

# 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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#### Tarry with me.

TARRY with me, O my Saviour!  
For the storm is bleak and shrill;—  
Give me grace that I may ever  
Strive to do thy holy will.  
If in thee I have found favor,  
Let thy light around me shine,  
Till my weak and sinful nature,  
Shall be swallowed up in thine.

Tarry with me, O my Saviour!  
While I journey here below;  
For within each earth-born pleasure  
Lurks unseen a deadly foe.  
Guide me by thy love and counsel,  
Through this wilderness of sin;  
If I have not loved thee freely,  
Help me, Saviour, to begin!

Tarry with me, O my Saviour!  
For my life is ebbing fast;  
And the trials and temptations,  
Journey with us to the last.  
Linger near me when forsaken,  
By the friends I once could deem;  
Linger near me when is broken,  
Friendship's brightest, purest dream!

Tarry with me, O my Saviour!  
For the tempest rudely blows;  
And my heart is faint and weary,  
Striving with my carnal foes.  
Saviour, look with great compassion,  
In the chambers of my heart;  
If there's aught of thy displeasure,  
Gently let it all depart!

Tarry with me, O my Saviour!  
Let me lean upon thy breast,  
As did John the blest disciple,  
When I calmly sink to rest.  
May thy counsel ever guide me,  
Till I reach the promised shore,  
Where the angel choirs are waiting,  
Waiting to invite me o'er!

#### The Use of Afflictions.

BY MOSES HULL.

WE are in a world of affliction. A Bible writer has said, "Man is born unto trouble, as the sparks fly upward." Job v, 7. The same writer has also said, "Man is of few days and full of trouble." Chap. xiv, 1. Every human being realizes to a greater or less extent, the truthfulness of these sayings. Sometimes the most devoted, humble, and patient servants of God suffer most. The composer of Ps. lxxiii, seemed to think this was generally the case. While he declared "that the ungodly are not in trouble as other men, neither are they plagued like other men," he said of God's people "that the waters of a full cup are wrung out to them."

That a great and good God rules this world, is doubted by no Bible believer. But if the great Jeho-

vah, who has not only all power, but all goodness, rules this world, why does he permit affliction to come upon his children? This question I am going to try to answer. But before so doing, permit me to say that we often talk about the affliction of God's humble children, without realizing that it is affliction that has made them what they are. David said, "Before I was afflicted I went astray." Ps. cxix, 67. Again, "It is good for me that I have been afflicted, that I might learn thy statutes." Verse 71. And again, "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." Vs. 75. David was at times greatly afflicted, inasmuch that he exclaimed, "Unless thy law had been my delight, I should have perished in my afflictions." Vs. 92. "I am afflicted very much." Vs. 107. Surely no one can read the above scriptures without concluding that David's afflictions accomplished for him what otherwise could not have been done.

Here I will affirm that one of the reasons of the afflictions of God's people is, that they will accomplish for them what cannot otherwise be accomplished.

God promised to Abraham that his seed should inherit the land of Canaan; but told him to "know of a surety" that before that time they should be strangers in a land that was not theirs, and should serve them and they should afflict them four hundred years. Gen. xv, 13. By turning to Ex. i, 7-17; vi, 11; xiv, 10, he will find that the children of Israel were greatly afflicted. Not only were cruel task-masters set over them, who almost daily increased their burdens, refusing them the necessary amount of straw, and yet requiring "the tale of bricks;" but decrees were issued putting their male children to death. Thus matters went on till God said, "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows." Ex. iii, 7. Why were they thus afflicted? I answer—

1. They never would have left Egypt had it not been for their afflictions. Had they lived in ease and worldly prosperity in Egypt, they would have had all they could have enjoyed in the land of Canaan. Under these circumstances Moses could hardly have persuaded them to undertake a perilous journey through the wilderness for the sake of of land "flowing with milk and honey." Their race must run out if they stay in Egypt. The decree has been passed that all their male children must be put to death. Hence there is no alternative, they must flee from Egypt. Now suppose the decree had never gone forth, and God's people had remained in Egypt, what would the result have been? Undoubtedly we should have had no Messiah. Or if Christ had come he would have been unable to trace his pedigree back to Abraham; hence we should not be able to prove his Messiahship. Had the Hebrews stayed in Egypt, they would undoubtedly have so mingled with the Egyptians that it would have been impossible, by the time the Saviour made his advent, to determine who were Hebrews and who were not.

2. Could they, without being afflicted in Egypt, have been persuaded to leave that country, they never would have endured the hardships of a forty years' journey through a wilderness country. No! a mutiny would have been raised. Moses and Aaron would

have been assassinated, and the children of Israel would have returned to the "flesh-pots of Egypt."

3. Afflictions served to bind them together. There is no cord calculated to bind people more closely together than that of affliction. Let a people suffer together for years, as the children of Israel did in the land of Egypt, and in the wilderness—let their tears flow together as did theirs—let them have no other resource for help but to help each other; and they will become united—they will be prepared to move in unison in all important matters.

4. Their afflictions gave Jehovah a chance to work for them, and thus prove himself to be the true God. It was not until affliction had driven Moses out of Egypt, that God revealed himself to him in the "burning bush," and gave him forty years' education in the land of Midian. It was not until the Egyptians were in sight, with their chariots and horses, and there was no other alternative, that the Lord miraculously delivered his people by parting the waters and permitting them to "go through dry shod." It was not until the children of Israel had searched three days for water that the waters of Marah were sweetened. It was not until they feared they would be killed with hunger, and began to wish that they had died by the flesh-pots of Egypt, that God rained down bread from heaven, and commanded them to gather a certain rate every day. At Rephidim the people thirst for water until they fear that themselves, their little ones, and their cattle will be killed with thirst, before Moses is permitted to smite the rock, and let "the waters gush out." Thus in every instance God has permitted his children by affliction to get where they could appreciate his blessings before he has granted them; and then has usually granted them in such a way that they could not deny his agency in them.

In examining the history of the people of God from the days of Abraham to the present, I notice that the blessings of God have ever been preceded by great affliction. I have shown that it was the case in their redemption from Egyptian bondage. It was so in their deliverance from Babylonian captivity. No decree was passed honoring the "Israel of God" in the least, until after Haman had made the gallows upon which to hang Mordecai; "and letters were sent into all the kings' provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day." Esth. iii, 5-15; v, 14; viii, 8. It was not until after the three Hebrew children were cast into the furnace of fire that they were promoted in Babylon. Dan. iii, 30. It was not until after Daniel had been cast into the den of hungry lions, that all in Darius' dominion were compelled by a decree of the king to fear and tremble before the God of Daniel. Chap. vi, 20. It was not until after the Messiah had fasted, and withstood the tempting Devil forty days, that angels were sent to minister to him. Matt. iv, 11. It was not until Paul and Silas had been cruelly beaten, put into jail, and their feet made fast in the stocks, that success crowned their labors in Philippi and Thessalonica. Thus we find the road to every blessing is strewn with afflictions.

The query here arises, Why does God usually withhold his especial blessings until in cases of affliction? I answer, It is the province of affliction to bring God's people into a place where he can bless them. Where

is the child of God that cannot say in truth, "Before I was afflicted I went astray, but now have I kept thy commandments?" or, "It is good for me that I have been afflicted, that I might learn thy statutes?" The one who has never used the name of God in time of prosperity, except to take it in vain, will sometimes in times of sickness pray as earnestly as did Hezekiah. David says, "From the end of the earth will I cry unto thee when my heart is overwhelmed; lead me to the rock that is higher than I." Ps. lxi, 2. Yes, even a Pharaoh, when the plagues are falling on him, could say, "I have sinned against the Lord your God, and against you—now therefore forgive, I pray thee, my sin, and entreat the Lord your God, that he may take away this death only." Ex. x, 16, 17.

