


# 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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#### Prayer.

"FATHER in heaven! gently bend  
To hear the cry thy children send  
Up to thy throne!  
The language of each voiceless sigh,  
The lifting of each tearful eye  
To thee are known.

O thou, upon whose kingly brow  
Resteth the crown of glory now,  
Saviour divine!  
The rugged road we fainting tread,  
On its most cruel crags, is red  
With blood of thine.

O! aid us in this darkened hour,  
Above us angry tempests lower;  
Snares are beneath;  
Bleeding and sick, with inward smart,  
Oppressed with doubts and dreads, the heart  
Could pray for death.

To lift our load of guilt was laid  
On thee a weight of woe, in dread  
Gethsemane.  
O Saviour—man! our brother priest!  
To whom shall mourners turn for rest,  
If not to thee?

All blind and helpless would we come,  
To seek in thee peace, comfort, home;—  
Our only plea,  
Thou didst the form of mortals wear—  
Thou didst the griefs of mortals bear  
On Calvary."

#### The Tent Meeting in Memphis, Mich.

BRO. WHITE: Thinking that the readers of the Review would be glad to hear something from me concerning the interest attending tent-labor this season, I avail myself of this opportunity to write. We came to this place June 22. We made our business known, and inquired for a place to set the tent; but we did not get one, and get the tent erected on it, until Friday, the 26th.

We, however, commenced meetings in the Baptist meeting-house Wednesday evening, the 24th. There were about eighty present the first evening, and the second nearly two hundred. The people began to be interested, and our congregation increased to about seven hundred. The interest increased with the congregation. The people began to say, "These men know their own business, and know how to keep it to themselves." As we advanced on the chains of prophecy, showing our whereabouts in the world's history, by the prophetic periods, the two-horned beast, modern Spiritualism, the signs of the times, &c., the people listened with an eagerness and seeming relish that would characterize a hungry man when sitting down to a well-furnished table; for they began to say, "We never saw it so before, how plain it is! Why have we not seen these things before? We have read them

over and over, but could not understand them. But now, O how plain! We have learned more about the Bible since these men came here, than we ever knew before."

The time had now come to bring out those truths that would test their faithfulness to the word of God, such as the mortality of man, no future life without a resurrection. Some reported that we preached that man had no soul. Others resorted to those familiar texts commonly advanced, such as the rich man and Lazarus, the thief on the cross, Paul's desire to depart and be with Christ, the souls under the altar, &c., notwithstanding the numerous positive texts to the contrary, such as, the dead know not anything; man dieth, his breath goeth forth; in that very day his thoughts perish; the Saviour's declaration that we shall be rewarded at the resurrection of the just; Paul's crown at the last day; Peter's inheritance, to be received at the last time, &c. But a few weighed the testimony, saw a beauty in it, and endorsed it. Then came the law of God, in harmony with the gospel, and the perpetuity of the seventh-day Sabbath as God's mighty cleaver, to bring out a people that should be holy, without spot or wrinkle, prepared for translation at the coming of Christ. Then resort was had to the arguments (if arguments they may be called) that the world is round, and the same time cannot be kept as a Sabbath, time has been lost, and you cannot tell what day is the Sabbath; the Sabbath has been abolished, and there is no holy time in this dispensation, sustained by Paul's meats and drinks and sabbath-days, &c.

O, how hard it is for some persons to yield to plain truth, especially when it crosses their former views. What an inclination there is to fix up for themselves a seemingly better way. The Pharisees and Sadducees are not alone in offering to God the doctrines and commandments of men for religious worship. Neither are Papists alone in thinking to change times and laws. But Protestant ministers and people are in sympathy with those changes, and do not seem to realize the force of that declaration of the Saviour's, "In vain they do worship me, teaching for doctrines the commandments of men;" a conclusive proof that such worship is not acceptable to God.

But to return. The interest in our meetings continued to increase. Men who labored hard in the hay and harvest-field, have told us that they were so tired when it came night, that it seemed to be their duty to stay at home; but they wanted to hear what was said on the different subjects presented at the tent, therefore could not bear the thought of staying away. And they have attended regularly from evening to evening, coming from one to six miles around. We established prayer and social meetings at the tent evenings at half-past 6 o'clock, which were quite well attended. Some began to talk out their convictions of truth and duty. We gradually brought out the strait testimony before them, which made the way look so narrow that some began to say, "It is too straight for us, we cannot walk in it." But selfishness and pride began to give away, and the deep emotion manifested by many gave evidence that the Spirit of God was performing its work in their hearts. Baptists, Methodists, Congregationalists, and non-professors, are bowing to its peaceful scepter.

Last Sabbath, Aug. 1, there were about three hun-

dred present, forty-five testimonies were given; and at the close an expression was taken to know how many had decided to keep the Sabbath, when one hundred and nine arose to their feet and stood long enough to be counted. The Lord is doing a great work here through his servants. Many are being brought to see the light of truth as revealed in his word. Great interest is manifested to obtain books and tracts, treating upon the various subjects of Bible truth. This gives us courage, and we feel to labor on in the cause, striving to do our duty, that we may become free from the blood of souls, and stand acquitted at the appearing of our Lord.

Yours in hope of life.

R. J. LAWRENCE.

Memphis, Aug. 4, 1863.

#### Talk It to Me, Father.

"THERE is no one of us but can find something of interest to write. The little things of human experience are the warp and woof of the most interesting books ever written, the Bible not excepted."

The above from the pen of another, I heartily endorse. And the Poet has written truthfully,

"Little deeds of kindness, little words of love,  
Make this earth an Eden like the heaven above."

I think I was never more forcibly reminded of my duty to my children than by a little incident small in itself, yet one which I trust has taught me a life long lesson.

A few months ago I was reading 1 Samuel iii, to my little daughters. After reading, one of them said, with her countenance lighted up with interest, "Now talk it to me, father." This fully opened the way to explain how the Lord called to young Samuel in the night, and gave him that fearful message for Eli the fallen priest, because he restrained not his wicked sons. The chapter seems full of instruction and warning, both to parents and children.

One of the most lovely sights in this age of disobedience is a well regulated household, where each one strives to contribute to the happiness of the others, united in serving the Lord. Then his ministering Spirits gather around and fill the place with light.

On the other hand where there is disobedience, darkness reigns, evil angels triumph, and such a state of things must result at last in one common ruin.

A beloved Bro. in the ministry, once questioned my children on some of the plainest Bible subjects, and they were scarcely able to answer anything correctly. Our feelings as parents can be better imagined than described. As professed followers of Jesus it was a shame to neglect so plain a duty and what added keenness to it, this brother had some of these facts, with others of a similar nature where he traveled, published, generously withholding names. When we read it, little Helen who now sleeps in Jesus, said, "Pa, that means me," and began to weep. This was all right. In our hearts we thank the Bro. for it all to-day. We have all tried to profit by it, and it was especially blessed to Helen who began to read and love God's blessed book, which she continued to do more and more, until she fell asleep. Sweet thought to have the blessed assurance, that they will be brought from the land of the enemy; to know that the Lord is soon coming to unlock the dark prison house of the dead, and bid our

loved ones come forth, and clothe them with immortality and eternal youth in the paradise of God!

Amid the care and toil incident to this mortal life we are apt to forget our duty, or at least to excuse ourselves, and seem to need something to stir us up. The child-like request of my little daughter, "now talk it to me father," like the still small voice keeps ever and anon whispering to my memory of my duty. Let us turn to that never failing source of instruction and we find here a little and there a little all through the book of God, what the Lord requires of us. Speaking of his statutes and judgments it says thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house," at all times, and in all places, when we lie down and when we rise up.

Now is a special season. Now the Lord is turning the hearts of the fathers to the children and the hearts of the children to their fathers. Now God's ministers feel a special burden for the children of the remnant. Gather the children, saith the Lord by the prophet Joel, looking down in vision to the closing scenes. Says the Saviour, He that gathereth not with me scattereth abroad. Suffer them to come unto me and forbid them not. O, then let us lead them to Christ by a good example. Pray fervently and earnestly for their conversion. Carry them to the Saviour in the arms of faith and love, cultivate cheerfulness in our home, enter into the joys and sorrows of our children. In this way we shall get a strong hold of their affections and thus lead them on to the Saviour. Talk of the goodly land, the bright inheritance just before us. Mention them one by one around the family altar. Are we not too general in our prayer for our households. I remember our departed child a few mornings before her death, after family prayer said to her mother, Pa didn't pray for me this morning. That low plaintive voice of rebuke—methinks I can hear it yet.

If the above little incidents in my experience shall admonish or encourage any dear soul to greater diligence in the instruction of their children in the way of righteousness, I shall be richly paid for writing out these passing thoughts.

"How can we see the children, Lord,  
In love whom thou hast given,  
Remain regardless of thy word,  
Without a hope of heaven?"

GEO. WRIGHT, JR.

