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"Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus."

The Advent Review & Sabbath Herald

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Faith.

FAITH is a very simple thing,
Though little understood:
It frees the soul from death's dread sting
By resting in the Blood.

It looks not on the things around,
Nor on the things within:
It takes its flight to scenes above,
Beyond the spheres of sin.

Faith is not what we feel or see:
It is a simple trust
In what the God of love has said
Of Jesus as "the Just."

The Perfect One that died for me,
Upon his Father's throne
Presents our names before our God,
And pleads himself alone.

What Jesus is, and that alone,
Is Faith's delightful plea;
It never deals with sinful self,
Nor righteous self, in me.

It tells me I am counted "dead"
By God, in his own Word;
It tells me I am "born again"
In Christ my risen Lord.

In that he died, he died to sin;
In that he lives—to God;
Then I am dead to Nature's hopes,
And justified through blood.

If he is free, then I am free
From all unrighteousness;
If he is just, then I am just;
He is my Righteousness.

What want I more to perfect bliss?
A body like his own
Will perfect me for greater joys
Than angels' round the throne.

"All Is Vanity." Eccl. i, 2.

Thus wrote king Solomon. Who could judge better than he? With the wealth of a kingdom at his disposal; with wisdom, honor, and renown; with peace and prosperity on every hand; he tried all the pleasures that these abundant resources promised to give. After he had tasted of all of them, he turns away with disappointment, and exclaims, "All is vanity and vexation of spirit."

How different is his conclusion, when he discourses of God, and the pleasure there is in obeying him. "The fear of the Lord is the beginning of wisdom." "Her ways are ways of pleasantness, and all her paths are peace."

All persons, in their sober moments, will agree with Solomon in his conclusions. The poet has well said,

"How vain are all things here below!
How false, and yet how fair!"

I was forcibly impressed with this fact by a few circumstances that came under my observation a short time since. Where we were, great preparations were made for celebrating the fourth of July. Great speeches were to be made, a great dinner was to be prepared, charming music was to be heard, &c., &c. The people, especially the young, were all animated by the anticipation of the pleasures to be enjoyed on the "Fourth." Persons who were "too poor" to take a paper or buy a few religious tracts, had dollars to give for "fun on the Fourth." At length, the long-wished-for day came, and with it hundreds of men, women, and children, to hear the speeches, eat the dinner, hear the music, &c. But alas for human hopes and promises! The speech was short and dry, and interested no one. As for the dinner, most of the people could have had as good a one at home. The music was poor; and all was over in two short hours. For the rest of the day, these crowds of people stood round gaping at each other. Occasionally one would ask the other, "How did you like it?" The uniform answer was, "I didn't like it at all." At length, night came, and all started for home, weary, disappointed, and dissatisfied with themselves and every one else. When they reached their homes that night, I think that they would have agreed with Solomon that "All is vanity and vexation of spirit."

But did this lesson make them any wiser? No; for ten days afterward, a circus came along, promising great things as usual. There was to be a "golden chariot drawn by twenty magnificent chargers," mighty exploits were to be performed, such as the world had never seen, &c., &c. The people received all this as Bible truth, and concluded that they would now certainly have the pleasure which they had vainly sought on the Fourth. So, circus day saw the streets full of "lovers of pleasure," eagerly looking to see the promised wonders. The first sight must have dampened their hopes somewhat, for instead of the "golden chariot and twenty magnificent chargers," they saw only a painted wagon full of rowdies, drawn by some very common horses. Apparently not at all discouraged by this, they all flocked to the tent, paid their half-dollar each, and "saw the sights." Again they were deceived and disappointed. Their time and money were gone, and nothing gained or learned. Again they could say, "All is vanity and vexation of spirit." Their anticipated pleasure was only an *ignis fatuus*, ever just out of reach, alluring them into folly and disappointment.

So it ever is with the vain pleasures of this world. They promise great things in advance, but when tasted, leave only bitterness and disappointment behind.