David in describing God's dealings with the children of Israel says, "When he slew them, then they sought him, and returned and inquired early after God." Ps. lxxviii, 34. In Heb. xii, 5-12 Paul has clearly argued this point. In verse 11 he says, "Now no chastening for the present seemeth joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby." But all are not exercised by it. Isaiah laments concerning Israel, that they turn "not unto Him that smiteth them; neither do they seek the Lord of Hosts." Isa. ix, 13. See also Hos. vii, 9, 10; Jer. v, 3, 4. God's afflicting hand was upon Israel; the prophets were crying aloud and sparing not; and yet Israel refused to turn to him that smote them, until the decree went forth to put them all to death; then were they willing to repent in sackcloth and ashes. Esth. iv, 1, 15, 16.

(To be Continued.)

### I Must Praise More.

THE title of a recent article was, "I must pray more;" and in it I expressed wonder that we pray so little, and gave reason why we should pray more. But it strikes me that we ought to praise more as well as pray more. I do not know how it is with others, but I know that I have a great deal for which to be thankful and to praise God. I feel that it will not do for me to spend all my breath in prayer. I should thus, it is true, acknowledge my dependence on God; but where would be the acknowledgment of his benefits conferred upon me? I must spend a part of my breath in praise. O! to be animated from above with that life, whose alternate breath is prayer and praise! God has been very good to me. Yes, he has exercised goodness toward me in all its various forms of pity, forbearance, care, bounty, grace and mercy; or to express all in one word, "God is love," and he has been love to me. I do not know why he should have treated me so kindly. I have sought, but can find no reason out of himself. I conclude it is because he "delighteth in mercy." His nature being love, it is natural for him to love his creatures, and especially those whom he has called to be his children. O! the goodness of God! The thought of it sometimes comes over me with very great power, and I am overwhelmed in admiration. Nothing so easily breaks up the fountain of tears within me. Those drops, if I may judge from my own experience, were intended as much to express gratitude as grief. I think I shall be able, without weariness, to spend eternity on the topic of divine love and goodness.

Reader, can you not adopt my language as your own? Has not God been the same to you? And shall we not praise him? Shall all our devotion consist in prayer? Shall we be always thinking of our wants, and never of his benefits—always dwelling on what remains to be done, and never thinking of what has already been done for us—always uttering desire, and never expressing gratitude—expending all our voice in supplication, and none of it in song? Is this the way to treat a benefactor? No, indeed. It is not just, so to treat him; neither is it wise. It is very bad policy to praise no more than Christians in general do. They would have much more success in prayer, if one half the time they now spend in it were spent in praise. I do not mean that they pray too much, but that they praise too little. I suspect the reason why the Lord did such great things for the Psalmist was, that, while he was not by any means deficient in prayer, he abounded in

praise. The Lord heard his psalms, and while he sung of mercy shown, showed him more. And it would be just so with us, if we abounded more in praise and thanksgiving. It displeases God that we should be always dwelling on our wants, as if he had never supplied one of them. How do we know that God is not waiting for us to praise him for a benefit he has already conferred, before he will confer on us that other which we may be now so earnestly desiring of him? It is wonderful how much more prone we are to forget the benefit received, than the benefit wanted—in other words, how much more inclined we are to offer prayer than praise. For one who offers genuine praise, there may be found ten that pray. Ten lepers lifted up their voices together in the prayer, "Jesus, Master, have mercy on us," but only one of the ten "returned to give glory to God." The rest were satisfied with the benefit—this one only thought gratefully of the benefactor. His gratitude obtained for him, I doubt not, a greater blessing than ever his prayer had procured; and praise has often, I believe, in the experience of the people of God, been found more effectual for obtaining blessings than prayer. A person, being once cast upon a desolate island, spent a day in fasting and prayer for his deliverance, but no help came. It occurred to him then to keep a day of thanksgiving and praise, and he had no sooner done it than relief was brought to him. You see, as soon as he began to sing of mercy exercised, the exercise of mercy was renewed to him. The Lord heard the voice of his praise.

Christian reader, you complain perhaps that your prayer is not heard; suppose you try the efficacy of praise. Peradventure you will find that the way to obtain new favors is to praise the Lord for favors received. Perhaps if you consider his goodness, he will consider your wants. It may be you are a parent, and one child is converted, but there is another concerning whom you say, "O that he might live before Thee!" Go now and bless the Lord for the conversion of the first, and it is very likely he will give thee occasion shortly to keep another day of thanksgiving for the salvation of the other. Some of us are sick. Perhaps it is because we did not praise the Lord for health. We forget that benefit. We do not forget our sickness, O no. Nor is there any lack of desire in us to get well. We pray for recovery. And so we should; but it strikes me that we might get well sooner were we to dwell with less grief and despondency on our loss of health, and to contemplate with cheerful and grateful admiration what God has done for our souls—the great love wherewith he loved us, even when we were dead in sins; and how he spared not his own Son, that he might spare us; and gives us now his Spirit, to be in us the earnest of heaven, our eternal home. If we were to think such thoughts, to the forgetfulness of our bodily ailments, I judge it would be better for the whole man, body and soul both, than any other course we can pursue. If the affliction should still continue, we should count it light, yea, should rejoice in it, because it is his will, and because he says he means to make it work our good.

There is nothing glorifies God like praise. "Who-so offereth praise, glorifieth me." Ps. i, 23. Prayer expresses dependence and desire; but praise admiration and gratitude. By it men testify and tell all abroad that God is good, and thus others are persuaded to "taste and see that the Lord is good." Praise is altogether the superior exercise of the two. Prayer may be purely selfish in its origin, but praise is ingenuous. Praise is the employment of heaven. Angels praise. The spirits of the just made perfect will praise. We shall not always pray, but we shall ever praise. Let us anticipate the employment of heaven. Let us exercise ourselves unto praise.

Let us learn the song now, "O that men would praise the Lord for his goodness." But above all, "let the saints be joyful in glory: let them sing aloud upon their beds." I charge thee, my soul, to praise him, and he will never let thee want matter for praise. "While I live will I praise the Lord: I will sing praises unto my God while I have any being."—*Neh. i.*

THE Christian's best services sometimes appear to be overlooked and forgotten.

### An Overworked Generation.

THERE is no doubt that civilization is a blessing to mankind, up to certain bounds. These bounds have been passed, in this country. Idlers, living by "brain work," luxuriate on the proceeds of the toil of the working men; men of "hard work," who, H. W. Beecher says, "must rank below men of 'brain work.'" Shrewd speculators, planters, jobbers, and the incumbents of lucrative offices, constitute an aristocracy, and, abounding in money, set the fashion of houses, furniture, jewelry, dress, food and carriages so high, as to waste a great part of the hard-earned substance of the country; and, at the same time, so look down upon the honest laboring class, as to give them a painful anxiety to imitate their extravagance.

These working people work too hard, work in pain: often break down in body and mind; become prematurely old, and descend to an untimely grave. Wary, nervous, and corroded with care, they have little serenity, and, though Christians by profession, and by honest motive, their temper is often sour, gloomy, and irritable. Their children inherit their temper, and re-act on the parents' spirit. Mrs. Alger received notice, on Monday evening, that Mrs. Bliss would visit her, on Wednesday, and that her two daughters from the city, and a friend of theirs, would accompany her. This notice gave very little pleasure. It came when Mrs. A. was extremely tired with her washing. She was giving attention to a sick child, four years of age, and carrying a tired and crying infant in her arms, and at the same time, preparing supper for her husband, who had just come in from labor. "It is hard," she said, "to maintain my standing with Mrs. Bliss' circle of friends. She is quite aristocratic herself, and I am frightened in view of a visit from her daughters from the city, and a stranger with them; but I must try to maintain my standing, though I am working myself to death." "I hope," said Mr. A., "you will not have to purchase much to-morrow, for my account at Baldwin's has already run so high that he wants a mortgage on our lot." "I cannot get along without quite a bill," said Mrs. A. "We must have groceries, and an addition to our table furniture, and a little ready-made clothing, as I have no time to sew." "I am working very hard," said Mr. A., "but, at this rate, I must, as you say, work myself to death." He went, on Tuesday morning, and made the purchases, and came home with a heavy heart.

The visitors came and went, whether they spoke well or ill of Mrs. A., I cannot tell. She had done her best; had worn herself out, broken down her nerves, and was half insane all the night and morning before the visit. She forced on a serene countenance when they came, which was near leaving her when the sick child groaned, when the babe, which was teething, crept after her, crying and seizing her dress; and when Willie came in with his new clothes smeared with mud.

