



## 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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#### Nearer Home.

O'er the hill the sun is setting,  
And the eve is drawing on;  
Slowly drops the gentle twilight,  
For another day is gone,  
Gone for aye—its race is over,  
Soon the darker shades will come;  
Still 'tis sweet to know at even,  
We are one day nearer home.

"One day nearer," sings the sailor,  
As he glides the waters o'er,  
While the light is softly dying  
On his distant native shore.  
Thus the Christian on life's ocean,  
As his light boat cuts the foam,  
In the evening cries with rapture—  
"I am one day nearer home."

Worn and weary oft the pilgrim  
Hails the setting of the sun,  
For the goal is one day nearer,  
And his journey nearly done.  
Thus we feel, when o'er life's desert,  
Heart and sandal worn we roam,  
As the twilight gathers o'er us,  
We are one day nearer home.

Nearer home! Yes, one day nearer  
To our Father's house on high—  
To the green fields and the fountains  
Of the land beyond the sky;  
For the heavens grow brighter o'er us,  
And the lamps hang in the dome,  
And our tents are pitched still closer,  
For we're one day nearer home.

#### The Bible Standard of Giving.

[None will probably read the following article except such as desire to know their duty in relation to the important subject of honoring God with their substance; and such will find in its suggestions and instruction which will well repay the perusal. There is nothing in it that will please the covetous; for it is little that they like to think or hear about the duty of giving; and there is nothing in it to please those who are interested in only the light and trashy literature of the day, which is calculated to please the imagination, or arouse the passions. It is designed for those who think more of knowing their plain unvarnished duty, and how they may lay up treasure in heaven, than they do of any present gratification. Such will read, ponder, and put in practice.—v. s.]

In supporting the Gospel, what is the Bible standard of giving? From time immemorial the principle, the duty of giving for God's service, seems to have been recognized; and Jacob appears simply to have given expression to a common custom, when, in concluding his vow, he said, "And of all that thou shalt give me, I will surely give the tenth unto thee." Gen. xxviii, 22. "(See Gen. xiv, 20.) The establishment of tithes in the law, Lev. xxvii, 30, 32, fixed this principle, placing the limit, also, below which none, in their gifts,

might fall. But though none might come short of the tithe, all might go beyond, as circumstances or inclination dictated; Lev. i, 2, 3; ii, 1; xxii, 18, 21; Ez. iii, 5. In fact, all vows, voluntary gifts and peace-offerings; all sin, trespass and meat-offerings; the first-born, first fruits and firstlings, were distinct from, and additional to these tithes, amounting in value oftentimes to more than the stated tenth. Thus there is found in the support of God's service, under the earlier dispensation, the element of permanency represented by the tithes, first-born, etc., which no circumstance, condition or event could change or invalidate; and the element of voluntariness represented by vows, free-will gifts, etc., which looks to and rests upon the character and circumstances of the worshiper. The unceasing demands for temple service, for the daily needs of priest and Levite, developed the former; while the varying circumstances of life, and the special exigencies of God's service, brought out and gave scope to the latter.

The tithes, binding only on recognized members of the theocracy, rating ever according to possessions, although permanent, yet fully harmonized with the voluntary element, and helped to develop right views and right action in the support of divine service. Here, then, at the foundation of God's plan, as devised by himself, for the support of his service, are found the elements of permanency and voluntariness. The obligation to God for this end was permanent, ever-binding, limited in extent only by ability and the wants of that service; yet the willing heart the ready mind, could alone discharge the obligation. Here, as ever, acceptable service to God is abiding, free, heart service. That this plan was efficient, meeting the end designed, is witnessed by the singular regularity of the Jewish temple worship, and by the many and valuable gifts to the sacred treasury, 1 Chron. xxix, 6-9; xviii, 11; 2 Chron. xxxv, 7, 8; Ez. ii, 68, 69; 2 Sam. viii, 11. In view of these facts and principles, how appropriate the language of David, 1 Chron. xxix, 14; "For all things come of thee, and of thine own have we given thee!" How expressive are they of the truth upon which rests God's plan for supporting his cause, thus early and fully recognized, that all which the people of God have and are comes from and belongs to him; committed, for the time, to his servants, to be used freely and fully, when and as the needs of his cause demand. To the later dispensation was committed the trust of more completely developing and perfecting the plan, whose foundation principles and elements were embodied in the earlier. The Gospel is the perfection of the law, the emphasis of its claims, the explanation and application of its principles. "Not to destroy, but to fulfill," links the two inseparably. "Sell what thou hast, and give to the poor," Matt. xix, 21, brought the spirit of the law to the door of the Gospel. But he who, through the law, sought the gift of the Gospel, eternal life, found that the lack of the former barred the approach to the latter. Thus the inner harmony of the law and the Gospel is revealed, and the requirements of the one are satisfied in the other. With this principle agrees the condition, "He that forsaketh not all that he hath, cannot be my disciple." Luke xiv, 33.

The conditions of the Gospel are such, that no power or possession is reserved from the Master's control. 1 Cor. vi, 20. All, all, the noblest powers, the greatest wealth, is held in trust for God's service. This is

the plain unequivocal teaching of both Old and New Testaments. "As God hath prospered, etc.," 1 Cor. xvi, 2, is the general rule for giving to support the Gospel, applying to each and every department alike. That is, as is a person's ability, so is his obligation to contribute for the Gospel. As God has given so he requires, Luke xii, 48. This is the general measure, applying to high and low, rich and poor. Liberally and freely of God's bounty, not only as stewards, but as children, should Christians give for the cause of Christ; and a Christian can no more evade a liberal and practical observance of this rule without sinning, than could a Jew neglect giving tithes and be guiltless.

"To their power, yea, and beyond their power, they were willing," etc., 2 Cor. viii, 3, is a special rule, which Paul commends to the Corinthian church as worthy of their attention and observance; citing it as proof of the "grace of God bestowed on the churches of Macedonia," 2 Cor. viii, 1. Here was an exigency to be met, the supply of the "poor saints at Jerusalem," Rom. xv, 26; but there were differences in the condition of the churches at this time. Through Achaia there was quiet, in Macedonia a "great trial of affliction;" in Achaia ordinary prosperity, in Macedonia "deep poverty;" therefore to the church at Corinth, as part of Achaia, the general rule, "as God has prospered," first applied; but the Macedonian churches, by their afflictions and persecutions brought into nearer sympathy with the "poor saints," cheerfully adopted the special rule, "to their power, yea, and beyond," etc. From their "deep poverty" the "riches of their liberality" abounded to their afflicted brethren at Jerusalem. Not that they gave more, absolutely, but under greater difficulties, hence relatively more, Mark xii, 43, etc. This was in advance of the general requirement; for not only to, but beyond their ability, for the time being, they gave to the necessities of their brethren suffering perchance even more than themselves. Instead of an excuse for neglect and indifference, their calamities and afflictions, leading them to a higher experience of Christian life, were made an incentive, a spur to nobler effort to do good. And Paul urges the Corinthian brethren, 2 Cor. viii, and ix, to come up to this high standard of Christian effort, this clearer proof of sympathy with the Christian spirit, the spirit of Christ. "As many as were possessors of lands or houses sold them, and brought the prices, and laid them at the apostles' feet," Acts iv, 34, 35. In this further special rule provision is made for extraordinary emergencies and pressing necessities. It gives practical expression to the idea of God's absolute lordship over and right to all things, and the consequent idea of Christian stewardship. It is not a rule for an abiding community of goods, but for a voluntary contribution, under extraordinary circumstances, of all possessed at the time, as, under ordinary circumstances, part would be given. This is at once the test and proof of the all-pervading power of Christian faith and Christian love to subdue the man and enlist his all in God's service. These passages of Scripture are valuable, not only as giving rules for the regulation of Christian life and effort in this department, but also as showing the legitimate, progressive development of Christian principles under the various exigencies of every day life; and as showing that the support of the "poor" was a recognized duty, binding upon all the brethren; and also as bringing out the one-

ness of interest and sympathy of all parts of the Gospel field, of all Christians. Rom. xii, 5; 1 Cor. xii, 26.

