may come; and when tempests toss his ship from billow to billow, you accost him, and he is calm; for he expects it, and his sails are furled; but he is looking for good weather soon. You cannot find him disturbed, he knows there is danger, and when he left the port he had weighed the matter, and his manly heart feared not the storm; for his eye was upward to Him who hold the winds.

J. CLARKE.

BEARING FALSE WITNESS.

In how many little ways this may be done. By a word, a look, an appearance, a slight insinuation. These may seem small acts to commit so great sin, but if the motive or design be to convey what is untrue, it must be an untruth of the worst kind. This way of bearing false witness sometimes becomes a habit. The victim to it is blinded to the sin. How necessary then that we look well to the motive of all our acts. The heart being naturally selfish, how easily may a fault be hid by an insinuation of another. It is more natural than to own a fault. Insinuations of any kind are ever of a doubtful meaning; better to express an idea by plain and pointed words, even; such can be met; such prevent a misunderstanding, and need not convey more than is desired.

Another way, perhaps no less common, of bearing false witness, is repeating something heard. Such do not think that repeating what others believe may be breaking the ninth commandment, and violating one of the first principles of the testimony of Jesus. In most cases we can know the truth if we wish. And in either case we should speak it to the accused, if any one. Would such go to the supposed offender instead of telling it to others, they would often find that repeating what they hear would be bearing witness to untruth. Perhaps this sin too frequently grows out of a secret desire to have the evil true. O that our prayer be that of the Psalmist, "Cleanse thou me from secret faults." May we that profess and love the truths of the third angel and the faithful and true Witness, live this prayer.

Cambridge, Wis.

F. M. BRAGG.

Bro. N. Waid writes from Lynxville, Wis.: "I would say through the *Review* that I am still striving to overcome and press my way through, even to the end, that I may gain the reward of the righteous. A little above one year ago God in his mercy brought me to a knowledge of present truth, the light of which I have since been striving to follow. My earnest desire is that God would work a complete work in my heart that I may become wholly given up to his service. There are about fifteen Advent Sabbath-keepers here who are striving to overcome and daily grow in grace and strength. There are also several churches within a circuit of twenty-five or thirty miles."

SCRIPTURAL SENTIMENTS IN POETRY.

At one of the anniversaries in New York, Dr. Tyng recited a short poem from the pen of the late Charlotte Elizabeth, every line of which he regarded as containing a sentiment sustained by some passage of the Bible. He has appended to each line a scripture in which its sentiment is taught.

When from scattered lands afar
Spreads the voice of rumored war
Nations in tumultuous pride
Heaved like ocean's rolling tide
When the solar splendors fail
When the crescent waxeth pale
And the powers that starlike reign
Sink dishonored to the plain,
World do thou the signal dread,
We exalt the drooping head
We uplift the expectant eye
Our redemption draweth nigh
When the fig-tree shoots appear
Men behold their summer near
When the hearts of rebels fail
We the coming conqueror hail
Bridegroom of the weeping spouse
Listen to our longing vows
Listen to her widowed moan
Listen to creation's groan
Bid, O bid thy trumpet sound
Gather thine elect around
Gird with saints thy flaming car
Summon them from clime afar
Call them from life's cheerless gloom
Call them from the marble tomb
From the grass-grown village grave
From the deep dissolving wave
From the whirlwind and the flame
Mighty head thy members claim
Where are they whose proud disdain
Scorned to brook Messiah's reign?
Lo, in waves of sulph'rous fire
Now they taste his tardy ire
Fettered till the appointed day
When the world shall pass away
Quelled are all thy foes, O Lord
Sheath again the dreadful sword
Where the cross of anguish stood
Where thy life distilled its blood
Where they mocked thy dying groan
King of nations plant thy throne
Send thy law from Zion forth
Speeding o'er the willing earth
Earth, whose Sabbath glories rise
Crowned with more than Paradise
Sacred be the impending veil!
Mortal sense and thought must fail
Yet the awful hour is nigh
We shall see thee eye to eye
Be our souls in peace possessed
While we seek thy promised rest
And from every heart and home
Breathe the prayer "O, Jesus come!"
Haste to set the captive free
All creation groans for thee.