When the visit was over, Mr. and Mrs. A. were unnerved, anxious, morose, and irritable, for Baldwin had that day secured a mortgage on their house and lot, for which they mutually blamed each other. They might have been better servants of God, better citizens, and much happier, with contentment, without mahogany, upholsters, carpets, silver, or even glass table furniture, without silk, or any costly cloth.

An Irish cabin with an earth floor, without debt, might be the seat of happiness. It is alarming to see how many women in this country are broken down in their nerves, and often distracted, by struggling to keep up with custom. Is this right? Hospitality, which, in the days of simplicity was a rich blessing to both giver and receiver, is spoiled, and poisoned by custom. A prominent minister said, he chose to make his visits, not only where he could be comfortable, but where he might be the most comfortable. This cut his poor parishioners to the heart; and it was pitiful to see how they toiled in pain, and went beyond their means, to make their homes attractive to him.

When Quarterly Meeting approached, at A——, Sister Green worked so hard, every day, that she fell upon her bed, every night, exhausted and miserable. "Why," said Bro. G., "are you killing yourself with work, Sarah?" "I tell you, Henry, I must put my house



in order. I cannot have my name bandied over the circuit, as untidy." She said this in ill-humor, for one so extremely weary is hardly sane; and Peter's elbows had pushed through his sleeves, Nelly was crying with a sore foot, and the twin babies were asleep on the floor.

When the parlor was filled with social guests, or when the table was surrounded with cheer, no one, but an old itinerant, guessed what pains the feast had cost; and, perhaps, he alone excused Sarah Green for missing the love feast, and coming into meeting after sermon began. He had learned, in almost every instance of fashionable hospitality, to look out for a care-worn face.

At the camp-meeting in S——, two families united, and built a large tent, which, with a large table, became very attractive, and was soon thronged. The two sisters, who gave a continued feast, had each a helpless babe, and other small children to look after, and almost constant cooking, setting tables, removing dishes, and making beds.

A happy group sat talking and singing, who brought no cares with them to meeting, when Sister G. said, "Breakfast is ready." At table, Rev. I. D. said, "Sister G., our sister, Nancy Page, experienced sanctification, last night, in a glorious prayer meeting, in the tent adjoining yours," to which Nancy assented. She was a single lady of twenty-eight, and was here without labor or care. Would Nancy's sanctification stand the test of the toils and cares of sister G., who had worked so hard the day before, that she could scarcely walk; and, after subdividing her beds, lay down at midnight, but could not sleep, for the loud singing and shouting in the adjoining tent, which continued all night.

—WILLIAM W. CRANE, in *Wesleyan*.

### The Detector.

In one of our insane asylums a man was for a long time confined who did nothing but pace up and down his cell, and then turn upon his heel and give the word to "fire?" He had shot his antagonist in a duel, and gone crazy under the remorse occasioned by the bloody deed. That was the power of conscience.

It is based on a sense of God's omniscience. "Thou, God, seest me," has been more terrible to the murderer than the pursuit of a score of detectives. No mortal has seen him do the damning deed. Perhaps he struck the blow in the depths of a forest, or in the solitude of a remote chamber. No ear heard the death-groan of his victim, and dead men tell no tales. But still there is a voice crying to him from the ground that tells him he is seen—that there is an All-seeing Eye which, piercing through the silent heavens, penetrates to the bottom of his blood-stained soul. This harrowing conscience follows him wherever he goes. Solitude becomes no solitude to him. He is ever in the broad glare of an intelligence that reads him and his guilty secret through and through. The whole air is alive; and every rustling leaf, and passing wind, sounds to him like the coming footsteps of a vengeance sent upon him by an omniscient God.

This sense of an All-seeing Eye acts upon men like an instinct. It is impossible to argue it down; it is impossible to bribe it into silence. Under its influence many a one living in secret sin has sunk into melancholy, or died before their time. Others have sought to fathom the secret of their mental derangement—or to discover the mysterious disease that laid them low. They died at the hand of an aroused conscience. "Thou, God, seest me," had a terror for them, under which "heart and flesh failed" them; the mind quailed, and life became an insupportable burthen. May we not find in this the solution of so many unhappy lives, even amid all the surroundings of external comfort or of luxury? May we not detect in this the reason of many a recourse to the intoxicating cup? Conscience has frequently driven the duelist, the destroyer of female purity, or the betrayer of trust, to the slow suicide of the bottle.

The other day we read of a man who had secretly returned to the Revenue officer a sum of money which had been dishonestly withheld from the Government.

It was not the fear of human detection that made the smuggler disgorge his unjust gain, for that had entirely passed away. But he "remembered God and was troubled." His guilty conscience needed no human accuser. While the flaming eye of the Divine Detector saw those stolen dollars in his purse, or his safe, he did not dare to keep them there.

Dying beds are often made wretched by the consciousness that death will bring exposure, and that the sinner is finally going into the presence of one who will bring "every secret thing into judgment." But what a mistake to suppose that there is really such a thing as a secret sin! Sin is an offense against God, and if he but sees the offense, and if he but knows it, what matters it how many or how few of our fellow-men have knowledge of the act? Then flatter not thyself, O dishonest man! that thy iron-safe is a secret place. Dream not, O breaker of the seventh commandment! that the privacy of the most private chamber hides thee from the All-Seer. Joseph did not feel himself alone with Potiphar's shameless wanton when he said, "How can I do this great wickedness and sin against God?"

Secret sins! There are none. The eye of God detects every ill-gotten dollar in my purse. If I keep back or pervert the truth, he sees the lie lying black in the bottom of my heart. He knows my half-formed thoughts before they have even taken shape in my own mind. Not even a wicked thought can I cherish against my neighbor—not even a secret unbelief can I indulge—not even a hollow, hypocritical profession can I make, or formal false prayer can I whisper in my closet, but it is known at once to Him with whom I have to do. His eyes are in every place, beholding the evil and the good. "Surely," says Jeremy Taylor, "if we would always remember that Jehovah is the great Eye of the world, ever beholding our actions, and an ever open ear to hear all our words, and an unwearied arm ever lifted up to crush a sinner into ruin, it would cause much sin to cease from among us, and make us more like those who continually walk in the light before his throne."—*Cuyler*.

### Pastoral Visiting.

THE following extract from the address of Bishop Ames, to the Missouri Conference, is worthy of serious consideration. We commend it to all our ministers:

"Some men are public benefactors; their faces are so full of sunshine, of genuine kindness, though you should meet them on a cloudy day or in the midst of a rain-storm, they will make you feel better. This is an excellent habit of looking and speaking cheerfully.

There can be very much done by the fireside. You labor in communities which are very much excited and divided, and in which there is strong prejudice against the ministry, against the Master, and against Christianity. And how this prejudice vanishes where the minister kindly speaks to the people where he enters the family, steps into the circle of the home, makes himself pleasant to the children, and exhibits his sympathy for them and desire to do them good. "Why," they begin to say, "let us go and hear that man preach. I like him. He seems to be a good man." Brethren you do not know how such work swells your congregations. And this fireside conversation and prayer! These people who are thus attended to, are much more likely, when they come into the church to stay there than are others. They have a love for the church and a regard for the ministry. There is a sort of sociality, the power of which we do not sufficiently understand and appreciate. Remember, brethren, you do not meet the requisitions of the communities to which you go, unless you visit from house to house. And do not confine your attention to the families of our own members. Visit wherever you have the opportunity. Try to do all the people good; and if you fail you will be a better man yourself. If you see a poor fellow in the water struggling for life, and you try to save him, you will be better for trying to do it. So in this work you will be better men, and will feel better for having tried to succeed.

A friend of mine who is a presiding elder, told me that one of his preachers, when he went on to his cir-

cuit, at the meeting of the board of stewards, said to them, "Do not ask any brother to contribute to my support unless I visit him or his family." It was a circuit which had been quite slack in its financial movements; but the preacher went round visiting the people, and when quarterly meeting came they paid all the claims, and had eighteen or twenty dollars surplus; and the stewards were astonished at the results themselves. So much for the effect of going to the houses of the people, upon the support of the minister. You get your support, brethren, from those with whom you are best acquainted. Enlarge the basis of your support by increased attention to the duty. Now, as pastors, let me ask you a question. Physicians get paid at least a dollar per visit from their patients. Would you not visit a few more than you do if you were to get a dollar a visit from the people? and would you do more for a dollar than you will for the sake of Christ and the salvation of souls? Make it a matter of conscience to visit as many families as if you get a dollar a visit from them for so doing; and for that matter, very often the dollar will come, though we do not ask for it.