The world is one grand game of deception. Great promises are made which are never fulfilled; glowing advertisements are published which are never met; and bright hopes are excited which are never realized. Thousands rise up every day to bear witness to these facts; yet the mass of the people, disregarding this testimony and the evidences of their own senses, blindly press on to seek pleasure and happiness where all have failed before them. Before they realize it,

their days are past, and their life is a failure. As they close a useless life and sink into the grave, their last words are, "All is vanity and vexation of spirit."

On the other hand, the Creator of the universe has promised glory, honor, and immortality, to all who will obey him. He has confirmed this promise with an oath, even swearing by his own life, that it shall never fail. He has proved his truthfulness by hundreds of trials. Thousands are ready to testify that he never fails to fulfill all that he promises. Those who have followed his advice through life, die rejoicing that they have chosen the good part, and served a faithful Master. Yet, how few believe his promises; how few care for his ways; how few heed his counsel!

Solomon, after thoroughly investigating the facts on both sides of this question, gives in the following decision: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. xii, 13, 14.

D. M. CANRIGHT.

Vassar, Mich.

A Peculiar People.

God has declared in his word, that he would have a people—a people that will be a peculiar blessing to himself, to preserve his name and laws from oblivion, and prevent the nations of earth from sinking into heathen darkness. And his promises are rich in blessings to such as keep his laws inviolable. For this purpose he has left a chart, that all who wish, may consult, and thus be enabled to steer clear of the shoals and quicksands that beset the voyager on the sea of life. This chart points out the only sure and safe channel that leads to the haven of rest.

One class of directions require those who consult its infallible rules for safety, "not to be conformed to this world," nor the "fashions of the world." I believe this to be one of the most dangerous chain of rocks to be found in the voyage, one that has wrecked the greatest number of souls. They are rendered still more dangerous by the innocent deception of their appearance, while the line that divides them from the right channel is invisible, except to the most vigorous scrutiny. No sooner has one entered their enchanted realm, than he begins to lose his sense of danger, and while he is amusing himself with the glittering baubles which surround him, his chart is neglected, he listens more attentively to the voice of the siren, sails complaisantly along with the tide, and is shipwrecked.

When God led out the children of Israel, he told them, "Now therefore if ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure to me, above all people; for all the earth is mine." The blessings that were showered upon them without measure, while they obeyed the judgments that overtook them when disobedient, their final casting off, and the acceptance of the Gentiles, are facts too well known to the Bible reader, to need repeating here. But this fact is apparent: They, as God's chosen people, were typical of his church in all ages; and as they through disobedience were cast off, so will it happen to all people, nations, or churches, who imitate their example. We find on examination, that they

were mostly led astray by mingling with those who knew not God, neither obeyed his statutes, and by conforming to their manners and customs.

Years ago when the preaching of the word was attended by the Spirit of God, when there was power enough in two or three sermons, to lead to the conversion of a score of sinners, the observation was often made, that one could tell professors as far as they could see them by their dress. Then we had peace at home and abroad. The farmer sowed his seed without fear of chinch bug, caterpillar, or weevil, and the land yielded her increase without drouth or failure. The people improved the time between morning duties and church service, in reading, meditation and prayer, and consequently were in a proper frame for the solemnities due to the house and worship of God. Their dress and manner of living were both simple and plain; therefore their morning duties were few and easily performed, and their minds in a fit frame for the service of God. No lingering by the way, further than to exchange the neighborly greeting, when the amen was said, but with their families they hastened to their own firesides, to close the day with such devotional services as they thought most profitable. Their crops, the weather, or their neighborhood affairs were considered as week-day themes, not so much as to be introduced on their worship-day. While they continued in this humble condition, they were made the recipients of Heaven's choicest spiritual blessings. True, while they held aloof from the world, they were scorned and persecuted; but this only made their godly profession shine forth all the brighter.