Lapeer, Mich., Aug. 16, 1863.

### The Almost Christian.

THERE is a vast difference between longing to be better, and resolving in God's strength to become better. The gamester may go home after midnight from the scene of his insane excitements, cut to the heart with remorse. He may make the most piteous confessions to his heart-broken wife. But he does not burn up his pack of cards, or set his face like a flint against that door which is to him the gateway to the pit.

The inebriate, waking out of his debauch, curses his bottle and curses himself. He envies his temperate and prosperous neighbor, and says in bitterness of spirit, "Would that I were a sober man again!" But this longing is not enough. This sighing after reform does not bring it. The gamester must stop gambling, or else he is not saved. The inebriate must stop drinking—must quit the company of drinkers, and must pledge himself before his Maker to touch not or taste not the sparkling poison. The almost reformed are not reformed. They are still on the Devil's side of the dividing line between right and wrong. It is well for them that they come back toward that line; but they must cross it, and have their feet planted firmly on the side of virtue, before they are safe.

Precisely so is it with the impenitent soul. The almost Christian is not a Christian. He is not where Christ bids him be; he is not where he confesses himself that he ought to be. There is a clear, distinct line of difference between the believer in Christ and the unbeliever; between him that serveth God, and him that serveth him not. On one side the heart is alienated from God. The affections are now money-getting, or pleasure-seeking, or some sort of sin and selfishness—perhaps with a somewhat loosened grasp, but still on something lower than God. There is no faith in

Jesus, or loathing of sin, or crucifixion of self. And to all those who are on the wrong side of that dividing line, the grieved Saviour says: "He that is not for me is against me; he that gathereth not with me scattereth abroad."

Perhaps the reader of this article is one of the almost Christians. Many a time he has melted under a moving sermon, or trembled when the truth threw its broad glare into the very depths of his soul. He was troubled. He went home thoughtful, and wondered how others around him could seem so frivolous and trifling. He did not care to speak to any one; he sought retirement; he opened his Bible, and perhaps attempted to pray for forgiveness, and for help to lead a better life. But he did not repent and forsake his favorite sins. He did not flee to Jesus. He did not give his heart to the Saviour. He did not run as Christian ran from the City of Destruction, stopping his ears with his fingers, and crying out, "Life—life—eternal life!" The seriousness ended with the setting of the Sabbath sun. The week rose on him and found him just as worldly as ever, and the world just as clamorous as before. His business demanded all his thoughts, and would have them, and he let it have them. He gave way to his old tempters, his old thoughts, his old habits of carelessness, unbelief, and sin. He was almost persuaded to become a Christian; but if he were to die to-night he would meet the doom of a rejecter of Christ.

Every community is full of almost Christians. They know their duty. They intend at some day to do their duty. They often reproach themselves bitterly for their neglect; but there they are. Some of them are fathers, and confess that they are not setting the right example to their children. Some of them are mothers, and have often heard how beautiful and blessed it is for a mother to call her little ones around her and teach them the way to Jesus. But alas! they have not gone to Jesus for themselves. And so they linger. Conscience says, Go to Jesus; go now; give him thy heart.

But the world-love within says, "Not yet, not yet; it will not do to incur the ridicule of being 'pious'; live close enough to the world to enjoy it, and yet close enough to the church to step in when you hear the footsteps of approaching death." Conscience says, "Now is the accepted time." Sloth says, "Time enough yet; you can flee to Christ any day you choose." And so the soul floats along through the daily mercies of God, floats through Sabbaths innumerable, floats past the light-houses which God has kindled to guide sinners to heaven—floats on, almost, but not entirely, persuaded to become a Christian. The Devil makes no objections to this. It is precisely what he wants. The world makes no objections. It is not likely to give itself any uneasiness if every one of its devotees went down to perdition.

Good friend! there is no promise to you in the Bible while you remain only an almost Christian. God offers everything to the true believer and the follower of Christ; but not one iota for this world or the next to the mere intender to become a Christian. Nor will it mitigate your condemnation in eternity in the slightest degree that you were once almost within the kingdom of heaven. It will increase your remorse, and the intensity of your self-torment. Oh, that almost! To be realizing that you were almost within the gates of glory—almost among the happy bands of the white-robed and the rejoicing ones—almost before the throne of God and the Lamb—almost saved—oh! will not that word "almost" bite you like a serpent and sting you like an adder? Friend, heaven was not reared for the almost Christian. If you never become more than that, be assured that you can never reach it. And if you miss heaven, where, in the name of a dying Saviour, where will you go?—Cuyler.

### I don't like Professions.

THIS is the reason which many give for not acknowledging Christ. They say, when urged upon the point, that they "don't like professions." A strange reason this for not obeying the express command of the Divine Saviour! What if they do not like professions, do they equally dislike obeying commands? If so, they had better say, "I don't like obedience to the

commands of God." But they profess to be well disposed to obey: it is only to *professing* that they object. Well, then, let them obey all the precepts which they find in the Bible, and we will not trouble them about a profession. Why should we? In that case they will obey the precept which enjoins a profession; they will do the thing appointed in remembrance of Christ.

But "I don't like professions." And who does like mere professions: Who ever contended in favor of a man's professing to have what he has not? Professions are very different from mere professions. Suppose a person has what he professes to have, what then? What is the objection to a profession in that case? I see none. If a man loves the Lord Jesus, I can see no harm in his professing or declaring his attachment to him. It is very natural to declare it. We profess attachment to others—to relatives, friends, benefactors, pastors, civil rulers. Why not to Christ? How does his being the subject of the profession constitute such an objection to it? Is he the only being to whom we may not profess attachment?

"Don't like professions?" Why yes, they do. Professions of friendship, of patriotism, and of loyalty they like. Why not of religion? Why should not religion be professed as well as other things? Are attachment to the Gospel, love to Christ, regard for the authority of Jehovah, and adherence to his government, the only things never to be professed?

I do not see any objection to professions, but I see propriety and utility in them, even if it were optional with us to make them or not. If it were left to our choice, it strikes me, we ought to choose to profess love and obedience to Christ. But suppose it is required, does not that alter the case? Will these persons say they do not like what God requires? And does he not require a profession? His inspired apostle twice exhorts Christians to hold fast their profession. Does not that imply that it is made, and ought to be made? How is a person to hold on to that of which he has never taken hold? Is not the public confession of Christ required when it is made a condition of salvation? Rom. x, 9. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Does not divine authority require it, when to the doing of it is made one of the most precious promises in the whole Bible? "Who-soever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Is not that duty, against the omission of which, such a threatening lies as this, "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven?" Matt. x, 32, 33. It is very plain that God requires professions, though some men do not like them.

"You don't like professions!" Then Joshua, a man that followed the Lord fully, falls under your censure, for he professed the service of God. "As for me and my house," said he, "we will serve the Lord." Are we to think the worse of him for this? Some ask what is the use of a profession. If they will observe what followed Joshua's profession, they will see the use of it. They will see that it brought out all Israel. "We will also serve the Lord," said they, and they entered that day into a covenant to serve him. Nor did their practice belie their profession, for it is recorded that "Israel served the Lord all the days of Joshua, and all the days of the Elders that overlived Joshua." So much for a profession. It is agreed on all hands that that professing generation, in piety and devotion to God, surpassed any other during the national existence of Israel.

We read in 1 Tim. ii, 10, of certain things which are said to become women "professing godliness." It would seem from this to be the duty of women to profess godliness. And if of women, of men also, I suppose. What case of real subjection to the Gospel of Christ do we read of, which was not also a case of "professed subjection" to it? Paul, in 2 Cor. ix, 13, speaks of some who glorified God for the "professed subjection" of others unto the Gospel of Christ. It appears then that God is glorified by these professions. And I should presume, from certain passages in the Bible, that he is not glorified when a profession is withheld. There were in primitive times some who did not like



professions. It is no new thing not to like professions. In John, xii. 42-43, we read that "among the chief rulers many believed on him, but" as they did not like professions, "because of the Pharisees they did not confess him—for they loved the praise of men more than the praise of God." It is no honorable mention which is intended to be made of another, of whom it is said that he was "a disciple of Jesus, but secretly, for fear of the Jews." John, xix, 38. Fear made him decline a profession for a time, but at length he came out openly on the side of Christ, and besought Pilate for the body of Jesus.

If they who say they do not like professions, mean that they do not like false, or loud, or ostentatious, or *barely verbal* professions, let them say so, and we will agree with them; but let them not mean this, and say, without qualification, they "don't like professions."

It is truly strange, because some now, as in apostolic times, "profess that they know God, but in works deny him," that others will never profess to know him. Because men have professed friendship, and have proved no friends, therefore they will not only not profess friendship, but they will abstain from certain acts and expressions of friendship, because they involve a profession of it! It is a pity that men who are going to give an account of themselves to God, should reason and act thus.