Matt. xxiv. 6, 8
Luke xxi, 25
Haggai ii, 7
Heb. xii, 26, 29
Matt. xxiv, 29
Rev. xvi, 12
Matt. xxiv, 29
Joel ii, 3
Luke xxi, 26, 35
Luke xxi, 28
Eph. i, 14
Rom. viii, 9, 23
Matt. xxiv, 22, 31
Luke xxi, 29, 31
Isa. lix, 18, 19
Rev. xix, 11, 16
Rev. xix, 7, 9
Rev. vi, 10
Luke xviii, 3, 7, 8
Rom. vii, 22, 23
1 Thess iv, 16
Matt xxiv, 31
Jude 14
Isa. xxiv, 18, 15
Matt. xxiv, 40, 41
Rev. xx, 4, 6
Luke xiv, 14
Ps. xlix 14, 15
1 Thess iv, 17
Col. i, 15
Luke xix, 12, 27
Matt. xiv, 41, 42
Luke xvii, 27
Rev. xix, 20, 21
Rev. viii, 3, 5, 9
2 Pet. ii, 9
Rev xix, 1, 5, 21
Ps. cx, 5, 7
Isa. liii, 8, 5, 12.
Mark xv, 27
Mark xv, 26
Isa. xxiv, 23
Zech viii, 3
Dan. ii, 35, 44
Isa. xl, 1, 9
Ps. lxxvii, 6
1 Cor. xiii, 12
1 John iii 2
Luke xxi 31
Rev. i, 7
2 Thess. iii 5
Heb. iv, 9
2 Tim. iv, 8
Rev. xxii, 20
Isa. xlix, 9
Rom. viii, 19

LETTERS.

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

From Bro. Gurney.

DEAR BRETHREN: We are looking for the Lord; not Jesus to save sinners from sin, but the KING OF GLORY to gather his people and give them the reward of eternal life and its associate blessings. Now a question arises in the mind from the words of Jesus. Luke xxi, 28. "When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." These words are full of consolation to the real christian. I feel rather sensitive on this point just now. It seems to be a sort of command. And is not Jesus watching his people to see and hear them anxiously inquiring and watching for his return. We come short here. We do not feel a full and free union with the groaning creation, for the great restorer to come. Why is it? Because we suffer the perishable things of earth to fasten their claims upon our affections, and thus hide the glory of our coming Lord. Think of a husband, beloved of his family, absent from them only a few years. How anxiously they examine the evidences of his expected return. Would they not rejoice to hear that he had started for home? But this would bring a temporal, local blessing only. When Jesus comes he will fill the whole earth with his glory.

I am thinking that covetousness is a very great sin, even among us. I blush to mention it, but the word of the prophet comes to mind: "Cry aloud, spare not,

show my people their sins." A covetous disposition strikes at the very root of godliness, and burdens the church too heavy to look up to see the Lord come. How the Lord must frown upon covetous professed Adventists. They should be ashamed of the name! I desire to see a people ripening for glory in the great harvest field. And God always employs means to accomplish his work; and as a peaceful daubing will not do his work, hence I desire to see a pointed testimony arising in the church to finish the work of preparation. I believe such a testimony is needed and God will set it in order before us, and it will be as a strong wind to blow away the chaff. God's messengers will feel reproved, his stewards will blush, unless they are past feeling. The Devil will continue to deceive and keep all he can in an easy chair; but the wise shall understand. Who shall be able to stand? The covetous, the proud, the lover of dress, gold, and ornamental trimmings to make an appearance, whether worn by us or allowed in our family circle, may seriously ask the question while reasoning of righteousness, temperance, and a judgment to come.

About nineteen years ago I was an eye witness to an event of much importance to the rise of the first message. About fifty ministers in one circle crying with a loud voice for God to have mercy and forgive their sins, at the same time confessing their sin, which was in general a lack of preaching the word fearless of consequences. Here was a commencement which was felt among the people, and God wrought mightily. Ten thousand people might witness, if they would, that at that meeting, God was moving out a people for a specific work. We might here trace the "loud voice" of that message. The third angel also proclaims with a "LOUD VOICE;" and may we not reasonably conclude that God will bring up this work in a similar manner? The first angel found a congenial soil; but where? Not with the great and mighty, not in the institutions of learning, the popular ministry, but in a man (Mr. Miller) of comparative obscurity, who was made to feel the woe if he did not go with the message. The popular current was against him. A professed church opposed unless they thought it would serve their purpose better not to oppose. Very similar to this were the circumstances of the first advent, when John the Baptist was called from the wilderness. May we not expect that the third angel's message will rise under similar circumstances. Consider the humble instruments which God has evidently used to bring up this people to the standard of present truth. An exalted people will not be apt to acknowledge a very humble instrument; but God's plan will be carried out, and he that humbleth himself shall be exalted, but the self-conceited shall be abased.