But like backsliding Israel the church did not retain her integrity. The allurements of earth appeared so innocent and attractive, while the dress of the worldling looked so lovely beside the homely, plain garb of the Christian, there surely could be no harm in improving their outward appearance a little, or in adding a few adornings to their persons. The addition of one useless article of apparel called for another, one ornament but made room for more. A collar looked plain without a dress-pin, a pin looked lonely without ear-rings, these in turn called for finger-rings, fibbons, laces, flounces, artificials, and all the useless paraphernalia that help make up the dress of a fashionable lady. Nor were the other sex willing to be left in the background. And the precious hours that used to be passed in fitting the mind for the solemn duties of the day, must be spent in adorning the body to please the eye. The additional expense of the ward robe, called for an extra sum of money, and to obtain this, extra labors were required; while these desires opened the door for driving close bargains, cheating the poor, and all other kindred evils attendant on worldly lusts, and love of wealth.

Thus have those who once formed the true church of God retrograded step by step, conforming more and more to the world, until you can hardly tell a professed child of God, unless you hear him speak in the public congregation. "For the vineyard of the Lord of hosts, is the house of Israel, and the men of Judah his pleasant plant," says Isaiah, after describing the care of the Lord for his vineyard, which in return brought forth only wild grapes. "And he looked for judgment, but behold oppression, for righteousness, but behold a cry. Wo unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth. Wo unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them. And the harp and the viol, and the tabret, and pipe; and wine, are in their feasts. But they regard not the Lord, neither consider the operation of his hands." What class of people are here described as having gone so far astray, as not to regard the Lord? The prophet answers, that it is these that have cast away the law of the Lord, and despised the Holy One of Israel. As the world does not profess to be guided by the law of God, we must necessarily look for this class of people in the churches. And can this be true of those who profess to be the followers of Him who had not where to lay his head? Take your seat in the pew of any of the popular churches on Sunday morning, and there receive your answer. How are you going to tell the members from

the rest? Not by their dress certainly. The church member is as gaily dressed as the most devoted votary of fashion. I know of no way, only to consult the class book; whether it agrees with the record of the book of life, God only knows! This I do know however, that Paul speaks of some who "measuring themselves by themselves, and comparing themselves among themselves, are not wise. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ." This clearly explains the whole matter. It is a self work, the salvation by faith in Christ is no part of their transformation; hence they fail to bear the fruits of meekness, gentleness, love, &c., and this shows too, why the world occupies so large a share of their thoughts.

And the poor thoughtless youth see this love of display, and they are dazzled by its attractions, and at once conclude if it is not wrong in a Christian, it can be no harm for them; and a desire of emulation is awakened, a desire to imitate or excel those whose dress is gayer than their own. And if worldly circumstances will not permit them to gratify this foolish ambition, many will barter virtue, honor, self-respect, yes, even their eternal all, to obtain it. The degraded position which many of the female sex occupy, may in numberless instances be traced to an inordinate love of dress; and perchance, the very person who first awoke this vain desire was a church member! What an influence to have to meet at the bar of God! How will they answer the charge of conforming to the changing, useless fashions of earth, and spending the precious talent given by their master to be occupied in his service, in adorning their outward persons in foolish nonsensical fineries, for no other purpose than to excite the admiration or envy of the vain, or the baser passions of the lewd, and thus leading a fellow-being to forsake a path of rectitude and virtue, for one of dishonor and shame, whose end is speedy destruction?