Well, they must do as they please; but of one thing I am sure. The hour is coming, when, however they may now dislike professions, they will like them. They may not now like to confess Christ before men, but they will then like to have Christ confess them before his Father. They may not like to call him now the beloved of their souls, but they will like to have him call them, on that day, the blessed of his Father.

—Nevins.

### An Illustration.

Dr. Adam Clarke was preaching to a large congregation in Ireland, and after dwelling in glowing terms upon the freeness of the Gospel, and telling them that the water of life could be had "without money and without price," at the conclusion of the sermon a person announced that a collection would be made to support the Gospel in foreign parts. This announcement disconcerted the worthy doctor, who afterwards related the circumstance to the lady of the house where he was staying. "Very true, doctor," replied the hostess, "'the water of life is free, without money and without price,' but they must pay for pitchers to carry it in." The conclusion of the anecdote was followed by cheerful smiles and a clapping of hands, and the children showed that they understood its import by the readiness with which they contributed to the collection.—*Sel.*

### "Illustrating," without "Enlightening."

It is well known that Rev. Thomas Scott, the celebrated commentator on the Bible, published an edition of Bunyan's Pilgrim's Progress, with expository notes. A copy of this work he benevolently presented to one of his poor parishioners. Meeting him soon after, Mr. Scott inquired whether he had read it. The reply was, "Yes, sir."

"Do you think you understand it?"

"Oh, yes, sir," was the answer; "and I hope before long that I shall be able to *undersand* the notes."

There is a moral in the above reply, which some of the writers of our day, and some of the occupants of the pulpit would do well to study.—*Sel.*

### Impressions of Gettysburg.

[THE following description of a battle-field is taken from the correspondence of the "American Messenger," and presents to the reader a picture of some of the terrible scenes incident to war. G. W. A.]

AFTER spending some days in Gettysburg and the hospitals around it, during the week following the great battle which occurred the first three days of July, I wish to put upon record some thoughts which were deeply impressed upon me there.

The awfulness of war, in its attendants and results, is beyond description. The most vivid imagination in its picturings comes short of the reality, and words seem feeble to convey any adequate conception of the facts.

Here lies before you a field of battle, six or seven miles in length and from two to three in breadth, over which 140,000 men had for three days been engaged in deadly conflict, surging backward and forward as victory perched upon this or that banner. The ground is furrowed with ploughing balls, and strewn with tons of metal thrown from hundreds of cannons; the trees are denuded of their limbs, and their trunks starred all over with bullet marks; the surface of the battle-field is covered with slain horses, in many places more thickly strewn than are shocks of wheat in the newly reaped harvest-field; graves of men isolated or in groups meet the eye every few rods for miles upon miles; while here and there lie, now a week after the battle, some bodies unburied and fast decaying. Broken gun-carriages, muskets by the thousand, blankets, haversacks, caps—every thing belonging to an army, are strewn over the whole area traversed by the contending hosts.

And this is but the outside view. Go into the hospitals. They are the most populous places about the city. The theological seminary, the college, the courthouse, the churches, the public halls in the city, the large farm-houses and capacious barns surrounding Gettysburg, are full of wounded and dying men; and the groves in the rear of the Federal battle-field are filled with men lying upon the ground without even the shelter of a tent. Ten thousand wounded men are yet here, it is said, groaning under the agony of ghastly wounds, and some of them deadly wounds, away from friends and home comforts; many of them will die for want of the medical and nursing care which a good home would afford. The surgeons' operating-tables are in full view, and human limbs are lying about them, so that you can scarce pass near without stepping upon them. J. M. S.

### The Spirits in Prison.

BRO. SMITH: Will you please answer through the Review the following question on 1 Peter iii, 19? At what time did Christ preach to the spirits in prison? Yours in search of truth. WM. J. WILSON.

ANSWER. Our views of the passage referred to are given in "Which mortal or Immortal," pp. 70, 71. As you may not have the work at hand, I transcribe the paragraph touching this point. U. S.

1 Pet. iii, 18, 19: "For Christ also hath once suffered, &c., being put to death in the flesh but quickened by the Spirit, by which also he went and preached unto the spirits in prison." A paraphrase of this passage will, we think, make all plain. Thus, being put to death in the flesh but quickened in the Spirit, by which Spirit, also, he went [not when he died, but] when once the long-suffering of God waited in the days of Noah, while the ark was preparing, &c., and preached to the spirits, or persons, in prison.

Dr. Clarke remarks on this passage, "*He went and preached*" By the ministry of Noah, one hundred and twenty years." Thus he places Christ's going and preaching by his Spirit, in the days of Noah where it evidently belongs, and not during the time that his body lay in the grave.

Again he says, "The word *πνεύματι*, spirits, is supposed to render this view of the subject improbable, because this must mean disembodied spirits; but this certainly does not follow, for the spirits of just men made perfect, Heb. xii, 23, certainly means righteous men, and men still in the church militant; and the Father of spirits, Heb. xii, 9, means men still in the body; and the God of the spirits of all flesh, Num. xvi, 22, and xxvii, 16, means men, not in a disembodied state."

But, it may be asked, does it not speak of the spirits' being in prison? and does not that expression denote a state of death, and show that men are conscious, and can be preached to, in death? Answer. We have seen that the preaching took place in the days of Noah, to men in this present state; and if the spirits, or persons, were in prison while they were hearing the

preaching, that expression must mean their detention under the arrest of divine justice, their days being limited to a hundred and twenty years. Thus detained, and their doom appointed, they might be represented as being in prison, the judgments of God waiting either for their repentance, or for the expiration of the time allotted to them, that they might suffer the threatened doom. But if the preaching to them did not take place while they were in prison, and this expression denotes the state of death into which they have since fallen, and now are, then the passage furnishes no sort of proof for the conscious state; for it simply affirms that Christ, by his Spirit, went in the days of Noah and preached to those who are now in prison, or in a state of death."

### Envy.

It is said of a certain inferior Latin poet (Codrus), that he actually burst with envy. Whether this is a correct statement or not, I do not say; but it seems that other poets so far excelled Codrus that he was very unhappy, and according to ancient records, he was the victim of incurable envy.

Now when I see an envious disposition, I often think of Codrus. And it is very sad indeed to see how Envy works herself along. People are very foolish in nourishing this disgusting passion.

Why, look at it a moment. Suppose that in a society, or church, all the members were of second-class minds, and all were as ignorant and uninformed as myself, or yourself, for instance. How we should long for some capable, thorough-going men to be brought in, that they might take the helm. Would you exchange the object of your envy for some stupid dolt? Would you like to belong to a church where all were inferior to yourself, so that you might be a kind of Grand Lama among them? Would you be very proud of reigning over a thousand apes? or would you like to flourish as the chief of some clan, whose minds bowed with reverence at your speeches, and trembled at your anger, or smiled at your pleasure? Wouldn't it be grand?

Suppose that the object of your envy were to-morrow a lifeless corpse, and you were elevated to fill his place, wouldn't you feel well, especially if you knew the Supreme Ruler had done it in partiality to you? Would you not have a high opinion of Him who rules events, if he should thus stoop to your desires? Would not this be a happy universe, if the Ruler were influenced by your counsels? Wouldn't you take it kindly?

Oh, godless Envy! thou hateful, foul bird! flee from every mind that courts the friendship of Wisdom, who dwells with Prudence. Away with thy blasting, withering, debasing presence. Oh, blind, insane Envy! begone from the house of God and the society of his people. J. CLARKE.

### The Coming Rest.

"There remaineth therefore a rest to the people of God." Heb. iv, 9.

How encouraging and soothing the thought that there is yet a rest reserved for the children of God. Yes, dear reader, God is always anticipating the interests of his people. He has gone to prepare a place for them, and soon he will come again and receive them unto himself. O then let us count all things here on earth as loss and dross, and give our whole hearts unreservedly to the Lord; let us lay hold on the precious promises that are now being offered, that we may be admitted into the kingdom of God, where the weary will be at rest.

Let us ever bear in mind that Jesus died for us all.

"He died for you, he died for me,  
He died to set poor sinners free."

Then let us take the yoke of Christ upon us, and learn of Jesus, who is meek and lowly in heart. We must not be idlers in the vineyard of God. Let us do all we can for the cause of Christ, that we may not hold back from casting in our mite for Jesus.

I once knew a little boy of some six or seven years who had such a desire for contributing for the Sabbath-school paper, that he would not eat any butter on his bread if his mother would give him a few pennies to put into the box the next Sabbath. I hope he is not the only little boy that has a desire to cast his mite into the Lord's treasury. I think if all do like this there will be a rest remaining for them.

"Thine holy Sabbaths Lord we love,  
But there's a nobler rest above:  
To this our longing souls aspire,  
With ardent hope and strong desire."

Z. W. KEMP.

## The Review and Herald.

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

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JAMES WHITE, EDITOR.

### The Sanctuary.

(Continued.)