Yours in hope,

H. S. GURNEY.

From Bro. Baker.

BRO. SMITH: Our faces are still set like a flint toward. We are seeking by patient continuance in well-doing, for glory, honor, immortality; and though we have temptations and difficulties pressing around us upon almost all sides with such power that at times were it not for the abundant mercy of our God to forgive iniquity, and his grace to sustain us, we fear that we should fall from our steadfastness; yet the thought will suggest itself, "What is a man profited though he gain the whole world and lose his own soul." Then "rejoice not, O mine enemy, though I fall yet shall I rise again."

We have no disposition to complain at trials, abundantly assured as we are, by our blessed chart, that it is through suffering that we are perfected, purged and rendered vessels meet for the Master's use; and this is consolation: "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him." James i, 12. Also that "the sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us." &c.

Myself and wife are the only Sabbath-keepers in, or near this village. We feel very lonely sometimes, for in such a wilderness of ungodliness we find little sympathy, and many would rejoice to see us yield our hope, and thereby confirm the prediction of those who prophesied, after the tent had been here, that it would all go down and wear away in a little while.

The *Review* comes to us from week to week like a familiar friend, and does not a little towards making up to us the loss of many privileges enjoyed by others. I scarcely know what we could do without it, being a link in the chain which binds us in union and sweet sympathy with those of "like precious faith." Bless the Lord for the *Review*. My prayer is for its success in sending forth the words of life, which are as refreshing to me as water to a thirsty soul.

Yours in hope.
Wauseon, Ohio.

H. F. BAKER.

From Bro. Tomlinson.

DEAR BRETHREN AND SISTERS: I feel like adding my testimony with the remnant that are keeping the commandments of God and the faith of Jesus. It has been about one year since I decided to go with the remnant. I find the road is rough; nevertheless I believe that we are on the right road, and if faithful a little longer we shall see Jesus coming to gather us home. We have the enemy to contend with at every crossing, but remember the waybill says, "Enter ye in at the straight gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in there at, because straight is the gate and narrow is the way which leadeth unto life, and few there be that find it." We are in the watching time now, when it becomes us to buy the eye-salve, so that we may see our way clear. I am glad to hear from brethren and sisters through the *Review*. Brethren here meet every Sabbath to worship God, and we feel that we are growing stronger both in love and unity since we left the world.

Yours striving to meet with the remnant on mount Zion.

SAMUEL TOMLINSON.

Richmond, Iowa.

From Bro. Daniels.

BRO. SMITH: We are still firm in the truth of the third angel's message. We have two more to go with us in this place. Bro and sister Ryle have commenced to keep the "commandments of God and the faith of Jesus." We meet every Sabbath for prayer, and believe the Lord meets with us. There are eight of us in all that can meet together to pray with and for each other. Some of the people are getting more interested in the truths of the third message, and some begin to search to see if these things are so. May the Lord help all such, that they may soon see the light, and commence to keep the Sabbath of our Lord.

I have been down to what is called the Chase settlement and held some meetings. Nearly all in the neighborhood were present through all the meetings, and on the last night every soul arose in acknowledgement of the truth. I spoke of the perpetuity of the law of God, showing that none of its precepts were abolished. Sinners wept, and others rejoiced for the privilege of hearing his blessed truth. I think eight or ten will come out and keep the Sabbath of the Lord. Pray for us that the little heaven may work until the whole lump is leavened.

I feel thankful to the Lord that he has given us some to go with us. He has answered prayer. We are not alone now. We soon can have a Sabbath school which we shall commence this Spring.

We have had from week to week the good company of the *Review*, and it has cheered our hearts to read the glorious truths it contains. We give and lend most all we get, and they are doing a great deal of good. We want books and papers here. They will preach to the people at their homes.

I believe, from what I see and hear, that the image of the beast will soon be made. I think the Sunday question will soon be a political question. Above all, I believe it will not be many years before Jesus will come. Pray for us that we may all be ready when that day comes. Then we all can meet in that better land.