I have a good old friend whose field of labor embraced a Quaker population. One day he passed the house of an old-friend Quaker. The spirit moved Joseph (for that was the preacher's name) to go in, sit down, and talk with the Quaker. He went in, sat down, talked to the family, introduced the subject of religion, and at last said, "Friend, may I pray with thee?" "Yea," said the Quaker, and he knelt down and made an earnest prayer for the blessing of God upon the family; the friends sitting quietly and listening attentively to the prayer. He then rose, bid them farewell, and went his way. Shortly after Joseph saw a man driving up to his door with a wagon and horses, and stopping before the door. He thought it looked like the friend he had visited, and when he went out he found him standing by the wagon. Said the Quaker, "Joseph, I have brought thee a barrel of flour and a half a dozen hams of bacon, and I want thee to use them." Joseph thanked him for the present and took them into the house; and as the old Quaker drove away, he said, "Now, friend Joseph, thee call and see me whenever thee can."

Our main dependency, I am satisfied, must be found in our pastoral labor—in our visiting from house to house."

EARLY INFLUENCES.—There can be no greater blessings than to be born in the light and air of a cheerful, loving home. It not only insures a happy childhood—if there be health and a good constitution but it also makes sure a virtuous and happy manhood, and a fresh young heart in old age. I think it every parent's duty to try and make their children's childhood full of love and childhood's proper joyousness; and I never see children destitute of them through poverty, faulty tempers, or wrong notions of their parents, without a heartache. Not that all the appliances which wealth can buy are necessary to the free and happy unfolding of childhood in body, mind and heart—quite otherwise, God be thanked; but children must at least have love inside the house, and fresh air, and good play, and some good companionship outside; otherwise young life runs the greatest danger in the world of withering, or growing stunted, or at best prematurely old and turned inward on itself.—*Dr. Oldham, at Greystones*.

SOLITUDE AND TEMPTATION.—Luther says solitude is favorable to temptation; therefore when the enemy would so harass you as nearly to exhaust your spiritual life, as soon as possible leave all and hurry to see some poor, afflicted one, not saying a word about your own trouble, but entering fully into theirs, and you will thus drop your burden. Perhaps the next time you see that friend you will be cheered with the knowledge that you greatly comforted her at that time, when you thought your own sorrow the heaviest.

SATAN is wickedness personified, all his children wear his likeness; Christ is virtue personified, all his people are being conformed to him.

# The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 11, 1863.

JAMES WHITE, EDITOR.

## The Sanctuary.

(Continued.)

### THE SANCTUARY OF THE NEW COVENANT.

WE have referred to the old covenant and taken a brief survey of its sanctuary, the center of the typical worship of that system. But that covenant was not always to last. The Lord commissioned his prophet to declare, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah." Jer. xxxi, 31. This covenant was confirmed by our Lord according to the prediction, Dan. ix 27, the last seven years of the 490, or the last week of the seventy—by himself in person the first half of that week, and after his crucifixion, by his apostles the remainder of that term. Heb. ii, 3. Only 490 years of the long period of 2300 were allotted to the first covenant, and the Jewish church. At the end of that period the act of confirming the covenant with that people, had, as prophesied, been finished, the services of that sanctuary had, virtually, forever ceased, and the Jewish church no longer had pre-eminence as the children of God above any other people. The sanctuary prolonged even its nominal existence but a few years after this; but yet 1810 years of the 2300 remained; and it is at the end of this period that the sanctuary of Dan. viii, 14, is to be cleansed. This must refer to the sanctuary of the new covenant; hence the argument is conclusive that this covenant has a sanctuary with its ordinances of divine service also.

As we pursue our inquiries to ascertain what constitutes the sanctuary of this dispensation, the opinions that already exist on this subject, demand a word of attention. If they are sound and true, there is no occasion to deviate from them; and unless they can be shown to be fallacious, the introduction of any new position will appear not only without occasion but without warrant.

Should the reader inquire for the positions that have obtained more or less credit upon this question, four prominent views would be set before him. It is claimed by some that this earth is now the sanctuary. Others, of more enlarged views, contend that this earth is but the first apartment of the sanctuary, while all heaven is the second. A third class claim that it is the land of Canaan which is now the sanctuary; while a fourth take the word in a more spiritual, but no less unauthenticated sense, and apply it to the church.

If we would form correct views on this question, we must keep constantly before us the relation which the sanctuaries of the two covenants sustain to each other. By keeping our eyes steadfastly fixed upon this, it will be almost as hard to arrive at wrong conclusions, as it would be easy were we to lose sight of it.

To this end we call attention to the numerous instances in which the worldly sanctuary is declared to be a pattern of the true. "Let them make me a sanctuary," said the Lord to Moses, "according to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. xxv, 8, 9. "And look that thou make them after their pattern which was showed thee in the mount." Verse 40. "And thou shalt rear up the tabernacle according to the fashion thereof which was showed thee in the mount." Chap. xxvi, 30. "As it was showed thee in the mount so shall they make it." Chap. xxvii, 8. "Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses that he should make it according to the fashion that he had seen." Acts vii, 44. "While as the first tabernacle was yet standing, which was a figure for the time then present, in which were offered both gifts and sacrifices," &c. Heb. ix, 8, 9. "For Christ is not entered into the holy places made with hands, which are the figures of the true." Verse 24.

From this testimony but one conclusion can be drawn; namely, that the true sanctuary is the pattern

from which the earthly tabernacle was erected: and that whatever object we may find of which this earthly sanctuary was a true type or figure, that object is the sanctuary of the better covenant under which we now live, and the cleansing of which the unerring word of the Lord locates at the termination of the 2300 days. We are therefore prepared for the following questions:

1. IS THE EARTH THE SANCTUARY? To this question we reply emphatically in the negative. It is not.

This fact was made apparent in the argument on the 2300 days, in which it was shown that those days have ended, but that yet nothing is done toward a renovation of the earth, either moral or physical. But there are other considerations showing the absurdity of the claim that the earth is the sanctuary which should not be passed by unnoticed: 1. The word sanctuary occurs 146 times in the Bible and is not in a single instance applied to the earth. Now if it was really the intention of the Holy Ghost to teach us that the earth was the sanctuary, it seems that it ought, at least once, to have called it so. 2. The definition of the term, sanctuary, according to Walker, Webster, Cruden and the Bible, is, A holy place, a sacred place, a dwelling place for the Most High: but every one knows that the earth is neither a dwelling place for God, nor yet a holy, or sacred place. This fact alone should forever exclude the idea of its being the sanctuary. But 3. Take into consideration the typical and antitypical natures of the sanctuary, and the absurdity of this view will appear in a still stronger light. The earthly sanctuary was a type or figure of the true; but pray tell us in what respect it prefigured this rolling earth. Can it for a moment be supposed that Moses, when in the mount, was shown this earth, as the pattern from which he was to erect the sanctuary, and that the nearest resemblance he could make of it, was an oblong building ten cubits in width, and three times that number in length? And we might pursue this train of thought still further and inquire, What on the earth answers as antitype to the golden candlestick? What to the altar of incense? And what to the table of shew-bread?

But we need not spend time longer to write, nor trouble the reader longer to read, concerning a view so manifestly absurd.

But if the view that the earth is the entire sanctuary involves such apparent folly, what shall we say of that view which makes it only a part of that building? Both these views are indeed of the earth, earthly. The absurdity of the former is equally involved in the latter, while this goes a degree deeper, in making all heaven only the second apartment, and may be described, in the language of Pollok, as, "A strange belief, that leans its idiot back on folly's topmost twig." We will not detain the reader with any view so baseless and chimerical.