These rules, applied in their true scope and spirit, form a comprehensive standard of Christian duty in this branch of active, divine life; embracing within their proper range all the varied and varying exigencies of Gospel effort and Gospel need, and bringing to the support of the Gospel the whole combined wealth of the professed disciples of Christ. Under the workings of this standard, in fulfilling its requirements, there would be a fuller consecration of the wealth of individual Christians, resulting in increased activity in evangelizing agencies, and consequent higher attainments in Christian character and divine life. By this standard the possessions of each and every Christian are held as a deposit from God, subject to his draft, as his cause demands, even to the full amount; and this is according to the truth. He gives all, and will certainly demand no more than necessity requires. It can scarcely fail to be noticed how fully in harmony with the "Bible system" of supporting the Gospel ministry, is this "Bible standard" of giving to the support of the Gospel, and also how fully each and both are pervaded by the self-sacrificing, self-consecrating spirit of the Master. That this standard is fully in accordance with Scripture will be seen by a candid and careful comparison of its principles with Bible teaching in both the Old and New Testaments. That obedience to its requirements is voluntary, is evident from the rules themselves, and also from this, "While it remained, was it not thine own? and when it was sold, was it not in thine own power?" Acts v, 4. The performance of duty in this respect rests upon the same principles and obligations as other Christian duties, viz.: love to God in Christ, to his cause and his children.

But it may be objected that such a standard would deprive Christians of all personal possessions. Such a result does not necessarily follow. The general rule, "as God hath prospered," etc., would meet all ordinary demands in the common course of events. The special rules would apply in exigencies and extraordinary circumstances; and obedience to them, as in early times, would be the spontaneous expression of the life reigning within. That there would, by this standard, be no miserly hoarding of wealth by Christians, is admitted, and there should be none. That it calls for full consecration, a readiness for sacrifice, is cheerfully granted, and these are Christ-like. That it would be oppressive or injurious in its operations is emphatically denied. Resting, as does this standard, upon the principles and teachings of the Bible upon such principles as controlled the mission of the Master, upon such teachings as he uttered, there can be no question that its observance would highly conduce to the advancement of Christianity, and tend greatly to develop a higher type of Christian character. With comparatively little wealth and little power, the early churches performed a very great amount of evangelical labor, despite the opposition of Jewish and Pagan powers, simply because both ministers and people obeyed the divine plan, the Scripture teaching, and received the consequent divine blessing. If ministers are ambassadors for Christ, 2 Cor. v, 20, then their reward should be specially subject to his control, should be regulated by Bible teaching; and if believers "are Christ's," 1 Cor. iii, 23, if they are Christians, then they and theirs should likewise be at the disposal of God, to be given up as necessity requires. If Christ be "all and in all" to Christians, if God be supreme in the affections of his people, then let his word, his rule, be their standard of action in this and in every department of effort, of life.—*Am. Baptist.*

### No Discharge in this War.

[THE following practical and stirring article affords abundant material for serious meditation and reflection. To its forcible and pointed statements there is but one exception, and that is, the righteous living who are to be translated when Christ appears; and these can hardly be called an exception since the change they then experience is equivalent to death and the resurrection, and the preparation required for this change, is more difficult than that demanded of those who enter into life through the gates of the grave. v. s.]

There is a great fortress and line of siege confronting every homestead, and commanding every group of our people—a line whose pointed musketry we are, perforce, sooner or later, all of us to face and into the very mouth of whose death dealing batteries we are steadily marching Sabbath by Sabbath—day by day—hour by hour—moment by moment, with each heaving of the lungs and with each winking of the eyelash—the young, the old, the rich, the poor, the thoughtless, and the gloomy, the ignorant and the scholarly, are walking up, in one inevitable procession, with the intermingled tramp of Manhood's heavy foot, and the patter of Childhood's footfall, into the flaming range of these terrible bastions. "THERE IS NO DISCHARGE IN THIS WAR." You fall here: I fall there. The rattling hail of Death is among us at this instant.—Sure as the daylight now shines, so sure is it that we must all abide this summoning, and must brook this conflict. I might go from bench to bench in the Sunday-school, and from pew to pew here, and without the least hazard of mistake say to every one,—"And you, too, must die." "IT IS APPOINTED UNTO MEN ONCE TO DIE"—appointed by an All-knowing One, whom there is no cheating,—an Omnipresent one whom there is no shunning—an Almighty one, whom there is no resisting. No skill, no craft, no force, no tears, no outcries, no affection can baffle the stroke. No heaps of golden ore, no ranges of widest empire can purchase exemption from the confiscations of Death. To-day, the capitalist stalks the Exchange, wielding his own large fortune, and it may be that of many another household than his own; to-day, the king rules his myriads of subjects, and all the cabinet and courts watch with solicitude the turns of his policy. The war of Death comes on; and by to-morrow the grim invader and destroyer has handed over the fortune of the millionaire to greedy heirs, and the keys of the bank to other office-holders; and has tossed the diadem and scepter of a dead Caesar, perchance, into an infant's feeble and quivering hands. None pillages like Death, with such sweeping forfeitures; his victims "carry nothing away." None hunts like Death, never losing his scent or missing his game. None aims like Death, with a shaft that always strikes. Is there no flying—no bribing—no pleading—no reasoning—no treating with the enemy? No. "There is no discharge in this war."

If Death takes you away as you are, and without Christ, your soul is lost beyond a doubt. Will God let the destroyer hurry you away thus unprepared?—Why not, if God's book explicitly warns you that "the wicked is driven away in his wickedness"? Why not, if our text most plainly says, rounding out the words we first chose with this addition: "Neither shall wickedness deliver those that are given to it?" Why not borne away unprepared, if the fault, as to want of preparation, is all your own? You have been familiar with the gospel; you have lived in a land of Bibles and Sabbaths, and have had your personal warnings from Providence. When this great, dread war, to which you were born, and of which every cemetery, every tolling bell, every funeral notice, every passing hearse, every ache in your own person, and every ailment, warned you—this war, so long foreknown and so terribly fatal—calls you, the reluctant and the truant, to take yourself the front place—what show of reason is there in your pleading want of preparation as a discharge? For what was life given but to know God? And knowing God, as in Christ he most graciously revealed himself to be known by you, you would have been prepared. Why have you forborne to know your Saviour? Why refused to acknowledge his gracious claims, and been ashamed to wear his blessed livery? He shrunk not from ignominy, or any pain or any loss, that he might reach and rescue you. Why have you withholden the heart that he asked? and why clung to the sins and the idols that he denounced? and why rejected the love, and peace, and the heaven that he proffered freely, proffered sincerely, proffered often, and is proffering even now, but as yet has proffered to you all in vain?

It is, indeed a terrible lot, from a land of light and revivals, to go down, unprepared and unforgiven. The death of one dying without Christ is a fearful sight to behold. But how many have so died! And if Death comes for us thus found unready, we may tremble and recoil; but the terrible sacrifice, and the hope-

less doom that are before us as we go, are to the grim, pale King of Terrors no discharge.

"Not ready!" he may exclaim; "and after all this time—after twenty years, thirty years, fifty years, or even seventy years, not ready? When would you be? Come with me, then, as you are! If you have loitered, I, the messenger of a holy law and a just God, am no loiterer; here is my warrant, and it demands you, body and soul!"

The smoke of the torment of the willfully impenitent will go up day and night by the purpose of a just and justly incensed Jehovah. But, in this the day of opportunity and repentance, there is proclaimed to us who yet survive, One mightier than is either death or hell. It is the Prince of Life and the Lord of Glory. He came to destroy him that had the power of death, that is the devil. But Jesus, the Captain of our salvation, in bringing rescue, must himself "taste of death," must not only meet the common lot, but must bear upon himself the common and concentrated guilt of our race. Doing it, he tore from death its sting; and to them that believe he is become the author of life everlasting.

To them that receive Christ, the war, though fierce, has lost its main terror, and is stripped of its perils. To him, mortality loses its ghastliness, and puts on already hopefulness and promise. The grave is like the wet and cold March day now brooding over our heads and miring our streets. Of darker hue, and moister, chillier air, indeed, than he might have chosen; but behind all this gloom, and behind all this damp, lie the treasures of bursting spring, and the glories of refulgent summer. The light afflictions, that are but for a moment, work out for us a far more exceeding and eternal weight of glory.—*W. R. Williams, D. D.*

### How Long Will Ye Love Vanity?

"How long will ye love vanity?"—Psalm iv, 2.