A. H. DANIELS.

Sumner, Wis.

Extracts from Letters.

BRO. J. AVENELL writes from Linden Wis.: "I would say to the saints scattered abroad that I am still seeking the kingdom of God and his righteousness, believing that all other things necessary will be added unto me.

For the kingdom of God is righteousness and peace, and joy in the Holy Ghost. Let us then seek to know our duty, and when known, perform that duty with pure motives and the result will be peace of mind."

Sister C. M. Lunger writes from Portland, Mich.: "There are a few of us here striving to keep the commandments of God and the faith of Jesus. We have meetings most every Sabbath. Two more families have lately been added to our number; and we feel to praise the Lord. There seems to be an interest in present truth. O may we hold out faithful to the end, is my prayer."

BRO. WM. E. NEWCOMB writes from Hampden, Wis.: "There are a few Sabbath-keepers in an adjoining town with whom myself and my father's family meet on the Sabbath for prayer-meeting. Bro. Sanborn came this way and preached the word of life. I attended his lectures out of curiosity to hear what new thing he had to say; but I was thereby convinced of the truth as it is in God's word. I saw that what I thought was taught in holy writ was not there. I have found much peace in believing. I laid aside error for truth, commenced to keep the Sabbath and to prepare for the coming of Christ, that when he shall appear I may not be found wanting. I mean by the grace of God assisting me, to be an overcomer through the blood of Him that hath loved us. I love to think of the coming of the Saviour, and look forward to the time with joyful anticipations that I shall then receive a crown of immortal glory. The Christian's life is a constant warfare. Satan is arrayed with all his host to turn erring and sinful man aside from the true path and ensnare him in the business and cares of this life. It requires our greatest efforts to resist his temptations; and in so doing we should look to God for help. It will be through his grace that we overcome at all. Our prayer should be for his blessing to protect us in this hour of peril."

BRO. J. I. SHURTZ writes from Millersburgh, Iowa: "I have read a few numbers of the paper, and have been led to see the error of my way, and that the path of sin is a rugged path to travel in. I am now striving to keep the commandments of God and the faith of Jesus; and my prayer is that I with the rest may overcome."

BRO. LEWIS MARTIN writes from Bennington, N. H.: "I would say that the blessed hope still cheers me on my lonely pilgrimage. It surely looks as though the time of trouble [Dan. xii, 1] was very near at hand. My prayer is, O Lord, prepare thy people to meet it. May the Lord sustain you in your arduous duty by his sustaining grace, and may we at last meet on mount Zion, is the prayer of your unworthy brother."

BRO. A. AMBURN writes from Vinton, Iowa: "It has only been about six weeks since I embraced the Advent faith; and although I have been a member of the M. E. church during the last five years, I must confess that I never could see so clearly the necessity of living a holy life as I have since I came out and united with the little band of Bible Christians, called by my Methodist friends, *Heretics*. The Bible seems to be a new book to me. Every time I read it I can receive new light. I realize that I have been trusting my salvation on the doctrines of men more than on the word of God, but I am willing now to be led by the Bible, to keep the commandments of God and the faith of Jesus. We continue to have good meetings. We meet together three times a-week, and never fail to receive a blessing from the Lord. I ask the prayers of the church that I may be kept by the power of God through faith unto salvation. Many and sore no doubt are the trials that await me, but I desire to lean upon Jesus, casting all my care upon him, and I trust he will sustain me."

BRO. J. PHILBRICK writes from Stoddard, N. H.: "I have thought many times of late that I should like to write a few lines for the paper, and then I would think that there are others within the bounds of my acquaintance that have the root of the matter in the heart, and are far more capable of writing than myself; why don't they write? But I have concluded it is no excuse for me. No brother can do what the Lord re-

quires of me; neither does the Lord require of me that I am unable to perform. No: his yoke is easy, blessed be his dear name!