BEFORE we proceed further with the subject of the cleansing of the heavenly sanctuary, we must stop a moment to remove an obstruction that lies at this point, like a stumbling block directly across the path of many; and that is the idea, that there is anything in heaven to be cleansed. "What!" is their exclamation of surprise, "is there anything in heaven that needs cleansing? anything there that is impure?" And they are even ready to spurn the whole theory of the sanctuary, here presented, on account of this, to them, unpardonable feature. But let us look at the idea, and meet it fairly. Was there not a work of cleansing to be performed in the earthly sanctuary? There was. Where was the necessity for this? Into the most holy place, for instance, no man entered, except the high priest, and he but *once* a year. Was there anything there physically impure? All are obliged to confess there was not. And yet it had to be cleansed, the most holy, as well as the holy place. Why was this? Because the sins of the people had been transferred to it, and from them it must be freed. The work of cleansing was not the removing of physical uncleanness, but simply a ceremony by which the sins of the people were removed and borne away forever. So in the antitype. There is nothing literally impure or unclean in the heavenly sanctuary; but the sins of those who have sought pardon through the merits of Jesus, have been transferred there, and all the cleansing it is to undergo, is the removal of these. Simply this, and nothing more. No mind can fail to understand, and none need revolt at such an idea.

But however objectionable any may still be disposed to make it appear, the question is settled by positive declarations of the apostle Paul, which there is no evading. He states in plain and unequivocal terms, that the heavenly sanctuary must be cleansed. Listen to his language. Heb. ix, 21-24. "Moreover he [Moses] sprinkled with blood both the tabernacle and all the vessels of the ministry. [Referring to the ancient sanctuary and its service.] And almost all things are by the law purged with blood; and without shedding of blood there is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these, [the blood of goats and calves, verse 19,] but the heavenly things themselves with better sacrifices than these."

Nothing can be, we say it emphatically, nothing can be, plainer and more definite than this. The "tabernacle and vessels of the ministry," "patterns of things in the heavens," were cleansed with the blood of calves and goats. We have already noted its performance, through the ministry of the priesthood. It was necessary, says the Apostle, that it should be cleansed with these. Why? Because without the shedding of blood there is no remission. *Remission*, and not physical uncleanness, is the burden of the Apostle's argument. The sanctuary must be cleansed; the imputed guilt must be removed. He then goes on to argue that *for the same reason*, the heavenly things themselves, of which the earthly were a figure, must be cleansed or purified, but with better sacrifices than those of the type. What is this better sacrifice? The sacrifice of our Lord himself. Heb. ix, 13, 14, 26. Why was a better sacrifice needed? Because the blood of bulls and goats could not take away sin [chap. x, 4]; but yet the law was satisfied with that service for the time being, in anticipation of the great and effectual sacrifice which was thus prefigured. The blood of this better sacrifice does take away sin. It is this blood that is ministered in the heavenly sanctuary in behalf of man, and by this at last, that the heavenly holy places themselves are to be purified and cleansed. Those, therefore who object to a work of cleansing in heaven, take issue with Paul, not with us; and those who condemn and ridicule the idea, are heaping their

contumely and reproach, not upon us, but upon the inspired language of that holy apostle.

There is another idea which may lie with weight in some minds against the existence of a sanctuary in heaven; and that is the fact, that Daniel speaks of its being trodden under foot. How, it has been asked, can a sanctuary in heaven be trodden under foot? And it has been urged as one of the greatest recommendations of the view that the earth or land of Canaan is the sanctuary, that they are both eminently susceptible of being in that condition. We inquire, then. How much does the prophecy comprehend in the term, "to tread under foot?" The same text [Dan. viii, 13] speaks of treading the host [the worshipers connected with the sanctuary] under foot also. Does this mean that people would literally get them under their feet and stamp upon them? By no means. What then does the expression mean? We shall define it, to oppress or perform any act prejudicial to the interests of another; and this definition the following quotations will sustain: 1. The same prophecy [Dan. viii] represents the little horn as casting the truth to the ground, and casting down the stars, and stamping upon them. We all know what this means; or if not, verse 24 of the same chapter furnishes an explanation; namely, "he shall destroy wonderfully the mighty and the holy people." 2. Paul shows us that wicked men, apostates, even tread "under foot" (this is his expression) the Son of God, who is minister of the heavenly sanctuary. Heb. x, 29. They do it by setting him at nought, counting the blood of the covenant wherewith they were sanctified, an unholy thing, and doing despite unto the Spirit of grace. Why may not the heavenly sanctuary itself, in an equal sense, and in an equal degree, be trodden under foot also?

The agencies through which Satan has all along stood up against the worship of God, are the daily, and transgression of desolation, or Paganism and Papacy. He has done this by erecting rival sanctuaries to the sanctuary of Jehovah, and endeavoring to turn mankind away from the worship of the true God to the unsanctified rites of heathenism. For instance, in the days of Samuel and the judges, one of Satan's rival sanctuaries was the temple of Dagon where the Philistines worshiped. Jud. xvi, 23, 24. After Solomon had erected the glorious temple upon mount Moriah, Jeroboam erected a rival sanctuary at Bethel, and drew away ten of the twelve tribes to the worship of golden calves. 1 Kings xii, 26-33. In the days of Nebuchadnezzar, the rival sanctuary of Satan was found in the temple of old Belus at Babylon; and great was his triumph when he was able to deposit the sacred vessels of Jehovah's tabernacle in the palace of his heathen deity. 2 Chron. xxxvi, 7. And still later, a sanctuary of the Devil turns up at Rome, under the name of the Pantheon, or "asylum of all the gods." Dan. viii, 11.

And when the gospel dispensation was ushered in, when the shadow reached the substance, and the type gave place to the antitype, and the sanctuary in heaven took the place of the tabernacle on earth, how did Satan change his mode of opposition? He baptized his heathen deities, and called them Christian. The Pantheon, or "asylum of all the gods," easily became the "sanctuary of all the saints;" and the statue of Jupiter, by an easy metamorphosis became that of Paul or Peter. But more than this: he here set up in his temple at Rome, a blasphemous being, a monster Man of Sin, who should exalt himself above all that is called God, and turn away mankind from the mediation of Christ in the heavenly sanctuary, by pretending to dispense those favors which are the prerogative of Deity alone. Thus the Papacy has trodden under foot the "host," the "holy city," the sanctuary above and its minister, by wearing out the saints of the Most High, and lifting up his voice in blasphemy against God, his tabernacle and them that dwell in heaven. Rev. xiii, 6.

With the conviction that this objection is now entirely removed, we turn again to our subject, the cleansing of the sanctuary. The nature of this cleansing we now understand. It is accomplished by blood not by fire. We understand also the ceremony by which it was performed, through a change in the

ministration from the holy to the most holy place. We conclude, then, that at the end of the 2300 days, when it was said that the sanctuary should be cleansed, the ministration in heaven was changed from the holy to the most holy place: in other words, that in 1844, in the autumn of that year, our great High Priest, commenced the last act of his priestly ministration in the most holy place of the tabernacle above. Are there any to whom it seems presumption to pretend to understand what is being accomplished in heaven? Of such then we would inquire, Have not the 2300 days ended? and was it not said that at their termination the sanctuary should be cleansed? and are we not to reason concerning the sanctuary, from these objects and from that work, which the voice of inspiration declares to us, were the shadow which it cast on earth? Of what use is a type, if we may not, from it, derive some knowledge respecting its antitype?

In the light of these facts of what infinite importance does the subject of the sanctuary become! The whole plan and work of salvation for a lost world is involved therein. How momentous the subject of its cleansing—the final close of the Saviour's redeeming work! And if this last act in the great scheme is now being accomplished, what truth could more vitally concern our perishing race! This finished, the final decision will have passed upon all men; the fiat of the Almighty will have gone forth, "He that is filthy, let him be filthy still, and he that is holy, let him be holy still." Rev. xxii, 11. Momentous period! May he whose mediation for a rebel world is about to close, deeply impress our hearts, with those emotions which this mighty truth is calculated to inspire.

#### THE SCAPE GOAT.

The ministry in the most holy being finished, it yet remained for the priest to bear out the sins from the sanctuary, place them upon the head of the scape-goat and send him away by the hand of a fit man into a land not inhabited. Lev. xvi, 20-22. This ceremony as performed in the type we have already noticed. We now inquire, what service connected with the more perfect tabernacle, answers to this, and to what being shall we look, as the one shadowed forth anciently by the literal and typical goat, as, loaded with the sins of Israel, he went forth from the camp to be heard of no more forever? This point demands more particular notice, as here, again, we are led to differ very materially from the views which have generally obtained upon this subject.

Because John says, [chap. i, 29,] "Behold the Lamb of God which taketh, (margin, beareth,) away the sins of the world," and because it is said of the scape-goat that he "shall bear upon him all their iniquities into a land not inhabited," [Lev. xvi, 22], it has been concluded, by some, that the latter is a type of the former.