2. IS THE LAND OF CANAAN THE SANCTUARY? The arguments which show that the earth is not the sanctuary of the new covenant, bear with equal force against the view which would claim that honor for the land of Canaan. But as there are, out of the 146 times of the occurrence of the word sanctuary in the Bible, some two or three texts which are urged in favor of this view, we will examine them and see if they will bear the meaning which they have been supposed to convey. The first is Exodus xv, 17, and reads as follows: "Thou shalt bring them in and plant them in the mountain of thine inheritance in the place O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established." Before it is decided however that this text fixes the application of the sanctuary to the land of Canaan, let the Psalmist's commentary on this very passage be taken into consideration. He says; "And he led them on safely, so that they feared not, but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, even to this mountain which his right hand had purchased, and he built his sanctuary like high palaces, like the earth which he hath established forever." Ps. lxxviii, 53, 54, 59.

It will be observed that here David speaks of the same events to which Moses referred. There is just this difference in their records; what Moses writes is a prediction. The Psalmist, living after the events had

been fulfilled, speaks of them as a matter of history. Now what David gives as a fulfillment will surely be a good and safe commentary on the prediction; and while Moses did not say that the mountain of God's inheritance was the sanctuary, the Psalmist plainly declares that that mountain was only the border of the the sanctuary, and that there God built his sanctuary like high palaces, like the earth which he hath established forever. That any one in view of this language should confound the sanctuary with the mountain on which it was built, is a marvelous exhibition of mental confusion.

Listen also to the distinction between the land of Canaan and the sanctuary as pointed out by a king of Judah: "Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend forever? And they dwelt therein and have built thee a sanctuary therein for thy name, saying, If, when evil comes upon us, as the sword, judgment or pestilence, or famine, we stand before this house, and in thy presence (for thy name is in this house) and cry unto thee in our affliction, then thou wilt hear and help." 2 Chron. xx, 7-9.

There is another text claimed by some as proof that Canaan is the sanctuary: Isa. lxiii, 18. "The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary." It is by no means certain that the land is here referred to, since anything else may be trodden down as well as the land. Nothing therefore but an inference can be drawn from it: and there is one plain fact which is sufficient to annihilate the claim: When God's people were driven out of the land of Canaan (as the prophet here predicts, using the past tense for the future) they were not only dispossessed of their inheritance, but the sanctuary of God built in that land was laid in ruins. This fact is plainly stated in 2 Chron. xxxvi, 17-20, which divests the passage of all mystery.

Only one text more remains to be urged in favor of the land of Canaan. As such we present it. "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree and the box together, to beautify the place of my sanctuary; and I will make the place my feet glorious." Isa. lx, 13. Had the distinction ever been kept in view, between the sanctuary and the place of the sanctuary, we should have had no occasion to notice this text. But if people persist in ignoring this distinction, we would remind them that the same text calls the place of the sanctuary, the place of the Lord's feet also; and if by being the place of the sanctuary it becomes the sanctuary itself, by being the place of his feet, it becomes, by parity of reasoning, his feet also. When any just grounds can be shown for avoiding this conclusion, it will be time to notice the passage further. We can only conclude then, that the land of Canaan is not the sanctuary, but that it is simply the place where the typical sanctuary was located.

3. IS THE CHURCH THE SANCTUARY? We answer, It is not. Do you ask for our reasons? One fact alone is sufficient to annihilate the idea: It is never once in the word of God called the sanctuary. Another definite object is invariably called the sanctuary, and the church is uniformly connected with that object as the host or worshipers; the sanctuary itself being the place of that worship, or toward which their prayer was directed. There is one text that may be urged on this point and we therefore notice it: "When Israel went out of Egypt, the house of Jacob from a people of strange language, Judah was his sanctuary, and Israel his dominion." Ps. cxiv, 4. This would however only prove that one of the twelve tribes was the sanctuary and that the whole church was not. But if the fact be remembered that God chose Jerusalem which was in Judah, as the place of his sanctuary, we think the following from another psalm will fully explain the connection between Judah and the sanctuary of God, and show that Judah was the tribe with which God designed to locate his habitation: "But chose the tribe of Judah the mount Zion which he loved. And he built his sanctuary like high palaces (see 1 Chron. xxix, 1) like the earth which he hath established forever." Ps. lxxviii, 68-69. But could a single text be produced in favor of the view that the church is the sanctuary, it could not even then be the sanctu-



ary of Dan. viii, 13, 14; for the church is there represented by the word "host." This none will deny. "To give both the host and the sanctuary to be trodden under foot." The church and the sanctuary then, are *two things*.

(To be continued.)

### The Eastern Mission.

Our meeting is still in progress here with increasing interest. Last Sabbath forenoon 150 were out to a social meeting. In that meeting we called on those who had made up their minds to keep the Sabbath with all God's commandments to arise. About thirty-five arose. We then called on those who were desirous thus to start in the service of God and wanted prayers offered in their behalf, to come forward, thirty-two came forward and occupied the front seats, and the Lord gave freedom in praying for them. It was a good day. Long to be remembered by some. Yesterday (Sunday) there were about 600 out. We had good liberty in preaching, and books were taken quite freely. Still we labor on here, for our work seems to be only fairly begun. Others will come out. May the Lord help them to yield to conviction.

We find a difference between the meetings here and in the West. Our congregations are not so large, but all that come, seem to come to hear. Sectarian bigotries for the most part stay away. The rain still continues, but we have not lost a meeting yet on account of rain, and this seems a matter of note, as there have not been 36 consecutive hours here for the last month that it has not rained.

We have mended our tent, and the rains have washed out three-fourths of the Iowa mud that was on it, so that it looks 300 per cent. better than we thought we ever could make it look.

J. N. LOUGHBOROUGH,  
MOSES HULL.

Newport, N. H., Aug. 3, 1863.

### Labors in Ohio.

AFTER the meeting in Columbia, I spent the Sabbath and first-day, July 4, 5, with the brethren at Strongsville and Royalton. From there we went to Orwell with the tent, according to appointment, expecting to pitch it there. But arriving there were deeply disappointed to find that the individuals who were instrumental in getting us there, were in sympathy with the movements there last winter, against which I published a warning. As they had announced our intention to pitch the tent there, at their request, we could not do so without becoming identified with them, and virtually endorsing that which had disgraced the cause. I have known before, things worthy of the deepest condemnation to be transacted under the cloak of present truth, but never anything to compare with this case. As I am opposed to giving particulars of such cases in the Review, unless it becomes very necessary, I pass it by, with the above statement.

I held five meetings in a school-house three miles N. E. from Orwell Center, at the last of which I gave the reason why we could not pitch the tent there. The interest was quite good in those meetings, prejudice was removed, and I am informed that many are becoming anxious to hear. May the Lord direct, is my constant prayer.

As I had gone to Orwell by the instruction of the committee, and was obliged to take the responsibility of refusing to pitch the tent there, I was a stranger in a strange country, and knew not which way to go. My health was very poor, and I had no idea where an opening might be found. I came to Chardon, the county seat of Geauga Co., but could get no ground on which to pitch the tent. After going to Huntsburg, I concluded to return and see if a house could be obtained. I procured the town-house, and commenced meetings July 17.

Of course we could not expect as much as if the tent had been pitched, yet the attendance was good, and an interest soon sprung up. For about a week the weather was so cold that a tent-meeting would probably have been a failure, so we are comforted with the belief that

the movement was providential. At this time several have decided to keep the Sabbath, and I have strong hopes of others who have not yet announced their decision. I have spoken four times in the Baptist meeting-house, and have received very kind treatment from the pastor and members of that church. I feel the effects of constant labor, and am not able to do as I wish to; but am no less determined than ever to do according to my strength. I shall remain here at least a week yet, beyond that I can say nothing at present.

J. H. WAGGONER.

Chardon, Ohio, Aug. 3.

### Report from Minnesota.

BRO. WHITE: We have just closed our meetings in Cleveland. We began our labors under many discouragements. The enemy had reduced a once flourishing church to almost a total wreck. They have had no meetings for months. Some in discouragement joined the army, and others gave up. We began our labors on Friday evening, and gave testimony on the signs of the times, and endeavored to make the people feel that we were their friends, and had come to help them.