"I often think with bitter weeping how much the Lord has borne with me, all my life long, and how little I have loved him in return. I am astonished to think how careless I have lived, how little I have realized the importance of a deep heart-work, of cultivating those sweet, heavenly graces that should always characterize, and will follow the meek, humble follower of Jesus. O how much of that sweet, heavenly, lamb-like spirit I need. I long to have every thought, word and act, brought into complete captivity to the law of the spirit of life in Christ Jesus. I want to feel through obedience to the truths connected with the third angel's message, that I am his, and he is mine. Nothing short of this can answer the hungering and thirsting of my poor heart. I am satisfied that we must feel the reviving, transforming power of present truth, to be fitted up to stand against all the wiles of the enemy, and to have eternal life when the blessed Saviour comes.

"O ye tempted, tried and afflicted ones, look up. Your Deliverer is coming. That bright, immortal morn will soon dawn, when those loved ones that have fallen under the power of the enemy will come forth blooming with immortal vigor to die no more. O let this blessed hope buoy up your spirits, and cheer you onward, amid earth's sorrows, till you finally have a part with those that stand on mount Zion, in everlasting victory."

L. W. SHAW writes from Biddeford, Me.: "For the first time I attempt to write a few lines for the *Review*. I am indeed thankful to my heavenly Father for his goodness to me in enabling me to see the truth. It has been about ten months since I gave up the traditions of men to keep God's holy law; and in keeping this law I find there is great reward. I feel to thank God that we have his holy word, which teaches us to look forward to the soon coming of the Saviour as the time for the consummation of the Christian's hope. O, I am glad that we have the precious word of God to point out to us the path that leads to eternal life. I want to give heed to its teachings that I may be found among God's chosen ones when Jesus shall appear. I have not the privilege that many of my brethren and sisters have in meeting together and exhorting one another, and so much the more as we see the day approaching. There is no one to speak to in this place of like precious faith. But I feel a hope springing up in my heart that the light will shine and some will see the error, and hear the last message, though as yet they put it far away. I feel that I will go on, keep God's commandments and have the faith of Jesus, and soon we shall meet the immortal throng and bask in an ocean of love in the kingdom of God forever and ever, and pluck fruit from life's ambrosial tree, and drink from the stream that makes glad the city of our God."

Sister C. D. Reid writes from Lodi, Wis.: "In all my searching for Bible truth, I invariably find that practice is the test of love, whether in individuals or in churches. The apostle James said, 'Even so faith, if it hath not works, is dead, being alone. How do we feel, or rather how do we act, in reference to the good work in which we are engaged? Frames and feelings, when scripturally understood and guarded, are by no means to be slighted, but form a precious part of Christian experience. But words are cheap and easily uttered. Let us all as Sabbath-keepers and advent believers, stop a moment and consider what we are really doing for Christ; what we are giving for Christ; what we are doing for our neighbors, or for our friends. Have the eyes of our understanding been enlightened so that we see more and more what we must do to be a prepared people? Can we be so unmindful of our responsibility? I feel to do all I can to have the glorious truths given to others, that they also may inherit the earth made new, and receive the welcome, 'Come ye blessed of my Father.' And while many cannot give as much as others they can pray for those who are already busy in the Lord's vineyard enduring hardships and trials of faith with unsubdued patience, holding fast the faithful word as they have been taught. That Jehovah may incline many to go and do likewise is the sincere prayer of a sister in Christ."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, FEB. 19, 1861.

"A REVIVAL NEEDED."

SUCH is the cry that is beginning to be raised in various parts of the land. As we hear it, we are led to inquire, What has become of the recent revival of 1858 which was claimed to be so unprecedented in its power and extent? Where are now its effects? We cannot wonder that they are nowhere to be seen, and that the state of things described below is fast following in its wake, when we reflect that in that religious movement the great national sin of this country, the villainy of slaveholding, was made a forbidden topic of prayer or exhortation. A revival truly is needed, but not of that sickly, hollow-hearted kind that will suffer its lips to be sealed at the beck of any class of sinners however high their influence or position, and become dumb at their bidding to any sin in the land. The following under the head of "A Revival Needed," we extract from an article in the *American Missionary*, of February, 1861:

"In no period of this country's history, or the history of the church in this land, was there more need of a general and thorough revival of religion than at the present time. Impiety stalks abroad with its brazen front; disunion boldly proclaims its treasonable schemes; the advocates and apologists of slavery utter from Southern, and even from Northern pulpits, their unscriptural and inhuman arguments; professors of religion applaud and circulate extensively pro-slavery discourses, and even apply to a Jewish Rabbi, to expound to a Christian community the Old Testament, in favor of slavery; the Sabbath is desecrated throughout the country; the religious press contains a deplorable amount of uncharitableness and error; civil war is openly threatened, by an influential portion of the South; the whole nation is assuming a warlike attitude, while the government is criminally supine. Strenuous efforts are made, for the sake of gain, an inglorious peace, and the perpetuation of the Union, on unrighteous principles, to hush the swelling voice of freedom, make suicidal compromises, give full sway to the iniquitous practice of slaveholding, to set at naught the 'higher law'—the law of God—and establish the 'lower law,' or the law of human expediency—of selfishness—and to deliver over this whole people to the dominion of the god of this world."