VANITY represents the light, changeable, carnal, and fading things of time. Upon these things the natural heart is set, around them the unsanctified affections gather. What a vanity it is to prefer human friendship to divine, earthly riches to heavenly, carnal honors to spiritual, and the pleasures of a day to the joys of eternity! Vanity appears in the intoxicating cup, the gay and costly attire, and trifling with Sabbath hours. Surely every man walketh in a vain show, like an actor on the stage, and displays the most consummate folly. Reader! are you in love with vanity? Do you love that which leads from God, keeps him out of thought, and binds you down to earth? This is vanity: how long will you love it? You have been doing so for years, though warned, convinced, and having promised to reform. You are doing so now, though mortality is at work within you, and eternity is within a step of you. You love vanity, when you may obtain mercy, enjoy peace with God, receive sanctifying grace, and walk in the way to heaven. "How long will ye love vanity?" Until some sudden stroke take you away, or some affliction put you beyond the reach of mercy, or God's Spirit cease to strive with you, or Satan fill your heart as he did the heart of Judas, or God laugh at your calamity? How long? No longer! so angels would say, so saints would say, so ministers would say, so the Saviour would say, and so God your Creator would say, who asks you, "Why will you die?" Will you carefully consider this question, and give the Lord an answer? Will you tell him why you prefer death to life, sin to holiness, and Satan to himself?

"They that observe lying vanities, forsake their own mercies."—Jonah ii, 8.—*Sol.*

### The Billiard Tournament.

On the night of last April 3d a noted Billiard Tournament came off at Irving Hall, New York, between two champion billiard players, for \$500, a side. The game lasted from eight o'clock in the evening till four o'clock in the morning. The reporter says:—

"The attendance was somewhat of the composite order, consisting of divines, lawyers, merchants, clerks, professional billiard players, horse jockeys, gamblers, and sporting men generally. The affair was rather



select, as far as appearances went, and at no time during the evening was there the slightest confusion or disturbance. Among the celebrities present were the following persons:—Henry Ward Beecher, Simeon Draper, Isaac A. Bell, Hiram Woodruff, Judge McCunn, Capt. Rynders, Theodore E. Tomlinson, Neil Bryant, James Lingard, Thomas Stone, of this city; Ralph Benjamin and Chris. Bird, of Philadelphia; Philip Tieman, of Cincinnati; L. Fox, of Rochester, and J. B. Riley, of Detroit."

Truly these are strange times, when popular ministers can stay in a billiard gambling hall till four o'clock in the morning, and the *professed* church of Christ pass it by unnoticed.—*a.*—*World's Crisis.*

### The World's Conversion.

THE lameness of the various efforts to prove the world's conversion from the Sacred Oracles, proves the fallacy of that theory. Mere assumption and inference can, in no case, be admitted as evidence. Take the following specimens, which are, in substance, what lately appeared in print, to prove the world's future conversion in the present dispensation. First, to prove the world's conversion the following language is quoted: "Where sin abounded, grace did much more abound." Rom. v, 20. The most that this scripture proves, is that divine grace so abounds that whosoever will may be saved, and nothing more. Grace provides and reveals the means of salvation, but is not salvation itself, nor does its freeness prove that one sinner will accept of it, much less the whole world. Again, "All things are put under his feet." Very true; and therefore must submit to be saved by his grace, or fall and perish by his righteous judgments. How does this prove the conversion of this world? Once more: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. ii, 8. Why omit the ninth verse, which explains the meaning of the eighth, and is a part of the same paragraph, and which tells what Christ will do with the unbelieving part of that world given unto him? Certainly not save them, for they will not believe, more than would the Antediluvians or Sodomites. The ninth verse, so carefully avoided, clearly states what shall be the final doom of such heathens, thus: "Thou shalt break them with a rod of iron, thou shalt dash them in pieces as a potter's vessel." Does this prove, or look like, the world's conversion, when the two verses are read together, as common honesty would dictate? This garbling and perverting the sacred Scriptures, to sustain a favorite, but false, theory, is one of the most alarming signs of our times, for which there can be no excuse or apology.

"This is not the age or dispensation of the kingdom and reign of Christ, but a preparatory dispensation of the Holy Ghost to illuminate, purify, strengthen, and comfort those who receive him by faith in Christ. Thus is the Lord preparing a people for himself, 'meet to be partakers of the inheritance of the saints in light.' Col. i, 12. The fact that God is now raising up witnesses in all parts of the world to this precious truth, is certainly worthy of the consideration of all. Our limits will admit of the testimony of but one of these witnesses, which is here subjoined.

In a letter from Mrs. Phebe Palmer, dated Barnard's Castle, Eng., Aug. 9, 1861, published in the November number of the Guide to Holiness, we have the following extract on the period of the world in which we live:

"You know something of what have been my views for many years past, in regard to the period of the world in which we live. My convictions deepen that the drama of this world's history is fast winding up. Is not the great tribulation spoken of by Daniel coming upon us? I have no sympathy with those who would fix the day or hour of the coming of our Lord. But I am free to acknowledge that during the past twenty years I have prayerfully been comparing scripture with scripture on the subject of our Lord's second coming. All Scripture is given by inspiration. The scriptures on this topic are for our instruction in righteousness. . . . Though it is written, 'Of that day and hour knoweth no man,' yet our incarnate Lord, in answer to the inquiries of his disciples, gave

certain signs which should precede his coming, and said, 'When ye shall see all these things come to pass, know that it is near, even at the door.' And why did he give these signs, if it were not important that we should observe them? He reproved the Scribes and Pharisees who did not take pains to observe the signs of his first coming. Had they done so, they might have been prepared for its solemn issues. Perhaps you wonder when I say that, though I have been so long interested, I have not studied human authors largely on the subject. But to my mind there is that which is so emphatic in the Scriptures of truth on this solemn, yet glorious theme, that I am amazed Christians of the present day do not feel more like early Christians, who would fain have hastened the day by their eager longings for it. They were told that a falling away must first come, and the Man of Sin who exalteth himself above all that is called God, must be revealed. See 2 Thess. ii, 10. Surely,

"The plague, the noise, the din of war,  
Our Saviour's swift approach declare,  
And speak his kingdom near;  
His chariot will not long delay,  
We hear its rumbling wheels, and say,  
Triumphant Lord, appear."

\* \* \* \* \*

"Peter, in referring to the solemnity of the age in which he lived, says: 'We upon whom the ends of the world are come.' If the apostle, while writing through the direct inspiration of the Holy Ghost, could refer thus to the point of time in which he was living, what may we think of that in which we are now living? Are we not living in the Saturday evening time? 'One day is with the Lord as a thousand years, and a thousand years as one day.' May we not anticipate some wondrous changes, as the seven thousandth year opens upon us? And what shall that change be? As far as the light of the Scriptures beams upon my own mind, I seem to see, in the dim haze, the dawning of millennial glory, the coming of Him whose right it is to reign, the new heavens and new earth, the ushering in of the grand Sabbath year, the saints' jubilee, when those who have attained a part in the first resurrection, shall live and reign with Christ a thousand years."

Here we have the result of honest, prayerful searching and comparing of the Scriptures for at least twenty years. It is the testimony of one standing high in the literary and religious world, and occupying a most favorable stand-point. Let others go and do likewise, and doubtless they will come to the same truthful and blessed conclusion.—*F. Chapman.*

### The Poppedom.

By the Poppedom we mean the temporal power of the Papacy. This now exists only in the merest shadow—having been reduced down to the nominal control of Rome and a very limited outside territory. And even this is now held by a most tenuous grasp. Archbishop Hughes, of N. Y. city, now in Rome, has written a document in defense of the Papal temporal dominion, which has been signed by some three hundred cardinals and bishops, and has made quite a sensation in Italy. The following item, clipped from some source to us unknown, by the Boston Journal, thus speaks of the effect of this address on the parliament of Victor Emanuel:

"The remarkable address was written by Archbishop Hughes, of New York, in behalf of the Catholic world, and more particularly of Italy, affected more than any other country upon earth by the question of the temporal power of the pope, and signed by the three hundred cardinals and bishops now congregated at Rome. In this address archbishop Hughes asserts that the temporal power of his Holiness, being granted to him by a peculiar desire of divine Providence, all the nations of the earth combined are powerless against it; that Rome and the Papal domain do not belong to Italy, but to the Catholic world, and that they can never cease to be its property."