Sabbath, Bro. Snook preached a sermon on spiritual gifts and sister W.'s visions, and I followed by reading the vision for Minnesota. Here the spell broke, and captivity began to turn on the Lord's side. Bro. Allen arose, and very humbly acknowledged the truth of the vision, confessed his wrongs, and made a new start for the kingdom. I gave a discourse in the afternoon on sanctification, which was followed by an excellent social meeting. On first day morning we met and organized a church of fifteen members, who adopted the plan of systematic benevolence, which amounts to \$59.80 per year. There are others who will unite with them soon. We hope this little church may, for the future, avoid the rocks on which they have run, and be faithful from this on, that at last they may share in that salvation for which we are striving.

We were much pleased to meet Bro. Odell who had joined the army. He heard of our meeting, and came on foot to see us. His heart was soon melted down, and in his testimony he assured us that nothing but discouragement ever drove him where he now is. He is strong in the faith, and trusts that God may open the way for his escape. May God bless him and deliver him is our most sincere prayer.

I. SANBORN.  
B. F. SNOOK.

Cleveland, Minn., July 15, 1863.

### Report from Bro. Frisbie.

BRO. WHITE: After lecturing two weeks at New Hudson, I closed my meeting on account of the hurrying time of haying and harvesting, and the short evenings. After hearing a number say that they would like to attend but they could not work hard all day, as help was very scarce, and then be up late nights, I concluded with the brethren, to wait awhile and then return after the hurry, if possible, and continue lectures there. I baptized seven at Milford and they united with the little church. We had a good season in attending to the ordinances with the church there.

I journeyed on north to Tyrone, by the request of some of the church from there. I gave three discourses, baptized three, and celebrated the Lord's supper. Here I formed some acquaintance with Bro. Cornell's father and family. I expected to lecture in Lindon on first-day evening, but was disappointed in getting the only hall to be had, which was owned by a Presbyterian woman who did not like to have such demoralizing doctrines preached in her hall; for she was afraid it would corrupt the youth and children of the place. I learned that Universalists have a regular appointment there.

Therefore the next day I went to Owasso, to Bro. Griggs' where I held meetings three evenings. Here I met a number of friends from St. Charles, whom I was glad to see.

I came from there to Oneida where I found the little church trying to live. But death, and removals from the place has reduced their numbers.

After I saw Bro. J. Byington's appointment for Charlotte I concluded to meet him there, so I visited the church at Windsor where a few still live, who were the first who came out under my labors over eight years ago, who still are firm in the present truth.

J. B. FRISBIE.

P. S. It is a general complaint brought against me by my friends, that I do not report myself. I intend to do so more than I have. I am determined to hunt and fish for souls with all diligence.

J. B. F.

### Tobacco.

A DISCOURSE on the subject of purity has produced quite a stir among the tobacco-mongers in Memphis. One man threw away his new box filled with fine-cut and made the firm resolve never to use any more. Several others have given up the filthy weed. Our statement that tobacco juice would kill a serpent almost instantly was discredited by some. But the experiment has been tried by different persons since our statement was made, and it is now universally acknowledged correct. One man said the snake was stone dead before he could crawl his length. Another hearing the statement, threw away his tobacco, saying he would not chew for common, anything that would kill snakes. A snake will show signs of life several hours after its head is cut off. But a little saliva from the tobacco-chewer's mouth will kill the most venomous reptile stone dead in three minutes.

The following test was made at a Water Cure. A man who used tobacco was put into a wet sheet pack for about one hour. When he was removed, a perfectly well and active snake was put into the same sheet and kept there just fifteen minutes by the watch, when it was found to be stone dead.

It is obnoxious to all animate creation except the tobacco worm, and human beings whose appetite has been entirely perverted. The noble elephant would kill a man that would offer him tobacco. The hog, one of the most filthy of animals will not eat tobacco. Cats and dogs would starve to death, before they would eat the flesh of a man that has used tobacco to excess.

Most that use tobacco, agree that it is a useless, hurtful, filthy practice. Why not then all give it up? Is it possible that Christians will continue its use? Is a body steeped in tobacco a holy and acceptable sacrifice in the sight of a pure and holy God? But, how about paying money for that which is not bread, or useful food? What account can be rendered for such waste of the Lord's goods? The poor complain of hard times, but still find means to buy tobacco.

Read the following from one of the secular papers: "A merchant of New York, lately on a visiting and collecting tour in Illinois, was disgusted and shocked at the enormous tobacco chewing and smoking, which he day by day witnessed. It seemed to him a practice almost universally indulged in by young and old, in every rank and condition in life. One day this same merchant, while traveling from one place to another, on the railroad, resolved to find out how many persons in the car in which he was seated used this filthy weed. There were twenty-two men and two women present, and eighteen men of the number admitted that they used tobacco, at a cost, in aggregate of \$387 per annum. Each man made his own individual estimate, which was given and put down in a memorandum-book and the total footing was as we have stated. Now this would be an average of about \$17 per individual. That would be too high an average estimate, of course, for the whole population of the State. At only \$4 for each inhabitant, the total would be \$3,000,000. Now, that enormous amount of money, distributed in Illinois, would make easy times."

"In the Baltimore Methodist Conference, Rev. R. Cadden stated that two hundred preachers of that body, chewed tobacco, and one hundred of them smoked cigars, all of them expending \$6000, per year: which he said would support two missionaries to China."—*Anti Tobacco Journal*.

It is said that the number of pounds of tobacco consumed annually in the United States is 200,000,000, and that Christians use \$5,000,000 worth annually. What a waste of the Lord's goods is this? Do they

not pray for prosperity that they may consume upon their lusts?

"Why will they waste on trifling cares  
That life which God's compassion spares,  
While in the various range of thought,  
The one thing needful is forgot."

M. E. CORNELL.

### Take Courage.

TAKE courage brother pilgrim,  
The battle's almost o'er,  
We shall soon lay down our armor,  
And face the foe no more.  
But let us not get weary  
And lay our weapons down  
Till we have gained the victory,  
And won the heavenly crown.

The prize is very near us,  
But all may yet be lost,  
If we should for one moment  
Sleep idly at our post.  
There is no standing still here,  
Each one must forward go  
If he'd escape the tempter  
And guard against the foe.

If our watchword is King Jesus,  
Our shield Immanuel's grace  
We may combat with the enemy,  
And meet him face to face.  
Then let us all be ready,  
Our Saviour, King, to greet,  
That we may ever reign with him,  
And worship at his feet.

EMMA J. ROSE.

Chesaning, Mich.,

### Evading The Testimony.

SOME read the Review with much interest, especially the columns of letters, and are much edified by the communications of those who give their experience there; but when they speak of the peculiar doctrines advocated and set forth in the Review, they say, we will leave those to you, and content ourselves to feast upon the experience of those who write.

If I should say that I disliked a certain kind of tree, but was fond of the fruit it bore, I should thus be considered inconsistent truly; all would exclaim, "What folly!" yet not more so than the class of people above described.

Those who speak as above, admit that no other people publish a living experience, weekly, as clear as the one under consideration. They admit the churches are falling lower and lower, and they see the marked difference there is in the character of the Review, from the average of religious periodicals; yet they fail to see the cause.

They see the effect, and delight in it; but the cause is not yet visible to them.

Cause and effect! the laws of which are as unerring as the word of God. Cause and effect! Don't you see the relation existing between these things?

Do not you see at a glance, that the doctrines a man believes affect his practice, and that there is an intimate connection between a man's belief, practice and experience?

As closely connected as the foliage is to the tree, is the experience of the person to his doctrines and practice. Nay, do not violate common sense, and stultify the meanings of much abused conscience, by saying this is not a fair statement. Approve the truth, and conscience will applaud and comfort, instead of goading and reproving. Thus, in time when you have not only approved, but obeyed the truth, will you delight greatly in the Lord, and rejoice in his commandments.

But you say these are new doctrines. Are they? Are you sure they are new? Have you carefully, impartially, investigated the matter?

You say you are unprejudiced. Are you sure? You say Satan was not the first advocate of the natural immortality of man. Are you sure?

You say that all this ado about God's law is unnecessary; that water baptism is unimportant, that the Review is too radical and too exclusive. Are you sure about this?