Nearly every sin except those repugnant to every moral mind, finds apologists among church members. What kind of an influence would Christ and his apostles have exercised, had they been found mixing with all promiscuous assemblies, frequenting groceries and bar-rooms, listening to the profanity of the profane, or laughing at the foolish gibberish of the drunken, without a word of rebuke, or a mention of the holy doctrine which they came to promulgate? Would it not sound strange for a preacher to arise in the sacred desk, and turning to the Acts of the Apostles, read, for the profit and encouragement of his audience, that they had a political meeting at Rome, and that Paul took the stand and spoke two hours, to a highly interested audience, calling his opponents all sorts of evil names? or that Peter won a heavy purse at a horse race at Athens? or that James and John had laid in a large supply of tea, tobacco, and whiskey, to last till the fishing season was over? And yet if the history of the every-day lives of some of the loudest professors of to-day were written out, how very different from the above do you suppose it would be? And these are the common examples of pious parents before their children. No wonder they grow up with little or no respect for the Bible, or its teachings. No wonder Isaiah, while scanning with a prophetic eye, earth's future pages, should cry out in bitterness, even while he heard the saying, "From the uttermost parts of the earth have we heard songs, even glory to the righteous,"—"My leanness, my leanness! woe unto me! the treacherous dealers have dealt treacherously; yea the treacherous dealers have dealt very treacherously;" and then go on to predict that "fear and the pit, and the snare are upon thee, O inhabitant of the earth."

When we meditate on all the promises of God, to those whom he has chosen, we are sensibly impressed with his goodness. And when we compare the present position of the churches, with the requirements of his word, we can but tremble at the mighty judgments which we see ready to burst on a guilty world. If the church has ceased to be a peculiar treasure to the Lord, then has the cry been uttered, "Come out of her my people." Who is willing to do this? Who is willing to cast off all useless adornings, to separate themselves from earthly pleasures, "to stand still in the way, and see, and ask for the old paths, where is the good way, and walk therein, that they may find rest

to their souls?" It is the old paths they are to inquire after, the paths which Christ and the apostles trod. "They have healed the hurt of my daughter slightly," says the prophet, "Were they ashamed when they had committed abominations? Nay, they were not at all ashamed neither could they blush."

Dear fellow travelers, this is no idle tale. Other churches have fallen through a blind conformity to this world. The sad effects are too plainly visible to be denied. We profess to have answered the call to come out of Babylon. Is there none of her filth still clinging to our garments? none of her iniquities which we have brought with us, and which we are fostering in our hearts? none of her pride, love of dress, popularity, worldly lusts? Let each carefully examine, lest our Saviour be constrained to look further ere he chooses a people from this untoward generation, to be a peculiar people unto himself, and when we knock for admittance at the gate of the celestial city, he from within shall say, "Depart I never knew you."

C. M. WILLIS.

Charlotte, Mich.

The Bible Alone.

THE profession of Protestants is, that the Scriptures are the only rule of faith and practice. But among the different bodies of professing Christians there are three classes:

1. Those who read but little on the subject of religion, or living holiness. These believe pretty much as their fathers did, and think the greatest danger is in changing their opinions.

This class virtually deny the deceitfulness of the heart, and the necessity of self-examination; and in their willful ignorance are in danger of claiming the favor of the Lord, when he will profess unto them, "I never knew you, Depart from me, ye that work iniquity."

2. There is another class who are more progressive, but who read more at the feet of Gamaliel, than from the mouth of Christ, and the teachings of his Spirit.

They believe that the opinions of the great and learned in this enlightened age are the essence of all that is good and lovely in the dark and foggy teachings of the Bible. Among this class are many honest unsuspecting souls who admit the Scriptures as the only rule of faith and practice, but who are somewhat stupefied by their early mysticism and dare not venture a dissent from the wisdom of the learned. This class is in danger of placing an undue estimate on the wisdom of the world, which is foolishness with God, and thereby make their worship vain or unacceptable, by teaching for doctrines the commandments of men.

3. There is a third class though few in number, who believe that God has hidden many things from the wise and prudent and revealed them unto babes; that not many wise, not many mighty, are chosen; that God looks to the man that is of a humble and contrite spirit. They believe that they should obey God rather than man, and that God has given his creatures a revelation of his will, and what is their duty; that it is able to make them wise unto salvation; that it is so plain in all the essentials pertaining to the glory of the Creator, and the happiness of the creatures, that he that runs may read.