These arguments seem to have wounded to the quick the patriotism of the Italians, for on the 18th of June last the parliament of Turin presented an address to Victor Emanuel, stating that, "assembled for the purpose of making the rights of their country respected, they hoped his majesty would take the necessary

measures to stop such pretensions as those announced in the cardinals' address, and to prevent the Roman question to be any longer a cause of trouble for consciences, and of danger for the peace of the world."

Every indication betokens the near end of the Poppedom, so far as any temporal power is in question.—*Ad. Herald.*

### An Appeal to the Young.

DEAR YOUNG FRIENDS: I have just laid aside Testimony to the Church, No. 4, and while perusing its pages thoughts like the following have come to my mind:

Do the young read this book as much as they ought? I confess with sorrow that I have not. It has been read and then laid aside, and only occasionally been looked into. It has not been studied as a warning from God ought to be. Yes, young friends, God sees our waywardness, he knows our weakness, he marks each time we yield to self or Satan; and in love and pity he has condescended to send us warning. That warning is but little heeded. How soon are its words forgotten! How soon do the fleeting things of earth take our attention? How soon does trifling talk, &c., drown all recollection of that heavenly letter, the admonitory words of which should be stored away in our minds, written on our hearts and heeded?

O young friends, the day is fast approaching when we must render an account of how we have used our many privileges, how we have prized these heavenly warnings. Young brother, young sister, we cannot meditate too much upon these things. I believe that if Testimony No. 4 was oftener read, we should find quite a difference in the theme of conversation when young Sabbath-keepers meet together, from what it now is. We should not then hear the remark, "I was not satisfied with our visit, there was not enough said on the subject of religion;" but instead would be heard, "What a good visit we did have; I feel almost as though I had been at meeting."

Yes, let us study Testimony No. 4. It is to the young its friendly voice speaks; and shall we disregard so holy an admonition! Time is fleeting. Soon the last moments will come, and then he that is filthy must so remain. Now is the time for action. Work while the day lasts. Soon the night will come. The time of trouble is fast approaching, when we must be clothed with the white robe if we would stand.

May these things sink with due weight into our hearts, that we may awake from this lethargy into which we have fallen, and in which Satan is trying to keep us, and be prepared for a home in that world of beauty, of which we hear so much.

MARY J. COTTELL.

Mill Grove, N. Y.

### The Resurrection.

THE resurrection of the dead was an important theme with the apostles, and one upon which they loved to dwell. All their hope of immortality was built upon the resurrection of the dead, or a change equivalent thereto. But that this glorious doctrine is too much neglected in this our day, the following testimony will show. Dr. A. Clarke says:

"One remark I cannot help making. The doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now. How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness through it; and their successors in the present day seldom mention it. There is not a doctrine in the gospel on which more stress is laid, and there is not a doctrine in the present system of preaching which is treated with more neglect." *Comment on 1 Cor. xv.*

H. H. Dobney says:

"Few will deny that the resurrection is uniformly represented in Scripture as a much more important doctrine than the popular style of the present day makes it to be." *Future Punishment*, p. 144.

O. HOFFER.

Whatever needs equivocation is suspicious.

## THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 29, 1862.

JAMES WHITE, EDITOR.

## Everlasting Punishment.

"AND these shall go away into everlasting punishment, but the righteous into life eternal." Matt. xxv, 46.

There is, perhaps, as much reliance placed upon this text, as any other, to prove the endless conscious existence of the wicked. But the advocates of this theory have no strong hold, which believers in the destiny of the wicked which the Scriptures reveal, may fear to meet. They can afford to walk deliberately up to this text, which the reader will recollect had the honor of being one of the only two produced on this point in the late discussion at Charlotte, Mich., in favor of orthodoxy, and thoroughly and candidly explore the length and breadth of its meaning.

We then inquire, What is the everlasting punishment threatened in this text? The word rendered punishment is *kolasis*, and occurs in but one other passage in the New Testament, where it is rendered torment; namely, 1 John iv, 18. So, say the believers in the sinner's immortality, this word conveys the idea of torment; and torment can be suffered only by conscious beings; and as this punishment or torment is to be everlasting, therefore the wicked must be everlastingly conscious to receive it. Thus stated, this conclusion no doubt sounds strong and good to the popular ear; but it would be unsafe to adopt it, without looking further at the meaning of the word. Perhaps a derived or secondary meaning has been attached to it, which is liable to misconstruction.

*Kolasis* is defined by Robinson as follows: "A curtailing; a pruning; for example, the pruning of trees." Liddell and Scott say, "A pruning, as of trees." Thus these lexicographers, who stand at the head of all authority in these matters, give to the word the primary idea of pruning, or cutting off from something. True they give a secondary meaning of checking, punishing, and correcting; but all the punishing that can be expressed by this word must result from being cut off from, or deprived of, something.

Apply this to the scripture under notice. The human race is comprised in two great divisions, the righteous and the wicked. We may liken it to a tree with two great branches, the righteous being one branch, the wicked the other. Now of these the Saviour says that one shall live on, a life eternal, but the other shall suffer an everlasting *kolasis*, pruning, or cutting off. Cutting off from what? Answer, from life. When a branch is pruned or cut off from a tree, we understand that that branch, cut off from its fountain of life, can no longer live. So of the wicked. The antithesis of their punishment is eternal life; not happiness or bliss, but life in itself considered. Then their punishment must be just the opposite of life. Thus we see that the Saviour's language demands that we take the word *kolasis* in its most literal and primary sense, which is to cut off. So taken, a more striking contrast between the eternal destiny of the righteous and the wicked can scarcely be found in the Bible. The righteous shall go into life eternal, but the wicked into an everlasting "cutting off" from life—into a state of eternal lifelessness or death.

With these thoughts we submit Matt. xxv, 46, to the reader. With the same clearness that it is supposed to teach eternal conscious misery for the wicked, does it not in reality teach that as conscious beings they shall exist, after the second death, no more forever?

U. S.

ENERGY.—The longer I live, the more I am certain that the great difference between men—between the feeble and the powerful, the great and the insignificant, is energy—invincible determination: a purpose once fixed, and then, "Death or victory!" That quality will do anything that can be done in this world; and no talents, no circumstances, no opportunities, will make a two-legged creature a man without it.—Buxton.

## Tent Meeting at Charlotte, Mich.

THIS meeting closed Sunday afternoon, July 13, after having continued about six weeks. The interest was good from the commencement to the close. We had a congregation most of the time of from six to eight hundred, and on Sundays, day and evening, our congregations were about ten or twelve hundred. We had held meeting but a few days when the people kindly opened their doors to entertain us, and for which they received the bitter censures of an offended clergy. We are grateful to the citizens for their kindness to us.

We had not labored long before opposition manifested itself. First, an Eld. Atchison, Protestant Methodist, came out with a discourse of *ollapodrida*, composed of Sabbath, Life and death, Millerism, Brethren in Battle Creek, and other *et ceteras*, thrown together in a most confused and grotesque manner. His effort consisted of so much more empty talk than argument that a sensible citizen said the best likeness he could get for the effort was to call him a "blow-snake."

Next Eld. Williams, a Congregationalist minister, came into the tent to set the people right on the Sabbath question. After reading the texts usually relied upon in the New Testament for Sunday-keeping, he gave us a treat from father Barnabas and some of his fellow-helpers. He told us, however, that orthodox churches did not believe in keeping any definite day; they believed in keeping the institution. But in order to commemorate the resurrection of Christ they kept the institution on the first day of the week as near as they could. He tried to make his strongest point against the Sabbath on the fact that the world was round. Admitted that this would weigh against the Sunday institution as much as it did against the Sabbath. Said there had never been any difficulty in regard to this matter yet, but thought there would be soon, as the settlers of the world were about to meet. His effort told for the truth, instead of against it. And as he wound up with a personal attack upon us he very quickly killed all the influence his discourse might have had on some.

Our next opponent was Eld. Joseph Jones, who went into a seven days' discussion, which has already been justly noticed by Bro. Smith. We need add nothing to what has been said of it save this: the Eld. told some of the people before the discussion commenced that there were some that were inclined toward this doctrine, but they would see the matter all strait after he had discussed a few days. We are inclined to think he told the truth in this; for some of his members begun to ask for their names to be taken off the church-book, about the third day of the discussion. This discussion only tended to fasten conviction in the minds of those who were almost persuaded of the truth.