For more than a year after I commenced reading the Review I was confident that if they (the editors of the

Review) would say less on some points, it would be better for the cause; but I afterward found to my sorrow, that I had been mistaken. I thought my judgment excellent, and my mind candid, but I found that evidence proved some of my notions very much out of the way. I had been too sure, too sure! Thank God, I found it out, I hope in time.

I am well satisfied that a consistent, correct view of the relation between cause and effect, (every child of good mind possesses it, until it is vitiated by bad education,) has much to do with salvation, and that he who thinks to enter the pearly gates, stumbling along indifferent to the plain teachings of scripture, bolstered up by an old hope, dating far back in life, will be terribly disappointed.

J. CLARKE.

### A Grave Charge.

IN the Advent Review and Sabbath Herald of June 23, 1863, Wm. S. Foote, under the head of Outside Testimony, communicates an article from the Columbian Register, which appears to be made up of an article on Spiritualism and Hobgoblins, from the Columbian (O.) Argus, with comments by the Providence Post, in which the President of the U. S. is gravely charged with acting under the dictation of demons.

Says the Burlington Argus, "Judge Edmonds, Robert Dale Owen, and other spiritualists, gave the President the long expected communication through mediums, and he acted accordingly." "Has it come to this?" asks the Argus, "a great country governed by ghosts, spirits, hobgoblins, table-turnings, rappings &c. Be not deceived; this is the animus of the Administration."

The Providence Post says, "The above is true, undoubtedly, but it does not tell us half the whole truth.

Judge Edmonds, the man of visions, is an adviser of the President, and is frequently in Washington."

What is the character of the Providence Post? Is that of the Burlington Argus, and Columbian Register, no better, their declarations should be received with considerable caution.

Judge Edmonds is a Spiritualist, but says, (I write from memory) that he has been but once in Washington, and then did not see the President!

Believing, that it is no part of the mission of the Herald and Review to speak evil of dignities, or to countenance those who take delight in vilifying the President, I have not hesitated to pen the foregoing in the hope that the emphatic contradiction by Judge Edmonds is no less satisfactory to Wm. S. Foote, than to myself.

In justice to the Providence Post, I will add, that it was in it, that I first saw the denial of Judge Edmonds.

B. F. SUMMERBELL.

Providence, R. I. July, 1863.

NOTE. It was not to speak evil of dignities or to vilify the President that the statements contained in Bro. Foote's article were published in the Review, or still more recently those in the article from Bro. Snook; but because these things have a bearing upon prophecy: There may be errors in some of the details of the statements, which it is desirable to have corrected; but the real question at issue, after all, is, Does the President, and many of the leading men of the nation look favorably upon Spiritualism? Is the way preparing for these spirits of devils to go out of the mouth of the beast, dragon and false prophet; and to go to the kings of the earth to gather them to the battle of the great day of the Lord. This point we have not yet seen denied.

### A Confession.

To the brethren and sisters in Christ.

For the past year I have been in a cold and back-slidden state. Although I have tried to hold on to faith and confidence in God, yet I realized that I grew weaker every day, and O, I feel to thank God that he has through sister White reprov'd and snatched me as a brand from the burning. I believe the testimony is of God and sent to assist us in Minn., out of difficulties from which it appeared impossible to extricate ourselves. I confess I have been in the wrong and have taken burdens upon myself that were not proper for me, as

a messenger, to bear, and have thereby manifested a selfishness that has been injurious to the cause, to my brethren, and to myself. All I can say farther is, I ask all my brethren and sisters to forgive, and to pray God to forgive and assist me to counteract all the evil as far as is in my power; and I am determined in future by the assisting grace of God to be more guarded and to shun every appearance of evil.

W. M. ALLEN.

### A Confession.

DEAR BRETHREN: I am a firm believer in the truths of the "third angel's message," and the instrumentalities God is using to carry it forward. I believe that one of these is the gift of prophecy by which our wrongs are pointed out by the unerring Spirit of God, and we as a people are enabled to see every wrong that it may be confessed and put away, and we thus be brought into perfect unity with the body, not only in sentiment and faith, but in action. And as the Lord in his goodness has sent us a straight testimony through the gift of prophecy, we can but exclaim, How great is the goodness and condescension of God! It is truly meat in due season.

That part of the testimony for Minn. which applies to myself and wife, I can heartily receive; and as it points out our wrong course for the past three years, I feel in duty bound to confess every wrong I have committed by a crooked and independent course, and thus counteract as far as possible the bad influence such a course may have had against the cause.

And now as I look back upon the past I can see that I have not properly understood myself. I have had too much confidence in my abilities, and have neglected to avail myself of an experience which I might have acquired, had I been teachable and more willing to be led. I believe my labors have been an injury to the cause in Minn., and that I have been out of the path of duty. Time and means have been wasted for which I feel sorry, and would seek forgiveness of the Lord and my brethren. Truly I have been an unprofitable servant, and if it is not the will of the Lord that I should help carry the message, I can cheerfully take a humble place in the ranks of God's remnant people, as I desire to stand with them on Mount Zion.

In conclusion I would say that I am willing to be led reprov'd counseled and instructed by those of experience. I do not wish to lean upon my own weak judgment any longer independent of that of my brethren. I now wish their watchcare and prayers that I may be enabled to do anything God requires at my hands.

An unworthy brother.

JNO. BOSTWICK.

Oronoco, Minn. July, 23, 1863.

### "Are You a Professor of Religion?"

NOR long ago conversing with a friend with whom I had been acquainted for some months, I incidentally alluded to the church to which I belonged. My companion looked up with some surprise, and asked, "Are you a professor of religion?" I was startled by her tone, but answered her inquiry, and we resumed our conversation.

Many, many times has that question come to my mind, and perhaps it may not be inappropriate to some of my fellow-Christians. I had evidently been living, perhaps unconsciously, without showing by my daily walk and conversation that I was on the Lord's side.

"Are you a professor of religion?" and if so, in what respect are you different from others? Are you confessing Christ before men, before your family, your friends and associates, in your daily life and conduct? If the work of grace is going on in the heart, it will be seen in the life: "by their fruits ye shall know them."

S. A.

### Eating when Sick.

IT is the custom among a certain class of people, when a member of the family falls sick, to begin at once to ask, "Now, what can you eat?" Every one has heard the old story of the man who always ate



eighteen apple dumplings when he was sick. On one occasion, when engaged upon the eighteenth, his little son said, "Pa, give me a piece?" "No, no! my son," replied the father, "go away, pa's sick." When a young man, who has surfeited, in season and out of season, until exhausted nature gives way, and a fever is coming on, the good mother is in trouble. She anxiously inquires, "Now, John, what can you eat? You must eat something? People can't live without food!" Then come toast, tea, etc. The stomach is exhausted, and no more needs stimulating, or food than a jaded horse needs the whip! What is needed is rest, complete rest. Nine-tenths of the acute diseases might be prevented, by a few days' starvation, when the first indications appear. I don't mean complete abstinence in every case, but perhaps a piece of coarse bread, with cold water for drink. If such a policy was generally adopted, what ruin would overtake the medical profession!—*Dr. Dio Lewis.*

### The Christian's Business.

As Christ came to seek and to save that which was lost, his servants must do likewise. Their work like their Master's, is to save lost souls. They cannot save, like him, by their own power or merit. But as instruments in his hands they may be means of saving. Not the preacher only, but the humblest Christian, in his little sphere, is bound, in this way, and in some degree, to seek and to save that which is lost. With this commission we are all sent forth. We are not sent to a world which is merely in danger of being lost. It is lost. It is condemned already. The gospel is not merely a method of prevention, but of cure. Christ came to save that which was lost already, and to seek it, in order that it might be saved; and we, as his instruments, are bound to seek the lost, that we may save them. We are not to keep back the salvation of the gospel till men seek it for themselves. We must offer it to them. We must press it upon them. We must not only spread the feast, but bid men to it. It is our business to invite men to the Saviour. We must therefore learn the art of invitation.