From the view, however, that Christ is the antitype of the scape-goat, we are compelled to differ, for what we shall offer as very plain reasons:

1. If Christ, in bearing the sin of the world, fulfilled the antitype of the scape-goat, he must have accomplished it at the crucifixion; for Peter says of him, "Who his own self bear our sins in his own body on the tree." 1 Pet. ii, 24. But in the type the goat was not sent away till after the cleansing of the sanctuary; hence the antitype of this work cannot be performed till after the termination of the 2300 days; for it is not till after those days have ended that the sanctuary is cleansed. Dan. viii, 14; Heb. ix, 23. It is therefore impossible to carry this work back to the crucifixion of Christ, which was even before he commenced his ministration in the sanctuary above; and therefore he cannot be the antitype of the scape-goat.

2. Christ is our great High Priest, the minister of the sanctuary; but the goat is something to be sent away by the priest: therefore he cannot be the priest himself: in other words, he cannot in this dispensation be Christ; but he must be a being whom Christ, after he has loaded him with the sins borne from the sanctuary, can send away into a land not inhabited.

3. The goat was sent away from Israel into a land not inhabited, to be heard of no more forever. But Christ will dwell in the midst of his people, the true Israel of faith.



4. It is impossible that two goats, one of which was chosen by the Lord and is called the Lord's, and was for a sin-offering, while the other is not so called, but was left to perform an entirely different office;—it is impossible that these both should typify the same person.

From these considerations we think it must be evident to every one that Christ cannot be the antitype of the Levitical scape-goat. Who then can be? We answer, The Devil; and our reasons for this position are at hand:

1. We know of only two beings which any one has ever thought could possibly be typified by the scape-goat; and these are Christ and Satan. We have shown above that the goat cannot be a type of Christ; we must therefore look to the Devil for its fulfillment.

2. The Hebrew word for scape-goat, as given in the margin of Lev. xvi, 8, is *Azazel*. On this verse, Jenks in his Comprehensive Commentary remarks, "Scape-goat. See diff. opin. in Bochart. Spencer after the oldest opinion of the Hebrews and Christians, thinks *Azazel* is the name of the Devil; and so Rosenmire, whom see. The Syriac has, *Azzail*, the angel (strong one) who revolted." The Devil is here evidently pointed out. Thus we have the definition of the Scripture term in two ancient languages, with the oldest opinion of the Christians in favor of the view that the scape-goat is a type of Satan.

3. In the common acceptance of the word, the term scape-goat, is applied to any miserable vagabond who has become obnoxious to the claims of justice; and while it is revolting to all our conceptions of the character and glory of Christ, to apply this term to him, it must strike every one as a very appropriate designation of the Devil, who is styled in the Scriptures, the accuser, adversary, angel of the bottomless pit, Beelzebub, Belial, dragon, enemy, evil spirit, father of lies, murderer, prince of devils, serpent, tempter, &c., &c.

4. Our fourth reason for this position is the very striking manner in which it harmonizes with the events to transpire in connection with the cleansing of the heavenly Sanctuary, as far as revealed to us in the Scriptures of truth.

We behold in the type, 1. The sin of the transgressor imparted to the victim. 2. We see that sin borne in by the priest in the blood of the offering, into the sanctuary. 3. On the tenth day of the seventh month we see the priest with the blood of the sin-offering for the people, remove all these sins from the sanctuary, and lay them upon the head of the scape-goat. 4. The goat bears them away into a land not inhabited.

Answering to these events in the type, we behold in the antitype, 1. The great offering for the world made on Calvary. 2. The sins of all those who avail themselves of the merits of Christ's shed blood, by faith in him, in that blood are borne into the sanctuary. 3. After Christ, the minister of the true tabernacle, Heb. viii, 2, has finished his ministration, he will remove the sins of his people from the sanctuary, and lay them upon the head of their author, the antitypical scape-goat, the Devil. 4. The Devil will be sent away with them into a land not inhabited.

If we want a description of this event in plain terms we find it in Rev. xx, 1-3: "And I saw an angel come down from heaven having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled."

But if Satan is the antitypical scape-goat, it may be objected that he shares with Christ the honor of making the atonement. Not at all. The atonement is all made, the servants of God are pardoned and their sins all removed from them, and from the sanctuary, before the Devil is brought to take any part in the transaction. And what is the part he there performs? Simply receiving upon himself the infinite weight of sins which he has instigated, and being sent away under their intolerable load.

And here we would ask, What could be more fitting than that the author and instigator of all sin should receive the guilt of those transgressions which he has incited mortals to commit, but of which they have repented, back upon his own head? And what could be

a more striking antitype of the ancient ceremony of sending away the scape-goat into the wilderness, than the act of the mighty angel in binding Satan and casting him into the bottomless pit at the commencement of the thousand years.

This is a point of transcendent interest to every believer. Then the sins of God's people will be borne away to be remembered no more forever. Then he who instigated them, will have received them back again. Then the serpent's head will have been bruised by the seed of the woman. Then the "strong man armed," (Satan,) will have been bound by a stronger than he, (Christ,) and the house of the strong man (the grave) spoiled of its goods, the saints. Matt. xii, 29; Heb. ii, 14. Then will the work of the enemy, in sowing tares among the wheat, [Matt. xiii, 24-43,] be forever remedied, the tares will have been gathered into bundles to burn, and the wheat gathered into the garner. Then our great High Priest will have come forth from the sanctuary to pronounce the everlasting blessing upon his waiting people. Then shall we have come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. Then will the redeemed, placing the foot of triumph upon the world, the flesh and the Devil, raise their glad voices in the song of Moses and the Lamb. O glorious day! May the Lord hasten it in his good time. Who would not, in view of this, take up the petition of the beloved John, "Even so, come Lord Jesus!"

These are scenes to which the children of hope in this lower world love to look forward. On these hang their brightest anticipations. These are the very portals to the glorious city, and to their eternal inheritance.

(To be continued.)

### About that "Grave Charge."

As a general thing the editor and correspondents of the Review have spoken in very respectful terms of President Lincoln. This I hold to be right. All of the Seventh-day Adventists, so far as my knowledge extends, who voted at the last Presidential election, voted for him. No one could have shared our sympathies more deeply than he has, in his trying position. It has been, and I trust will be, our effort to look at things candidly and impartially; to state facts as they are, and to make the applications to the fulfillment of prophecy as we think fitting and just.

When I read the comments of the Providence Post, as quoted by Bro. Foote, I did not regard them favorably, as I thought they were calculated to carry a wrong impression. The fact that no Spiritualist has been placed under arrest, admits of quite a different construction from that placed upon it by the Post. It is well known that Spiritualists claim to be reformers; and in the free States they are anti-slavery, with few exceptions: and therefore could not be expected to have any peculiar sympathy with this pro-slavery rebellion. Of course they would not be likely to incur liability to arrest. This is the construction I have placed upon the fact referred to, and I yet think I am right in this. Beyond this, I do not sympathize with the fling made at the President by the Post concerning arrests. The President is a sworn officer; by the suffrages of the people great responsibilities have been placed upon him. No loyal man, who prizes the privileges which our government confers upon its citizens, can find it in his heart to complain of the President for arresting a few individuals who were loudly talking treason under the protection of our government. A government of any value at all is entitled to respect, and recent events in New York show that we are not free from danger from enemies of our rights, even in the North.

But there are other facts that claim our attention. Slavery is not the only enemy of right and truth with which we have and shall have to contend. The "sure word of prophecy" gives us to understand that Spiritualism will do much to give form and character to the conflict between truth and error which is now impending. In this we think we cannot be mistaken. Under its influence the world will settle more deeply into a system of false worship now prevailing to a great ex-

tent. (Rev. xiii, xiv.) Under its influence the kings of the earth will be deceived to their final overthrow. (Rev. xvi.)

Gov. Tallmadge, in the introduction to the "Healing of the nations," remarks that Spiritualism will yet become popular, and then nothing will be able to resist its influence. In many places it is already popular, and claims among its adherents the first in intelligence, in station, and even in professions of piety. Many clergymen have become its open advocates; while others, eminent for learning, are said to be favorably inclined to it, which we can readily believe from the tenor of their popular discourses. I think in this manner it is preparing for an outbreak that will greatly astonish those who have not observed its progress.