WESTERN TOUR.

WE should be happy to meet Bro. Hull and Shortridge at the appointments at Fairfield and Knoxville, Iowa, but must suffer the privation in consequence of home duties. We design to start on our Western tour in a week or two, and pass from Northern Illinois up through Wisconsin into Minnesota. On our return, the first of May, we may spend a week or two in Iowa.

JAMES WHITE.

WE would say to the brethren at Greenville, Caledonia and Wright, that we are sorry not to be able to visit them till after we return from the West.

J. W.

KEEPING THE SABBATH HOLY.

THE institution of the Sabbath is one in which the wisdom and goodness of God shine forth gloriously. The influence of the Sabbath is very happy upon those who faithfully keep it. In keeping the fourth commandment, as well as the others, there is great reward. God blessed the seventh day; that is, he designed to make it a blessing to mankind, or in other words, he designed that its observance should make mankind better, and therefore happier. The main design of the Sabbath was not to rest our wearied bodies (though it is properly called a rest), but to promote our moral improvement, and by this means our highest happiness. This sacred day affords us more time to meditate on God, and to study his word, and to engage in devotional exercises, than do the other days of the week. Such seasons well improved, are well adapted to promote communion with God, prepare us for usefulness here, and fit us to be partakers of the saints' inheritance. These seasons are sweet to the spiritual mind.

These being some of the blessed results of keeping God's rest-day, it appears important that we keep it

just as God has directed us. The commandment commences, "Remember the Sabbath-day to keep it holy." It should be remembered all through the week. Business should be arranged with reference to it. Especially should the sixth day be a time of preparing for God's day. Travelers should make calculations and give diligence to get to their destined places some time before the sacred hour arrives, so that if unexpectedly hindered somewhat, they may still get to their stopping places in time to be ready for the return of the Sabbath. All chores that possibly can be, should be done up beforehand. When the time comes, all our secular business must stop.

It requires much decision to keep the Sabbath holy. Sometimes business seems pressing; sometimes we have calls for various purposes; but we must be firm and unyielding, and say, No, to all who would wish to make the least bargain, or do the least business, or strive to draw us into secular conversation. We should say to all tempters, "I will keep the commandment of my God." Females should conscientiously inquire, how much, if any part, of sacred time may innocently be employed in cooking, washing dishes, &c.? Worldly business should be got out of the mind at the commencement of the Sabbath. "Out of the abundance of the heart the mouth speaketh." We are forbidden to speak our own words on God's holy day. And if we call the Sabbath a delight, we will strive earnestly to lay all these cares and thoughts away, till the sacred season is past. Alas! how many professed Sabbath-keepers let their thoughts and words rove to the ends of the earth, almost. Yet in this they displease God, and fail to secure to themselves the rich blessings God wishes to bestow. The same principle of duty that would, on this day, prevent us from secular talk, would also keep us from reading scientific or other secular books or newspapers. The day should be given up to religious reading, meditation and devotion. We should so arrange matters as far as possible as not to become over-fatigued with the labors of the week, and thus be unprepared for the enjoyment of the Sabbath. And we should so control our appetites, as also the temperature of our rooms, that drowsiness and lethargy of mind may be prevented which so often unfit people for that profitable meditation which is so much needed. And those having the care of children should study so to restrain them, and interest them in divine truth, and the praises of God as shall please him, and lead them to love God and call the Sabbath a delight. And when we attend religious meetings on this day, we should seek to wait on the Lord, and take care that we do not grieve the Lord by our talk before meeting, nor yet talk away all the good we get in meeting, after its close. May we so keep God's commandments that we may have right to the tree of life and enter through the gates into the city.

C. A. OSGOOD.

Rochester, Mich.

Business Department.

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