Bro. White was with us and assisted much in preaching two Sabbaths and first-days of the meeting. Sister White accompanied him the last Sabbath, and her pointed testimony riveted conviction on many feeling hearts. We here express our gratitude for their assistance rendered in the meeting, and trust they will favor us with like help at each of our tent-meetings in the State this season.

The people manifested their interest during this meeting by purchasing \$46 worth of our tracts. We left with them over twenty of that excellent work of Bro. Andrews, entitled, History of the Sabbath. Quite a number subscribed for the Review. Twenty were baptized. More than that number have taken a decided stand upon the truth. Just how many, we are not prepared to report definitely. We feel that our own souls have been watered while trying to water others, and we are encouraged to still strive to labor on in the good cause of the Lord.

Our meetings commenced in this place last evening. Over two hundred and fifty came in to hear the opening discourse. They listened with interest for one hour. Pray for us, that the Lord's blessing may attend our effort here also.

J. N. LOUGHBOROUGH.  
MOSES HULL.

Ionia, Mich., July 17, 1862.

Lose no fragment of the day in idleness. Resolve that, when day breaks, you will save the pieces.

## Report of a Discussion in Gridley, Ills., on the Sabbath Question.

PROPOSITION. Do the Scriptures teach that the seventh-day Sabbath was made at creation, and is binding through the gospel dispensation? I affirmed; Eld. Moss (Disciple) denied.

1. My first argument was based on the institution of the Sabbath. Gen. ii, 1, 2. I showed that God labored six days, and that he rested on the seventh day, which made it his Sabbath, or rest-day. I showed that this fact yet exists, and hence the institution based on the fact, yet exists. This was not replied to by Eld. Moss.

2. God blessed the seventh day, and sanctified it, because that in it he had rested from all his works which God created and made. Gen. ii, 3. I then called on Eld. M. to show that God ever removed his blessing from it, which he did not attempt.

I then proved that it was made for man, Mark ii, 27, and that man in that text must include the whole human family, according to Barrett's Grammar: "A noun without an adjective is invariably taken in its broadest sense; as, Man is accountable." Therefore the Sabbath was made for all men, which would perpetuate it through the gospel dispensation, as men would live through it.

I next proved that it was a sign between God and his people forever, that they might know that he was the Lord that sanctified them, Ex. xxxi, 13-17, which perpetuates it as long as God has a sanctified people in this world, which will certainly reach through the gospel age.

Next I proved from Rom. iii, 19, that every mouth would be stopped, and all the world be made subject to the judgment of God, by what the law said. As the fourth commandment of the law says that the seventh day is the Sabbath, therefore the Sabbath is binding throughout the gospel dispensation. These arguments were not noticed at all.

The Eld. said he would prove that no man could be a Christian and keep the first commandment. And how do you suppose he undertook to do it? He tried to show that we have two Gods in the gospel dispensation, therefore the first commandment was done away by the coming of Christ; for since that time we have had two Gods. I then quoted Paul, 1 Cor. viii, 4-6, "We know that an idol is nothing in the world, and that there is none other God but one; for though there be that are called gods, whether in heaven or in earth, as there be gods many and lords many; but to us there is but one God the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him." This silenced his battery in that direction.

His next position was that there was not one of the ten commandments in the Christian institution, especially the last six, because they were political; therefore they were not binding. I pressed him to know when they ceased. He said, When Christ fulfilled them. They ceased as fast as he fulfilled them. I then showed that according to his own argument the law passed away at least three years before Christ was crucified, notwithstanding they crucified two thieves with him, three years after the elder's argument proved that the law, Thou shalt not steal, was done away.

He next said that the ten commandments and ceremonial law were all one law, which was the law of Moses, and all expired together, by being fulfilled. I then showed that there was one law nailed to the cross. Col. ii, 14. He then took the position that the ten commandments were abolished at the cross. His position stands as follows: 1. The ten commandments ceased by limitation, 2. By being fulfilled, 3. By being nailed to the cross.

As the Elder had asserted that the law was dead, and that there was not one of the ten commandments that could be found in the Christian system, which he said, was contained in the twenty-one epistles, I pressed him till he acknowledged nine of them in the afore-said epistles. Here he was completely down again.

In his next speech he brought forward as his new law, what Christ said in Matt. v, 27, 28: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you that whoso-



ever looketh on a woman to lust after her, hath committed adultery with her already in his heart." I admitted that the Saviour here told what adultery was, but did not tell whether it was right or wrong. So the Elder had to fall back to the original command, Thou shalt not commit adultery. So in 1 John iii, 15: "Whosoever hateth his brother is a murderer." But John does not say in this text that it is wrong to hate. So we are thrown right back to the original command, Thou shalt not kill.

I then showed that all that the Elder referred to as a new law, was but a fulfillment of the prophecy of Isa. xlii, 21: "The Lord is well pleased for his [Christ's] righteousness' sake. He will magnify the law and make it honorable." Here the Elder never attempted a reply.

We have large congregations, with a seemingly deep interest among the people to learn the truth. May God bless them and lead them out, is our prayer.

ISAAC SANBORN.

### Tent Meeting in Washington, Iowa.

THE tent was pitched, and meetings begun June 24. The interest increased as the meetings progressed. The people generally turned out well, so that our congregations were large as we could wish. The preachers of the various churches, however, kept themselves away from us, and frequented places of public resort, and served the enemy by circulating such false reports as they could hear and make.

We urged the people to have them come out and defend their doctrines that we called in question. This failing to bring them out, we published in the papers a challenge to the ministers of the Methodist, Baptist, and Presbyterian churches, to meet us in a fair discussion of the differences between us and them. This created heart failings and distress of nations among them. The sea and the waves roared; but alas! poor orthodoxy must suffer and bleed. The sheep must be scattered and torn to pieces, for their shepherds have proved themselves hirelings; every one looking to his quarter for his gain. They complained that if Mr. Pressley was only at home these invaders might be repulsed; but as he was absent, we must be let alone. But soon Mr. P. arrived. We addressed him a note, and extended a special challenge to him to meet us. Imagine our disappointment when this lion of the tribe of Calvin replied that he would love to debate with us, but he could not, because he had just returned from a long tour, and had but a short time to remain. Notwithstanding this, he published appointments to preach against us which would make it necessary for him to remain nearly two weeks—much longer than we would ask him to debate. The facts show that he, too, was fearful, and would rather debate with us at a distance than face to face.

However, notwithstanding the fear to meet us manifested on the part of the clergy of the town, there was an Elder of the United Brethren church who did make an effort against us in their synagogue. He attacked our position on the mortality of man. His main evidence against us was the case of the thief on the cross. He alleged on this that Christ and the thief went to heaven that day. His next resort was to the spirits in prison. He concluded from this that Christ was in hell preaching to the wicked while his body was in the grave. Here are two positions contradicting each other, and hence of necessity one, if not both, must be false. We called on him to say which position he would endorse, but he would not say. Thus he made a net and got into it of his own accord. We showed that according to Isa. liii, Ps. xvi, Christ died and was buried, soul and body.

He took two positions on the institution of the first day of the week as a Sabbath. 1. That it was instituted at the death of Christ. 2. That it was instituted during the lifetime of Christ. This was founded on Luke vi, 1. "It came to pass on the second Sabbath after the first." The first Sabbath, he said, was the seventh day; the second, the first-day. He then quoted Peter to prove that the Sabbath was done away. "The end of all things is at hand." We showed that according to his own application of this it only proved that the end of the things spoken of was at hand, not

come yet; hence if the Sabbath was one of the things, it had not ended in Peter's time. A greater perversion of Scripture never was known. But a bad case cannot be made out in any other way.

Our meeting closed up well, though we labored under many discouragements. We had much rain and considerable wind. But God's power kept us up. Through his special aid we struggled through. We brought out a good little company numbering fifteen or twenty. They have embraced the whole faith, and rejoice in the truth. Fourteen were baptized. They are all right on the tea, coffee, tobacco, hoop, and jewelry questions. They are firm in the truth, believing in the gifts with the church. We do hope that God will lead them by his good Spirit, and help them to stand. We did not labor to bring in a promiscuous multitude, right or wrong: but we labored to present the whole truth, and have all who embrace it come in right. In so doing we hope to save the cause from being cursed by the influence of those whose hearts are not in the work.