Sometime since I read in a Spiritualist paper published in New York, an account of the progress of Spiritualism, claiming as its adherents most of the great men of the nation. Amongst the names there given I remember those of B. F. Wade, J. R. Giddings, Wm. H. Seward, Charles Sumner, &c. About a year since, in a congregation in Iowa, I referred to this article, adding that I had much respect for President Lincoln, and hoped they had not got him. A well known Spiritualist then present assured me that Lincoln was a Spiritualist. Since that I conversed with a Methodist minister, who said, that while in Chicago, he met with a female lecturer, who told him she was personally acquainted with Mr. Lincoln; that when in Springfield she made his house her stopping place, and that he was a spiritualist. This minister was one of a committee chosen to investigate the phenomena in Cincinnati; he had paid considerable attention to the subject, and he said he had no doubt her statement was true. It has been currently stated in the papers many times. Several accounts of "circles" have been published, said to have met at Washington, where the President was present. Now if friend Summerbell, or any other one, can give reliable information in regard to these statements, I for one would be much gratified. From the best information I can get I am led to believe that the most prominent statesmen in the land, President included, with some of our leading Generals, are spiritualists. If these things are so, they are certainly worthy of remark, as a sign of the times. And a few errors in detailing circumstances, or wrong conclusions drawn by political editors will neither destroy the facts, nor their significance. I hope some one whose opportunities are better than mine will ascertain how far the claims of the spiritualist papers above referred to are correct. It is due to the individuals, as well as to the cause we advocate, that we be able to speak advisedly on this subject. If any one can furnish the desired information he will confer a favor on me, as I doubt not he will on all our brethren.

J. H. W.

Orwell, Ohio. Aug. 17.

### Quarterly Meeting in Minnesota.

BRO. WHITE: The appointment in the Review for our Quarterly meeting did not reach us in season for us to hold the meeting at the time appointed. We therefore held it Sabbath, Aug. 15. We had a good attendance, and a very good meeting. In the evening after the Sabbath we met to celebrate the ordinances of the Lord's house. The Lord was with us, and we felt encouraged and strengthened to go on our way together to the kingdom, and when we realize how near the coming kingdom is, truly it is time for us to press forward unitedly, and be engaged in gaining an inheritance in the bright world to come, and although in this hour of trials and trouble, darkness may sometimes surround us, yet we look forward but a little while, and see the time of deliverance, when God's people shall be gathered together to separate no more forever. May God give us grace that we may hold out unto the end, and be saved in his kingdom at last.

Yours in hope.

H. F. LASHIER.

P. S. Our next monthly meeting will be held the first Sabbath in September.

H. F. L.

No case can be desperate if application is made to the Lord Jesus.

### "All, All is Known to Thee."

"WHEN my spirit was overwhelmed within me, then thou knewest my path."

My God, whose gracious pity I may claim,  
Calling thee Father—sweet, endearing name—  
The sufferings of this weak and weary frame  
All, all are known to thee.

From human eye 'tis better to conceal  
Much that I suffer, much I hourly feel;  
But, oh, the thought does tranquilize and heal,  
All, all is known to thee.

Each secret conflict with in-dwelling sin,  
Each sickening fear I ne'er the prize shall win,  
Each pang from irritation, turmoil, din,  
All, all are known to thee.

When in the morning unrefreshed I wake,  
Or in the night but little sleep can take,  
This brief appeal submissively I make:  
All, all is known to thee.

Nay, all by thee is ordered, chosen, planned—  
Each drop that fills my daily cup; thy hand  
Prescribes for ills none else can understand:  
All, all is known to thee.

The effectual means to cure what I deplore,  
In me thy longed-for likeness to restore,  
Self to dethrone, never to govern more,  
All, all are known to thee.

And this continued feebleness, this state  
Which seems t' unnerve and incapacitate,  
Will work the cure my hopes and prayers await:  
That I can leave to thee.

Nor will the bitter draught distasteful prove,  
When I recall the Son of thy dear love:  
The cup thou wouldst not for our sakes remove,  
That cup he drank for me.

He drank it to the dregs; no drop remained  
Of wrath for those whose cup of woe he drained:  
Man ne'er can know what that sad cup contained;  
All, all is known to thee.

And welcome, precious, can his Spirit make  
My little drop of suffering for his sake.  
Father, the cup I drink, the path I take,  
All, all is known to thee,

### Our Meditations.

"AND in his law doth he meditate day and night." Suppose that David had meditated upon the foul sin of Absalom, the conspiracy and baseness of his darling son, or the treachery of Ahithophel or the cruelty of his father-in-law, Saul, and the trials of his eventful life; would he have written the book of Psalms, if he had allowed such meditations to press him to the earth? Doubtless he often thought of his dreadful trials, but he did not allow these things to weigh him down. No, his meditations were worthy of the man of God.

Often, no doubt, these things came upon him with crushing weight: but he looked upward, and holy wisdom descended and filled his soul. Then the affairs of earth dwindled into insignificance, as the glories of eternity beamed brightly before his eye of faith and love.

So let us look upward for light, for we shall not find it in these trials. Below is darkness, above is light. Immoderate and uncontrollable grief does not always prove either depth of mind, or largeness of benevolence; but it is as often the offspring of ignorance and superstition, as of love. Witness an Irish funeral, or an Indian dance.

Piety and wisdom calm the passions, and grief is one of the passions; good, if well controlled; evil, when carried to an extreme. As the skillful workman tempers the steel for the keen, cutting blade, so should all our passions be well tempered, not too brittle, nor too soft, but just exactly right.

J. CLARKE.

### "Resist the Devil and He will Flee from You."

THE Christian is represented in the word of God as a soldier on the battle-field. He is often ignorant of when he may be attacked by his foe, though he knows by his often-repeated endeavors to destroy him, that he has such a foe, powerful and cunning. His work

in this world is to overcome this enemy. Satan very well knows this, therefore his efforts are many and strong to seduce and lead astray the Christian. He does not come in the same way repeatedly if once defeated, but all his plans are deceitful and sly. Those only whose minds are set to serve the King of heaven, and whose eyes are anointed with the heavenly eye-salve, can discern and avoid them.

Every one who enlists to fight this fight of faith will have contests with the enemy. Not one will be exempt. All will have the conflict to endure, and only as victory is gained from time to time, through Him who once conquered him, will they be free from the attacks of this dreadful foe.

His constant employ is to deceive and destroy mankind, to tempt and seduce God's people; and all share alike in his temptations who strive to be Christians. But notwithstanding the danger into which we are thrown by this enemy, we have weapons so sure that however close the contest, or great the danger, we may escape them. We have rules, which if followed, will guide us safely amid any temptation.

The apostle Paul tells us that no temptation hath taken you but such as is common to man, "but God is faithful who will not suffer you to be tempted above that ye are able, but will with the temptation make a way of escape, that ye may be able to bear it."

Peter also says, "Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren which are in the world."

Like a lion greedy of his prey, is our adversary, the Devil, walking about seeking whom he may devour. Then our work, if we would overcome, is to watch and be vigilant, to resist and overcome him. The promise is, He will flee from you.

But some ask, How do we know his temptations? The child of God, if watchful, can easily tell a suggestion of the enemy. They are very unlike the good impressions of the Spirit of God. They throw the mind into confusion, betray the heart, and ultimately lead to sin, while the operations of the holy Spirit always lead the mind nearer to God, and impress it with a greater sense of his holiness and greatness.

To some he may come as an angel of light, and at others he will hurl his fiery darts of hatred and malice. To some he will offer all the kingdoms of the world and the glory of them, as he did to the Son of God; others he would lead into low channels of vice and sin. But notwithstanding all this, we may resist his first approach. We need not wait till caught in his snare, and then have to battle with him; but in His strength who has overcome, who will send heavenly messengers on winged speed to aid us, we may overcome and keep at bay the powers of darkness.

The wise man said, very wisely too, that "the little foxes spoil the vines;" so it is little sins that finally cause greater ones. Perhaps we neglect a duty. It seems very small to us. The cross is there, and we hear something say, Wait till next time. This is so congenial to our feelings that we wait, but Satan set the trap, and next time it is no easier. We listen again, and grieve the Holy Spirit. Our own souls are wounded, and others also.

No Christian is without burdens and cares. And what if our pathway is rough? What if now and then discouragements come? We are taught to take for an example of suffering, afflictions, and patience, the apostles and prophets. Have we passed through all they have? Were Moses, Elijah, David, or Jeremiah, here, could we tell of an example of suffering like theirs? Were those holy apostles who laid down their lives for Christ's sake here, would we compare our trials with theirs? Were Jesus walking with men now, would we complain to him of trials? I think we would not venture. What will be our reward at last, if we think the way hard now? What will be the words which will greet our ears, when the Judge shall pass sentence upon all the world, if we are continually looking back into the world to idols sacrificed for the truth? Will it not be, "Thou wicked and slothful servant?"

We are certainly having new evidences that trying scenes are just upon us. Are we girded with the heavenly armor, so that the evil one toucheth us not? or are we often stung and wounded by his fiery darts? Some are seemingly fulfilling the testimony, "Waiting

for something to move them." Perhaps trials deep will come to do it, or it may be they will be spued out of the mouth of God. We have omens that trials are upon us. Some have already entered the crucible. Oh may we be prepared for all that our heavenly Father sees that we need, that we may at last stand with that company who come up out of great tribulation, and plant their glad feet upon mount Zion with the Lamb.