J. ADDISON ALEXANDER.

### Letters.

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

#### From Bro. Goodenough.

BRO. WHITE: I met with the church at Mauston last Sabbath and had good liberty in preaching. The church is in a low condition, yet there are some that are striving to raise the standard, and come up to the help of the Lord against the mighty. May the Lord help them is my prayer. I feel like pressing towards the mark that I may obtain the prize. Yours striving to overcome.

JOHN R. GOODENOUGH.

#### From Sr. Tolhurst.

BRO. WHITE: I would like to say for the encouragement of Bro. Waggoner and the brethren in Ohio, that it was not in vain that the tent was pitched in Columbia. Although much prejudice was developed, God has not left the truth without witnesses here. Ten are keeping the Sabbath. The last two Sabbaths we have held meetings, and intend to continue them. It is truly comforting to see the joy manifested by those that have just emerged from the darkness of error. They feel as if they were but babes, reading their Bibles as a new book. There seems to be a willingness also to let God's word speak in regard to Spiritual Gifts which is a comfort to me; as I well know that when we grasp the whole truth, then the blessing of God will rest upon us, and the church be prepared by the influences of the Spirit to work with the body, with Christ and the holy angels. Others are earnestly investigating. One sister that is keeping the Sabbath was baptized by Bro. Fitch in the first message. She is very much blessed in taking up the cross and keeping the Sabbath, as it has seemed a duty to her for nearly a year. Fearing the opposition of her family she has neglected to do her duty. How ready our Heavenly Father is to open the way for us when he sees we are willing to obey.

Some of the Methodist brethren were troubled every time the Sabbath came around, fearing they were disobeying God in breaking his holy precept. To quiet their minds the Methodist minister preached a sermon, trying to prove the first-day of the week, to be the true seventh day. This position he dared not take while Bro. Waggoner was here. I feel strengthened and encouraged to press my way on to Mount Zion, knowing that the trial of our faith worketh patience. Pray for us that we may be faithful.

Yours desiring a heavenly inheritance.

L. C. TOLHURST.

Columbia, Lorain Co. Ohio.

#### From Bro. Merry.

We thank the Lord, that he has again made bare his holy arm, to us, through the gifts of the church, and in sending his servants, Brn. Snook and Sanborn, to Minnesota. I live sixteen miles from any of the same faith. When the first appointment was given for meeting at Oronoco, which is thirty miles from me, I felt like those of old going up to worship and to sacrifice unto the Lord of hosts. I took my three children with me to offer them to the Lord. And, thanks to his name, he accepted them. I was rejoiced to see so many of like faith, from far and near, striving for the kingdom. We were glad that a new day had dawned for us in Minnesota.

I spent Sabbath and first-day listening to, and heeding the kind admonition of Bro. Sanborn. We had a blessed time while he pointed out the way of life, and those things necessary for us as becoming Adventists. Here I found that I was not doing my Master's will. I believed the Lord was soon coming, so thought it not necessary to make much improvement in worldly matters which tell how I stood, for the command to *occupy till I come*, was not before me, whereas if I was a faithful servant, I should render unto the Lord all his dues. I hope the Lord will look over my sin and forgive my transgression. And for the time to come I mean to improve my talent, hoping to give a good account of my Master's goods.

Our next meeting was sixteen miles from my residence. Here my wife and I spent Sabbath and first-day, delighted to hear Bro. Snook mark out the way of life for us. Here Bro. Snook did a good work. Our church was almost gone, and our systematic benevolence very low. Only three members afar off, when the servant of the Lord came. But they came in time to save us.

They organized a church of ten with more to come in. Our s. b. fund was greatly enlarged, and all felt the power of the Lord drawing us to serve and obey him. We felt bound together in love. It was hard to part. We are very thankful to the Lord for raising up a church here. Although it is some way off, we want our names and means with the children of God.

While here my mind wandered back to the first Conference in Eldorado, Wis., some nine years ago, when I listened to the very kind exhortation of you and sister White. It was there I gave myself up to do my Master's will. And I rejoice to-day, that the Lord has kept me and mine from the power of the enemy, who reigned there. I was taken from them before the Lord gave them over.

I remembered the cunning craftiness of your enemies to crush you down. But, thanks be to the Lord, he has raised you high above your enemies; and I can truly say that the third angel's message shines brighter and clearer every day, and the commandments appear holy, just, and good.

The next meeting, General Conference, was two days' ride from me. This meeting was the very best I ever attended in this State. This was of the Lord. Here we spent a time long to be remembered. We were bathed in tears of joy and sorrow. Here the former times came to remembrance. We thank the Lord, and the General Conference for sending us help in time of need, and sister White for the testimony for Minn. Here it seemed as though a portion of the latter rain was poured out upon us. For while the earth after a long drouth, was receiving the rain to ripen the harvest, Brn. Sanborn and Snook were refreshing our souls with that heavenly manna, the Christian's hope, making the path of duty plain. Here I had the sweet consolation of seeing all my children buried

with Christ in baptism, to rise to newness of life. Here we gave ourselves to God with more earnest determination to do his holy will. Here were men of God, speaking to us as we have never before heard, on the gifts of the church. They have not shunned to declare unto us all the counsel of God.

We are thankful for the plan of organization. For the first time we realized that the cause is one everywhere. Here we were fully paid for all the little we have ever done for the cause. This is the time that we hoped would come, when God would make himself known to us. Now it behooves us to take heed to our ways, and strive for the kingdom.

Here we parted with our dearly beloved Brn. Sanborn and Snook, praying that the Lord would be gracious to them and bless them in their labors in Iowa, as he has done in Minnesota.

I would say to my Brn. and sisters in this State, let us strive to prove faithful in every thing that the Lord has commanded us by his servants.

May the Lord help you, is the prayer of one who loves the people of God.

WM. MERRY.

St. Charles, Minn.

#### From Sister Aldrich.

DEAR BRETHREN AND SISTERS: I am thankful that we were ever favored with hearing the truth presented to us by Bro. J. Goodenough. It has been about four years since a small number in this place commenced keeping the Sabbath. I little thought then of changing my views on so many different subjects; but I am ever willing to give error for truth when I understand what truth is. O, for a willing heart to obey truth as well as learn it. I want to buy the gold tried in the fire, and white raiment that I may be clothed; and have my eyes anointed with eyesalve that I may see the wickedness of my own heart, and be zealous and repent, that I may be an overcomer and have a right to the tree of life. I want to rise with the message and leave every idol far behind. There are seven of us who meet on the sabbath and the Lord is in our midst. One brother comes five miles to meet with us. One sister that lives five miles in the opposite direction meets with us quite often. My prayer is that our daily life may correspond with our profession, that others may come into the fold of Christ. When he comes who is our life, then may we also appear with him in glory.

Yours striving to overcome.

CELYNDA ALDRICH.

Washington, Sauk Co., Minn.

### Extracts from Letters.

Sr. S. R. Brown writes from Clayton. Although not acquainted with many of the readers of the Review in the flesh, yet finding while reading the heart-cheering letters that we are one in spirit and faith and hope, I feel it a privilege to cast in my mite on the side of the truth we so much love. I have taken the Review nearly two months, and I think it the best paper I ever read. I want to have the whole armor on, and prove faithful unto the end, that when Jesus shall come I can be one among the saints to stand on mount Zion and sing the song of Moses and the Lamb.

Bro. C. Copeland writes from Rochester Mich. We are to be a tried people. If we had no temptations we should have no victories to win. I can truly say that I still feel to rejoice that I have enlisted in this glorious cause. I rejoice in the Advent faith, and my prayer to the Lord is, that he will help me to live it out. I am willing to share in the afflictions of the remnant, people of God, and I hope to be a partaker of their joys and consolations, both here while on our pilgrimage journey, and when Jesus shall come to take his ransomed ones home.

### Obituary Notice.

DIED, of consumption, June 26, 1863, after an illness of three months, Angeline Purington, aged 30 years. Sister P. was a member of the Sabbath-keeping church of South Troy, Vt. She manifested a great desire that her little boy should be instructed to keep the Sabbath, and earnestly entreated her husband, mother, and friends, to prepare for the soon coming of the Lord. Bless the Lord for evidence of acceptance with him.

P. A. ROCKWELL.

Farnham, C. E. 1863.

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