B. F. SNOOK.

J. H. WAGGONER.

P. S. The meeting closed in Washington, Sunday P. M., July 20. We think good might have resulted from its continuance a week longer, but as we had promised to hold a meeting with the church at Dayton, and needed some rest and preparation for our meeting at Lisbon, we were obliged to close at that time. Under ordinary circumstances it would have grieved us much to close up as we did, with the interest what it was. But under the burdens which were thrown upon us, it was a great relief.

B. F. S.

J. H. W.

### The Broad Road.

"ENTER ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate and narrow is the way which leadeth to life, and few there be that find it." Matt. vii, 13, 14.

My mind has been, of late, especially led to meditate upon this subject, by observing the manner in which the world is gliding down the broad road to destruction. Enter ye in at the strait gate, was spoken by our Saviour more than eighteen hundred years ago, and the reason then assigned holds good to-day: because the road to destruction is broad, the masses of the people are traveling in it; but in consequence of the strait gate and the narrowness of the way to life, but few find it.

The broad road was first surveyed and marked out by our arch enemy, Satan, before the fall of man, and the gate was opened when our first parents yielded to his temptations. God had given them permission to eat of every tree of the garden, except the tree of knowledge of good and evil, which was in the midst of the garden, assuring them that in the day they ate thereof, they should surely die. But Satan came with his temptations, and inquired of them what restrictions God had placed them under. They told him that of every tree of the garden they might freely eat, but of the fruit of the tree which was in the midst of the garden they might not eat nor touch it, for if they did, they should surely die. Satan appears to have resolved upon a bold step. His reply was boldly and promptly uttered: "Ye shall not surely die!" The assertion was made, and it now remained for him to follow it up, to make good the deception. After thus presumptuously calling in question the word of God, he proceeds to gild and adorn the bait which he presented, with all the skill he was master of, knowing that if he failed in this, his first attempt, his true character would be made manifest, and in all probability he could never accomplish their fall. Hence, he presents to their minds the beauty of the tree, the delicious fruit, then portrays its wonderful properties, intimating that the reason God withheld it from them was to keep them from the knowledge of something of great importance to them, assuring them that God knew that if they ate of it, their eyes would be opened and they would be as gods, knowing good and evil. They yielded to the plea of Satan, disobeyed God, and became subject to death; and the penalty, "Dust thou art, and unto dust shalt thou return," was pronounced upon them.

It was here that the doctrine of the immortality of the soul was first presented. God said, If ye disobey me, ye shall surely die. Satan said, Ye shall not surely die. It was here that the wide gate was opened, here the first track of the broad road was laid, which has been growing broader and broader, even down to the present time. It has been graded, enlarged and improved upon, from time to time, by such contractors as Paine, Hume, and Voltaire, assisted and controlled by the chief engineer, Satan.

But the greatest improvement and the greatest effort that has ever been made to bring it into notice, and to induce travelers to enter in and travel it, is now being made by modern Spiritualism. This is Satan's last work; and it will be his greatest. It is through or by this that he is to work with all power and signs and lying wonders, insomuch that were it possible he would deceive the very elect. But this is not possible. Why? Because the elect believe that the Bible teaches that man is mortal, and that the dead are unconscious until the resurrection, which is the only shield against the deceptive wiles of modern Spiritualism. The immortality of the soul is its chief corner stone, and without which it could not stand a moment; and when we are met with "wonderful revelations," and "astounding developments," purporting to come from the immortal souls of our dead friends, we can meet their author (Satan), with such arguments as the following—They cannot come from the spirits of the dead, for man is mortal, and consequently unconscious in death; for the Scriptures inform us that God only hath immortality. 1 Tim. vi, 16. And we are told to seek for it, Rom. ii, 7, and have the promise of it only at the resurrection. 1 Cor. xv, 51-54. Hence we cannot have it now. And that the dead are unconscious is abundantly proved by the following scriptures: "The living know that they shall die, but the dead know not anything." Eccl. ix, 5. There is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest. Id. ix, 10. Job, in speaking of man in death, says, "His sons come to honor and he knoweth it not, and they are brought low, and he perceiveth it not of them." Chap. xiv, 21. And David says, In death there is no remembrance of thee, in the grave who shall give thee thanks?" Ps. vi, 5.

Some may think that Spiritualism has had its day, and that it will never amount to much; but such is not the case. Spiritualism is steadily and surely making its inroads into all the walks of life. It is fulfilling its mission, "going forth to the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty." Rev. xvi, 44. But a short time since it was looked upon with horror by churches and church members. Now, in many places, Spiritualists are permitted to retain their places in the churches. It has also been very unpopular in the political world. But a few years ago, Judge Edmonds, of N. Y., embraced Spiritualism, and in consequence of its unpopularity, thought best to resign his office. Since that time a great change has taken place with reference to it. It is now no longer necessary for Spiritualists to renounce their doctrines, nor to resign their positions on account of their faith, but on the other hand it is becoming quite popular, and at this time many high offices of profit and trust in this government are held by Spiritualists. In support of this, we will here give an extract from a late issue of the Banner of Light, a leading Spiritualist paper, published in Boston, which is headed, "Spiritual Public Men."

"We have long needed such men in this age and this country, and the demand is going to be met with a corresponding supply. If knowing persons would take close and careful observations, they would find that there are more actual Spiritualists in public life in this country, than they have any idea of. They are to be found in Congress, in the Army, in the Navy, in the various Departments, among the governors, in the ranks of the Judges, in the State legislatures, and, in fine, wherever there is public business to be performed and the public mind is to be influenced and molded into practical shape and form. It is not necessary for us to 'call names;' the whole effect would rapidly be lost, if it were usual to name those, and thus make them needlessly prominent—of the positive good they accomplish in their several places.

"Some presses and individuals like to believe, if they

can, that the day for Spiritualism has 'gone by,' and that no vestiges of its influence are left. But because, like the creeds and systems, it has no set form of faith, and no fixed standard of authority, they would fain think it is powerless, or has entirely died out in the land. The noiselessness of its progress and career is the very best evidence that it is more actively at work than ever. While the creeds are tumbling, and their life-long advocates are lamenting because the bread is taken from their mouths, and position from their talents, Spiritualism utters no complaint, for it has none whatever to make. Its career in the future is destined to be as glorious as its origin is divine. It will be, of course, through human instrumentalities that its work will be performed, and the men are at hand, to do the work, to-day. All observant souls will hail each new manifestation of this truth with joy unspeakable."

The facts are here admitted. Names are withheld for the reason that public sentiment is not yet prepared for their announcement. There is still prejudice existing in the minds of many against their doctrines. This must be removed before it will be policy to give names. It is still necessary to work clandestinely to some extent, but the time is not far distant when this necessity will be obviated, when, on the other hand, it will be necessary for candidates to show publicly their character and standing as genuine Spiritualists before they can obtain any important offices in this government, as none other will be supported by Spiritualists for the legislative or high executive offices.

The government of the nation will soon be entirely under the control of Spiritualism; and not only will Spiritualists hold the reins of government, but they will control sectarianism, or the nominal churches of the day; for it is not the mission of Spiritualism to wage a war of extermination against the popular churches, but only to make manifest the relation that exists between them, to eradicate all that is good, and to fill them up with spirits of their own caste.

Spiritualism proposes to leave the different sects in the enjoyment of their several beliefs and creeds, permitting them to erect whatever kind of structure they please, only requiring them to build on one common foundation—upon the foundation laid by their master in the garden of Eden—the immortality of the soul. They have lately published a work styled, "The Spiritual Sunday-school Class Book," from which we extract the following, under the head of, "Beliefs and Creeds." The teacher, after defining what belief is, asks,

"Now since religious creeds are so opposite and conflicting, how can you tell which to choose, or which is right?"

"Scholar. I think that God has made men to have different beliefs, so each one believes as he is made to believe."

"T. Do you think that each religious belief is right?"

"S. Yes; for sincerity is truth; and each believer is sincere in his belief."