MARTHA D. AMADON.

Battle Creek, Mich.

### Sunlight in the Family.

WHAT husband or wife, father or mother, does not wish to bring sunshine into their family instead of a cloud of darkness? And how guilty must that father be in the sight of heaven, who, after having been absent for days, and perhaps weeks, enters his dwelling and beholds the wife of his youth, perhaps feeble and even worn with the cares of the family, without a smile or even one consoling look or word. How must the heart of that wife and mother sink within her, as she beholds the companion of her youth, him whom she had chosen to be her counselor, adviser, and protector, enter his dwelling with a clouded brow! How, think you, could she live if she could not turn her mind to the promises contained in God's holy word. Think you that she is not glad that it is written that "Thy Maker is thine husband?" He is the widow's God and judge. And who, I ask, is a widow indeed, and desolate, more than she who is forsaken and frowned upon by the husband of her youth? Did I say Christian father? No, I would not apply the name to such a character. He may profess religion, but the Christian husband and father's heart is filled with that love which is the fulfilling of God's holy law, which will lead him to love and cherish the wife of his youth, and help to lighten her burdens and to take hold in earnest to train the dear children for God and heaven, and have their united cries take the kingdom of heaven by violence, as it were; while all their words and acts correspond with their profession, and lead their children heavenward. Such a husband and father would bring sunshine into the family, and honor our holy religion.

Is it possible that the foregoing remarks will apply to any wife and mother? Oh, I fain would hope that every wife and mother would do all on her part to bring sunshine and the salvation of God into their families. God grant that it may thus be.

IRENA G. CAMP.

E. Randolph, Vt.

### Hardness of Heart.

SOME brethren and sisters complain that their hearts are hard, and apparently they do not know the cause. I have often wondered why my own feelings were so senseless, and I have received some light on the subject. If I was more careful to resist every temptation in the least thing, and live with unceasing watchfulness and prayer, there would be no trouble about hardness of heart. Angels of God would be my companions, and the Spirit of Jesus would reign continually in my heart.

C. M. SHEPARD.

Markesan, Green Lake Co., Wis.

### Letters.

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

### From Sister Kilgore.

BRO. WHITE: I for the first time, try to contribute a few lines to the pages of the Review. It cheers my heart when I read the testimony from the dear Brn. and sisters, scattered abroad. I believe that time is short, and we must awake to the message. I am striving to be an overcomer through the blood of the Lamb, and the word of my testimony. I am truly thankful that the Lord has permitted me to hear the sound of the third angel's message and has given me a willing heart to turn my feet into his testimony.

One year has elapsed since I commenced keeping the commandments of God and the faith of Jesus. There are a few of us in this place who have embraced the truth. Our hearts beat in union with those of



like faith; for we believe the Lord is leading out a people zealous of good works, and preparing them for translation. We want to go with the remnant to the kingdom. We are striving to arise and come up to the help of the Lord; and bless his name, we have had a refreshing season. The Lord has poured out his Spirit upon us, and every soul has been encouraged to persevere. I want to have on the whole armor of righteousness, and have my robes washed in the blood of the Lamb, that when Jesus comes, I can with confidence appear before him. I care not what this world may say about me. With the grace of God, I am determined to strive on, and make my calling and election sure.

It was a very hard task for me to overcome the fashions of this wicked world. I meditated on the subject awhile, and called to memory the sufferings that Jesus had borne for me, and thought that if I could not suffer the frowns and scoffs of this dark world a little, I could not reign with him in glory. I thank the Lord that he has taken me out of that fearful pit. I can say with the poet,

"I waited for the Lord, my God,  
And patiently did bear,  
At length to me he did incline,  
My voice and cry to hear.

"He took me from a fearful pit  
And from the miry clay,  
And on a rock he set my feet,  
Establishing my way."

I thank the Lord greatly, that he has been so merciful to me; and yet I feel too unworthy to be called one of his children. I know that he is a merciful God and will pardon when we confess to him, and forsake our sins. I mean to overcome all my sins, and enter through the gates into the city. I desire an interest in the prayers of God's people, that I may stand firm to the truth, and discharge every duty.

E. M. KILGORE.

Washington, Iowa.

#### From Sister Hall.

BRO. WHITE: The Review comes to my lone home a welcome visitor. The truths it teaches are food to my soul. Whether I faint by the way or not, I am still resolved to press my way onward, and overcome, and have eternal life at the coming of the Saviour, which looks to me to be very near.

Since reading in the Review the articles on the sanctuary, of late, it seemed it might be my duty to say something on my past experience. When the Sabbath truth began to be agitated and embraced here, the meetings were held opposite my house. I knew that we could not both be right. I therefore commenced to read the Bible to get the truth. I found nothing for Sunday-keeping; but that the seventh day was the Sabbath. In view of all the trials that awaited me, I made up my mind to vindicate that truth by the grace of God. The peace of God filled my heart. It seemed that it was enough to carry me through. At that time I had not heard anything of the three angels' messages, only as I read them in the Bible. I had read Bro. Miller's lectures, and loved them. It seemed to me that I must see every idea so clearly from the Bible that I could vindicate it, so that when it would be said that this people believe this or that, I could say, The Bible is a sure detector of all wrongs.

I received the truths believed by this people very soon. The sleep of the dead looked plain, and beautiful, and glorious. When the sanctuary was presented, I was afraid of it. I could not make it all appear so plain with the Bible. It perplexed me. I read the Bible by night and by day, believing if it was truth I should see it. No doubt the enemy meant to hold me there until he could throw me overboard. But God, who is rich in mercy, and whose compassion fails not, will hold his people, and I have great reason to bless and praise him for his goodness to me, that I was not left to make shipwreck of my faith.

When the question on the Sabbath first arose, the visions of sister White fell into my hands. I read a few pages, and felt that it was Christian experience. It was the work of God. Never since, have I doubted that the visions were of God. When the first volume of the Controversy came I read it, and saw how plain

it was. I threw down my own views and said, The Lord can lead people in a way they know not. I feel thankful for it.

When the plan of S. B. was adopted, I saw it was Bible, and have tried to do my duty. Organization and church order have ever looked very consistent. It has seemed strange that there should be so many dissenting minds, to cause so much trouble. I have had some feelings for the burdens you have borne. You will receive a rich reward beyond this vale of tears. The testimonies to the church are precious to me. The warnings and reproofs are what we need. My desire is to heed the warning voice. I feel that they have saved me from falling in my blindness. I have doubts and temptations, but hope to be an overcomer and stand with the redeemed on mount Zion, unworthy as I am. I beg an interest in your prayers. I am now in my seventy-first year. It has cost some effort to write this. My work is almost done. Receive this from an unworthy sister, hoping for eternal life.

EUNICE HALL.

Grass River, N. Y.

#### From Sister Pearce.

BRO. WHITE: My husband and myself went to Richmond some over two years ago through curiosity to see what the Adventists were doing. It was fast-day, Aug. 4, 1861. I had not been there long when I was convinced that the Spirit of the Lord was in the midst. I had been investigating the Advent doctrine for some time before; but then I saw and realized my condition, and commenced trying to keep the commandments of God and faith of Jesus. I feel like praising the Lord for opening my blinded eyes so that I could see the truth.

I was formerly a Free-will Baptist, but could not make the Scriptures harmonize, and so came very near being a Spiritualist. But the Lord snatched me as a brand from the burning. Blessed be the name of the Lord!

We had a good meeting in Pilot Grove last Sabbath. The church in Washington was up, and we attended to the ordinances. The Spirit of the Lord rested upon us. It is such a blessed thought that the Saviour will permit all who worship him in Spirit and in truth to be at his marriage supper. O, may we be prepared, and have our lamps trimmed and burning when he comes.

My husband is in the army. I pray that he may return and prepare to meet the Saviour when he comes. Brethren, pray for me, that I with you may stand on mount Zion, and sing the song of Moses and the Lamb.

In hope of eternal life.

C. J. PEARCE.

Richmond, Iowa.

#### From Sister Osgood.

BRO. WHITE: I esteem it a great pleasure, as I take up the Review from week to week, to read the letters from the dear brethren and sisters scattered abroad, some of whom like myself live so far from others of like faith, as to be unable to meet in the assemblies of God's saints on the holy Sabbath. To such I think the Review is doubly dear. We need its frequent epistles to stir us up to greater diligence in the Master's service. I rejoice that I have been led to investigate the truths connected with the "third angel's message," and that God has given me strength to embrace them. It is but a few times, that I have been permitted to hear them spoken from the mouth of the living preacher, but when I have, it has been food for my soul.