This teaches that, believe as you may, you only believe what God has made you to believe; therefore your belief is correct, and you will be saved by it, provided only that you are sincere in it. This work is selling rapidly, and is well received by Spiritualists generally, and as it is undoubtedly inspired by the author of their religion, its sentiments will be embraced by them all. It also teaches to "let alone" those who differ from them in religious belief.

The author, in commenting upon that teaching of Christ, "Love one another," says, "Ye do not this truly until ye are willing to leave men unmolested who differ from you on religious subjects."

Thus the broad road is being made still broader, and travelers are hurried along to its termination.

Whatever apparent differences there may be between Spiritualism and modern Orthodoxy, there exists in fact a very close relationship, which Spiritualism is bringing to light. A writer in a late issue of the Banner of Light, in an article headed, Christianity and Spiritualism, says,

"The effect of a full belief in Spiritualism has brought tens and hundreds of thousands of inquiring minds that were before skeptical, unsettled, and con-

sequently unhappy, into an entire conviction of the immortality of the soul. It has brought them also into the belief, and so far as human weakness may permit, into the practice, of the blessed teachings of Christ. The same facts which are the sole evidences of the truth of Christianity, establish also the doctrine of Spiritualism. Nor is there anything new in this view of the identity of faith which is sustained alike by all honest and intelligent Spiritualists, and all sincere Christians."

They both believe and teach the immortality of the soul, and that there is in reality no such thing as death, the change which is called so, being but a transition to another state of being.

For the purpose of showing the relation between the two upon this point, and wherein they differ from the word of God, I will here give some extracts from the respective authorities:

"Death is but a kind and welcome servant who unlocks with noiseless hand life's flower-encircled door to show us those we love."—*Spiritual paper*.

"Why do we mourn for dying friends,  
Or shake at Death's alarms?  
'Tis but the voice that Jesus sends  
To call them to his arms."

Or,

"Death is the gate to endless joy,  
And yet we dread to enter there."

[*Orthodox Hymn Book*.]

How close the relationship between the two! But how different from either is the Bible account of death. Instead of being represented as a welcome servant, it is represented as an enemy. "The last enemy that shall be destroyed is death." 1 Cor. xv, 26. And instead of the gate to endless joy, it is a state of entire unconsciousness, to continue until the resurrection at the last day. Job says, "Man lieth down and riseth not. Until the heavens be no more they shall not awake nor be raised up out of their sleep." And Paul, in speaking of the resurrection, says, "Behold I show you a mystery, we shall not all sleep [die] but we shall all be changed, in a moment, in the twinkling of an eye, [when?] at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we [the living] shall be changed." 1 Cor. xv, 51, 52.

The broad road may be a pleasant way to those who have the carnal heart unregenerated; but its joys are transient. The way thereof is death, and the end thereof is destruction. Not so with the narrow way. Its gate is strait and the way narrow; but it leadeth to joys everlasting, and pleasures forevermore. So strait, or difficult, is the entrance that hypocrites and unbelievers cannot enter therein, but wide enough for the humble penitent to gain an abundant entrance into the everlasting kingdom of our Lord.

Dear reader, if you are a traveler on the broad road, will you not be entreated to retrace your steps, to leave the road which leads to death, and which will soon terminate in destruction? Will you not forsake it forever, and enter upon life's narrow way which will lead you safely through this world of sin and sorrow? Or, if you have already started for the kingdom, continue to prosecute your journey. Do not grow weary. We are near the close of our pilgrimage. A few more ups and downs, a few more hills to climb, a few more valleys to enter and plains to traverse, and our trials will have ended, and we, if faithful, shall be permitted to pass through the gates into the city, have a right to the tree of life, eat of its fruit, and drink of the water of the river of life, and dwell forevermore.

E. S. W.

### To An Opposer.

DEAR FRIEND: Permit me respectfully to dedicate a few remarks to such as oppose the doctrines advocated by the Seventh-day Adventists.

First: You will agree with me in asserting that these doctrines are in many respects unpopular with the world, and very much at variance with the principles and practice of the professing churches. I will ask if the Bible anywhere carries the idea that the people of God are a popular people? Does it not declare a war upon those whom the world esteems highly? Again, have you ever taken as much pains to search

the Bible to know the truth or falsity of these doctrines, and used the same impartial view of things that you would in figures, in casting interest upon a note?

Have you ever considered the probability that the God of the Bible has somewhere a people who are walking in the light? and how if it should finally prove that the S. D. Adventists were that people?

Have you ever thought much upon what Christ said of the oneness of his people, and compared it with the divided state of the sects of Christendom?

Have you ever thought of the inconsistency of the Sunday-keeping, Advent-opposing, churches uniting with the world in opposing the S. D. Adventists?

Have you noticed that the S. D. Adventists stand as a unit for purity, in opposition to the prevailing sins of the day?

Are you aware that the S. D. Adventists are the only people who unite the Old Testament and the New with the speedy or soon coming of Christ, as the fulfillment of prophecy, having as the keystone of their faith the commandments of God and the faith of Jesus?

Again, is there any other church or people in the world who, taking the Bible alone as a standard of faith, and carrying out that faith, as good, obedient, and loyal citizens, do bring upon themselves the whole weight of public prejudice, and bitter hatred and opposition?

Why is this? Have we sustained thieves, or murderers, or adulterers, or liars? Nay! What have we done? What is our crime? Why, this denomination of S. D. Adventists have set aside a tradition for a plain command. We substitute substances for airy nothings, without dogmatic assertions. We prove all by a thus saith the Lord. What if haply our opposers should be found fighting against God?

J. CLARKE.

### Hymn of Praise.

This blessed Sabbath morn, O Lord,  
I'll sing thy praise divine;  
I bless thee for thy precious word,  
There's love in every line.

To thy dear courts will I repair,  
To join in worship sweet;  
I'll find my dearest Saviour there  
Where saints delight to meet.

We'll raise our grateful tribute high,  
To thee our offerings bring;  
Accept, dear Saviour, from on high,  
The praises that we sing.

L. E. MILLNE.

### LETTERS.

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

From Bro. Cole.

BRO. WHITE: I would say to the dear brethren and sisters through the Review, for the first time, that it has been almost two years since I and my companion embraced the Sabbath of the Lord our God; and we can truly call it a delight. We were both members of the M. E. church. I had been a member for eight years, and my wife for three, and we thought we had many warm friends among them; but when we turned our feet into the testimony of the Lord, their friendship disappeared, and we were called infidels. But the Lord has given us strength to endure these hard names, and we are still trying to serve him by keeping all his commandments, and hope to continue till Jesus comes to gather to himself all his dear children scattered abroad through the earth.

The wise man says, "Fear God and keep his commandments; for this is the whole duty of man." If we love God we shall keep his commandments; and if we would enter into life we must keep the commandments; and if we would have a right to the tree of life, and enter in through the gates into the city, we must keep the commandments. But we have the promise that if we suffer with Him we shall also reign with Him. Think of this, brethren and sisters. If we suffer with Him, we shall also reign with Him. Is this not a glorious promise, to reign with Christ in his kingdom? O, let us be faithful a little while longer, and when Jesus comes we shall realize this precious



promise. May we ever feel to exclaim with the poet,

"Earthly joys no longer please us,  
Here would we renounce them all,  
Seek our only rest in Jesus,  
Him our Lord and Master call.  
Faith our languid spirits cheering,  
Points to brighter worlds above,  
Bids us look for his appearing,  
Bids us triumph in his love.

"May our lamps be always burning,  
And our loins be girded round,  
Waiting for our Lord's returning,  
Longing for the welcome sound,  
Thus the Christian life adorning,  
Never need we be afraid,  
Should he come at night or morning,  
Early dawn or evening shade."

JOHN COLE.

Waukon, Iowa.

#### From Sister Stevens.

DEAR BRETHREN AND SISTERS: I desire to let you know of the mercy of the Lord to me. As I look upon the past, and see how far short I have come of adorning my profession as I should, I feel that it is all of his mercy that I am not cut off from his people. I have realized but little what it is to be truly a follower of Christ, and have passed lightly over messages which have been sent for our correction, without praying as I should to see my sins as they were. I think I am now trying in earnest to work out my salvation by confessing all my faults as I see them, and also by overcoming and forsaking them.