I thank God for giving us his holy word, that we may be able in these days of error to discern what is truth. I feel that I need to be more deeply imbued with the spirit of my Master, than I have been, in order to be fitted for the trials that lie before God's people; and for an inheritance among all that are sanctified when Jesus comes. I need the prayers of God's people that I may so overcome as to be permitted to stand on "Mount Zion with the Lamb." I rejoice that the blessing of God is attending the truth spoken by the Messengers as they go from place to place. May the power of God attend them in their labors more and more, till all his children shall be gathered together; and Jesus comes to take them

home to that many-mansioned house, which he is now preparing for them, is my desire and prayer. Your sister striving for the kingdom. B. M. OSGOOD.

Lairdsville, Aug. 1863.

#### From Sister Dike.

BRO. WHITE: I have been thinking for a few days past that I would like to speak a few words through the Review, which is a volume I love above all others except my Bible; and if I thought I could say anything that would cheer even one lone heart, as I have been cheered and encouraged by reading the blessed truths, and the testimonies from the brethren and sisters, how gladly would I do it. Although but recently since I first heard and embraced the truth, how I have learned to love it. It is food when hungry, and drink when thirsty. When I look back upon the past and think how sinful and vain I have been through all the better part of my life, I can but mourn and regret that I had not known these truths before, and been better acquainted with them now; but I am determined, God's grace assisting me, to search them out, and live them out to the very letter, that I may be accounted worthy to be among that number that shall be found without spot or wrinkle or any such thing when Jesus shall come to take his ransomed ones home. I praise God for the blessed privilege which I have enjoyed of late; for since the tent was first pitched in the vicinity of Wellsville, I have attended every Sabbath and first-day and have heard such truths proclaimed from the sacred word of God as I never heard before; and while I reflect and lament, because I had not heard these things before, my mind is carried away to the vast throng, that are pursuing the broad road to destruction, and will not avail themselves of the opportunity of hearing and learning what truth is, even when it is brought as it were to their very doors. O may God have mercy on such is my prayer, and may they see their errors before it shall be forever too late.

I thank the Lord that he has directed Brn. Andrews and Fuller to these parts, and sincerely hope that their labors may be attended with success, and O may the Lord help the church to work too while they have help.

Brethren and sisters, let us all work together for the upbuilding of the church, and for the salvation of souls. Let us put on the whole armor and fight manfully the battles of the Lord. Let us pray earnestly and fervently. Let us live soberly and righteously before God, and pray without ceasing, realizing that time is short, the harvest is great, and the laborers are few. I trust that God is at the head of this work and whatever is done to his name's glory, will be attended with success. Then let us take courage and toil earnestly for the good of souls, that all the honest in heart may be reached, and embrace the truth, as it is in Christ Jesus, and be sheltered in the day of God's awful wrath, that is soon coming on the earth, and upon all those that know not God, nor do his commandments.

Dear reader, if any should chance to read this short epistle who are yet in their sins, who have never yet tasted the goodness of God or felt his pardoning love shed abroad in their hearts, I invite you, I intreat you by all that you hold dear on earth or in heaven to come to Jesus. Come and give your heart to him who has suffered so much, that you, through his sufferings and death, might live. Come then and pursue the narrow way that leads to life and happiness. O come I beseech you and go along with us. We are a little band of pilgrims traveling to a better land; and although despised and forsaken by the rich and proud and vain of this world, still Jesus will not forsake us. He is our pilot and will take us safely through to the haven of immortal glory. Come then and go along with us. We want your hopes and your songs to help to smooth our rough path and cheer us on our way. May God help you to make a wise choice before it shall be too late.

MRS. E. A. DIKE.

Alma, N. Y.

#### Obituary Notice.

DIED at Crane's Grove, Ills., Iva Lillian Berry, only daughter of B. and H. Berry, aged 7 months and 28 days.

Sermon the next Sabbath by the writer.

JOHN R. GOODENOUGH.

## The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 1, 1863.

THE Youth's Instructor for September, just published, contains the commencement of a series of lessons on Bible subjects for the smaller classes of Sabbath-schools, which it is designed to continue for at least a year, giving four or five lessons in each paper, according as there are four or five Sabbaths in the month. This will supply a long-felt and urgent want of our Sabbath-schools. Now is a good time to subscribe, for those who wish to have this series of lessons entire.

WE have received from the World's Crisis Office, Boston, Mass., the first number of a youth's paper, entitled "The Young Pilgrim." With its illustrated heading, number of engravings, fine paper and clear print, it makes a very neat and creditable appearance. But while in so many respects commendable, we would say, by way of caution to our friends, that we fear, judging from the first number, that the little craft will be overloaded, if not stranded, with an innumerable company of "Aunts" and "Uncles", and that unless specially guarded against, the term "pilgrim" will before many months be worn to shreds.

To be had by addressing Young Pilgrim, Crisis box, Boston, Mass., for 25 cts. a year, in advance.

WE would say to those who ordered of us the German tract on the Sabbath, when we could not supply them, the first edition being exhausted, and to all others, that we have just printed another edition, and can now supply all orders.

BRO. Loughborough writes from Manchester, N. H. Aug. 26. We expect to pitch our tent here to-morrow. The way has opened before us here finely. We have consent from the city authorities to occupy one of the nicest parks in the city. And they have loaned us enough settees from the city hall to seat our whole tent. The people talk as though they were anxious to hear, and we trust much good will be accomplished.

Please say through the Review that until further notice the P. O. address of elders J. N. Loughborough, and Moses Hull will be Manchester N. H.

### Exempted.

As the brethren will be interested to know on what ground Bro. A. C. Bourdeau, the only Sabbath-keeper drafted in Vermont, got clear from the draft, we take the liberty to give the following extract from a private letter recently received from him:

I have not had to pay the \$300 dollars. I am exempt from all liability to military duty by reason of being an alien. The brethren and sisters have been very good to me. They have shed many tears, and offered many fervent prayers in my behalf, and have labored for me with their hands, for which I have great reason to be thankful.

When I had procured papers giving satisfactory evidence that I was not properly subject to do military duty in this country, our town representative, and one of our selectmen, to make it still stronger if possible, gave me a certificate testifying under oath that I was "a man of respectability and truthfulness," &c. I offered to pay them for their trouble, but they refused to take anything.

I say this not to show that there is any worthiness in me, but to show that God has been good to me. To God be all the praise!

### Meetings in Ulysses, Pa.

DEAR BRO. WHITE: Our Conference here, closed last first-day. About eighty brethren and sisters were present and listened to three discourses from Bro. Andrews, and one from Bro. Fuller. The meetings were interesting and I trust profitable. We were glad to see Bro. C. O. Taylor at this meeting, and hear his testimony in favor of the truth.

I wish to say that John W. Gleason (the person referred to by Bro. Adair in Review No. 6,) has no connection with this church, and we do not consider him worthy of the confidence of any Seventh-day Adventist church.

JOHN LINDSEY.

Ulysses, Pa. Aug. 15th, 1863.

## Appointments.

### Iowa Conference.

THE Iowa Conference will convene for the transaction of business on first-day morning Sept. 20th, at 8 o'clock A. M. at Pilot Grove, formerly known as the Dayton and Richmond church, Washington Co. We hope to see a delegation from every church in the State. Delegates will report the condition of the churches, as to the amount of S. B. funds for the year, number of membership, &c.

Let those who cannot send a delegate send letters. Preaching to begin on Friday, the 18th, at 7 P. M. Bro. Sanborn will be with us. Let all who attend this Conference come full of faith and the Holy Ghost. Let all pray that this may be a great and happy meeting. Those coming from the East will inquire for J. M. Ferguson, or O. Chipman, Richmond. From the North and West, for H. Nicola, Pilot Grove.

B. F. SNOOK.  
D. WEAVER. } Conf. Com.  
D. ANDRE.

## Business Department.

### Business Notes.

I. C. Vaughan: Received.  
W. B. Castle: The address you request is "American Baptist Publication Society, 530 Arch-st., Philadelphia, Pa."—G. W. A.

### RECEIPTS.

#### For Review and Herald.

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Thomas Paton \$5.

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### Books Sent By Mail.

O. J. Dayton 80c. H. L. Richmond 50c. J. T. Mitchell 6c. Thos. Walton, Australia, \$1. J. Ingraham 30c. J. B. Taber 5c. L. M. Gates 10c. Henry Gardner 45c. H. Hilliard 50c. Eld. Hobart 14c. Eld. Mills 14c. D. A. Dewight 14c. Eld. J. T. Duryea 14c. Eld. T. Mackie 14c. Eld. Devo 14c. Miss M. F. Maxson 20c. H. W. Decker 10c. E. S. Faxon 50c. R. W. Baker 50c. N. H. Clymer 20c. A. Rankin 10c. Mrs. F. L. Sawyer \$1,10. H. Harlow \$1. F. W. Morse \$1,32. W. Sadden 19c. Jesse Dorcas \$1. G. W. Russell 45c. S. O. Winslow 20c. Dexter Daniels \$1,50. J. E. Titus 5c. D. W. Milk 15c. D. W. Johnson 25c. W. V. Field 6c.

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D. W. Johnson \$2.

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