I believe that the Lord is at work for his people, and will help all those who will help themselves. I do thank the Lord for the strait testimonies that he has sent us through sister White. I believe they have been the means of opening the eyes of some of us here to see our sad condition before it is too late. O that they may prove a savor of life unto life. I believe the visions are an important part of the third angel's message, and will bring God's people to the unity of the faith, if heeded as they should be. O, let none of us neglect them any longer. I feel that I would live wholly to God in time to come, and profit by all the instruction which he gives me in any and every way. I do want to rise with the little company that are doing the will of God, and be prepared with them for translation.

ALMIRA T. STEVENS.

Waukon, Iowa.

#### From Sister Abbey.

BRO. WHITE: Once more I wish to speak in favor of the truths advocated in the Review, not because I am worthy, but because my heart rejoices to read the cheering news that the cause of God is rising, and soon, we have reason to believe, we shall hear the loud voice of the third angel. Then will be shed upon the people of God the latter rain, which will enable them to stand in the day of trouble such as never was since there was a nation.

O, my soul cries out, Shall I be among the number that shall be enabled to stand when our blessed Redeemer shall appear? My heart is longing to see the day when the people of God will all be united as one, and all be seeking to be nearest like the dear Saviour. I desire above all things to get down at the feet of my blessed Lord, and wash them with my tears, and wipe them with the hairs of my head.

The exhortation in Zeph. ii, I feel anxious to heed. "Seek ye the Lord, all ye meek of the earth, which have wrought his judgments, seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."

Soon we shall no more hear sweet Mercy's voice, pleading, "Come, for all things are now ready, she hath killed her beasts, she hath also furnished her tables." What a lamentable cry there will be among those who refuse to come to this supper which is now prepared for all who will accept of it. "They will cry for rocks and mountains to fall on them, and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb."

O, how strange it is that people are so heedless and unconcerned, who have these truths constantly before them. But some one of the gods of this world has

blinded their eyes, and benumbed their senses. Gold, silver, fine houses, or farms, or some intoxicating habit which they may have fallen into, has turned away their hearts from seeking after the living and true God.

O, what lamentable facts daily pass before our eyes. "Rivers of waters run down mine eyes, because they keep not thy law." But I can truly say of the law of God, "It is better unto me than thousands of gold and silver." I love the precious word of the Lord. Pray for me, dear brethren and sisters, that I be not drawn under the unhallowed influence of the world, but may finally gain the victory and stand with you on the mount Zion.

Yours hoping to obtain the crown.

L. B. ABBEY.

Hubbardville, N. Y.

#### From Sister Hiddeson.

BRO. WHITE: I have been trying to live the life of a Christian for more than twenty years, and have always found the Lord a present help in time of need. I have passed through some sore trials by the way, and some joyful seasons in the service of my God. I would this day give glory to his holy name for what he has done for me. Yes, my heart runs out in gratitude to him for the clear evidence he has given me of my acceptance with him. I want to have this evidence every day with me, and be found doing works of righteousness when Jesus comes, that I may be owned by him.

I thank the Lord that he has given me a willing heart to give up error for truth. About five years ago I was keeping Sunday for the Sabbath; but by hearing God's servants teach his word, and praying at the same time that I might understand it as I should, the veil of unbelief and prejudice was taken away and I could clearly see that it was my duty to keep the Sabbath. I made up my mind that with the help of the Lord I would keep the Sabbath that God gave to man. I have been keeping it ever since that time. I am trying to overcome all my faults. I want to be found without fault before the throne of God. I want to be one of those that shall have right to the tree of life.

Dear brethren and sisters, it is death to sleep now while Satan is marshaling his mighty host for the last conflict. But we can rejoice that if we are faithful we shall ere long see our absent Lord coming the second time. O, let us strive to have the evidence of our acceptance day by day, and be ready to meet him with joy and rejoicing.

N. HIDDESON.

Clyde, Ills.

#### From Bro. Shireman.

BRO. WHITE: While I read the stirring epistles from brethren and sisters, and their experience as the Spirit of God has been leading them on to light and truth, my soul is filled from the same fountain. Of late I have been made to rejoice by seeing some starting to live out the present truth. I hope that they may prove faithful to the end. We are truly living in perilous times. Satan, the great enemy of souls, will do his utmost to keep us from getting into the kingdom. Let us be on our watch and up and doing. I want to get on higher ground.

Last Sabbath a few of us had the privilege of meeting with the brethren at Waukon. We truly had a refreshing season.

Dear brethren, let us strive to bring all the tithes and offerings into the storehouse, and seek to be living sacrifices to God, holy and acceptable, so that he can use us as he will. May we be always ready to do or suffer for him so that we may reign with him in glory. Let us lay aside every idol. The religion of Christ is worth everything. Let us serve him always with an eye single to his glory.

Dear brethren, I humbly ask an interest in your prayers that I may overcome all my sins, keep all the commandments of God, and adorn the profession I make with a holy life and a godly conversation, and at last be found with the remnant that shall stand on the sea of glass.

D. T. SHIREMAN.

West Union, Fayette Co., Iowa.

You are always welcome to call upon God: over the throne of grace is written, "Behold now is the accepted time."

#### Extracts from Letters.

BRO. M. B. SMITH writes from Marion, Iowa: "I have long hoped to see uniformity among the brethren and sisters in Iowa in regard to the observance of the Sabbath; but I yet see a wide difference. Some are very strict, perhaps too much so, in some things, while others are very slack. Some farmers have a good many chores to do after the Sabbath commences that might have been done before if proper pains had been taken; while some of the sisters are behind with their work, and after the Sabbath commences are washing dishes, sweeping, and perhaps baking, &c., &c. Now I have always had my doubts about these things' being in accordance with the fourth commandment. We find that under the former dispensation they were required to boil and bake all their food on the "preparation-day." Now the question is, Has there been any change in the manner of observing the Sabbath? Acts of mercy and necessity were always allowable, but how about acts that might be done before? Yes, how about boiling, and frying, and baking, and choring, on God's holy day when it is not really necessary?"

Sister Mary E. Darling writes from Beaver, Minn.: "I desire to be prepared to stand in the day of the Lord's fierce anger. I want to be wholly given up to the will of the Lord. By his help I am trying to overcome day by day. I want to come up where I can be in full sympathy with the children of God, and with them partake of his blessings, and the refreshing of the latter rain. O for faith to lay hold upon the promises of God. O for humility and meekness. Pray for me, that I may have strength to endure to the end. There is but one family of us here who are keeping the Sabbath of the Lord. We of late have a Bible-class and meeting among ourselves, and trust, though our number is small, that God is with us to bless. Brethren and sisters, remember us to God. It seems as though good might be done in this place if the truth could be proclaimed to the people."

BRO. P. ROBINSON writes from Catlin, N. Y.: "I am still determined to live out the truth before the world in such a way that they may fall in love with it. I want to be just what the Lord would have me be in all things. I want to forsake every idol, and everything that is wrong in his sight. The Lord seems to be working in the hearts of the people in this place. There is a great deal of inquiry about the way.

"When I read the word of God and see the promises there are in it, it strengthens me and gives me courage. Our Saviour says, Lo, I am with you always, even unto the end of the world. Now, brethren and sisters, let us not be discouraged while we have so much in his word to encourage us on our way. Pray for me, that I may be faithful to the end."

Sister A. M. Preston writes from Fitz Henry, Ills.: "The Review is all the preaching I have. I feel very lonely many times, having no one to meet with on the Sabbath; but Jesus is better than all earthly friends. Blessed Jesus! He meets with me. I bless his name, that I can believe that there is hope in my case, and that I may be permitted at last to partake of the tree of life. By the grace of God I am bound for the kingdom. I want to overcome all my sins, so that I may meet you all in that beautiful world. Time is short, and the Devil is come down with great wrath."

MUSIC HEALTHFUL.—Music, like painting and statuary, refines, elevates, and ennobles. Song is the language of gladness, and it is the utterance of devotion. But coming lower down, it is physically beneficial, it rouses the circulation, wakes up the bodily energies, and diffuses life and animation around. Does a lazy man sing? Does a milk and water character ever strike a stirring note? Never! Song is the outlet of mental and physical activity, and increases both by its exercise. No child has completed a religious education who has not been taught to sing the songs of Zion. No part of our religious worship is sweeter than this. In David's day it was a practice and a study.

Carnal comforts leave us in love with sin.