Serious candidate for immortality, to which class do you belong? If you profess to take Christ as your guide, be consistent at least with yourself. Christ said, Search the scriptures for in them you think you have eternal life, and they are they that testify of me. To the law and the testimony should be your appeal for the truth of every statement of doctrine. There are some that "cannot endure sound doctrine," and their number is on the increase. In the struggle that is fast approaching between truth and error, those only will be the "invincible," who understand the Holy Scriptures, and have felt their sanctifying power.

As corroborative evidence of the completeness of the Scriptures as their own interpreter, I give the following remarks of Bishop Horsley:

"It should be a rule with every one who would read the Holy Scriptures with advantage and improvement, to compare every text which may seem either important for the doctrine it may contain, or remarkable for

the turn of the expression, with the parallel passages in other parts of holy writ; that is, with the passages in which the subject matter is the same, the sense equivalent, or the turn of expression similar.

"It is incredible to any one who has not in some degree made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures in this manner, without any other commentary or exposition of them, what the different parts of the sacred volume mutually furnish for each other.

"I will not scruple to assert that the most illiterate Christian, if he can but read the English Bible, and will take the pains to read it in this manner, will not only attain all that practical knowledge which is necessary to his salvation, but by God's blessing will become enlightened in every thing relating to his religion, to such a degree that he will not be liable to be misled, either by the refined arguments, or by the false assertions, of those who endeavor to engraft their own opinions upon the oracles of God.

"He may safely be ignorant of all philosophy except what is to be learned from the sacred books, which indeed contain the highest philosophy adapted to the lowest apprehensions.

"He may safely remain ignorant of all history except so much of the history of the first ages of the Jewish and Christian church, as is to be gathered from the canonical books of the Old and New Testaments. Let him study these in the manner I recommend, and let him never cease to pray for the illumination of that Spirit by which these books were dictated, and the whole compass of abstruse philosophy and recondite history will furnish no argument with which the perverse will of man shall be able to shake this *learned Christian's faith*. The Bible thus studied will indeed prove to be what we Protestants esteem it, a certain and sufficient rule of faith and practice, a helmet of salvation which alone may quench the fiery darts of the wicked."

JOHN McMILLAN.

Prescott, Wis.

A Word about Prayer-Meetings.

THREE or four years ago we prepared for the columns of *The Independent* a brief account of a "Model Prayer-meeting." The wide currency given to the paragraph—on both sides of the Atlantic—testified to the universal interest among working Christians in the question of making prayer-meetings lively, earnest, and successful. Many churches are well filled on the Sabbath, whose weekly meetings are so thin that, if a musket were fired through the room, "it would endanger no Christian life." Those who attend are seldom any other than the church-officers, and "of devout and honorable woman quite a few." The meetings are usually formal and stereotyped; they begin with "Mear" and "Ortonville," or "Old Hundred," then a chapter lazily read, then a deacon, then an "opportunity for remarks," then a silent pause, then a hymn or a deacon, and the closing prayer dismisses the handful to their homes. Do such solemn somnambulisms build up a church? Do they bring spiritual baptism and promote revivals? Do they attract the young, the thoughtless, the backslider, or any classes that need to be prayed for? Do they quicken God's people? Just about as much as the thin sea-fog that blew in last night from the Long Island Sound watered this drought-smitten Greenfield Hill.

Such prayer-meetings not only paralyze the growth of a church, but they stand in the way of something better than themselves. The sooner they end, the sooner will a living religious service be born in their stead. Perhaps a hint or two may be profitable to those who long for that soul-quickener, a spirited, delightful prayer-meeting.

I. *Freedom* is a prime point to be gained. To make the meeting easy, informal, social, is a great desideratum; as little like a staid public convocation, and as much like a Christian family-circle, as possible. Is it well, therefore, always to run each meeting into the mold of its predecessor? If a judicious leader chooses to conduct the service on one evening differently from the usual routine, let him do so. If more of prayer

seems demanded, let him encourage it; if more of praise and thanksgiving, let him give out frequent jubilant hymns. If there be a great topic of the day that demands admission, let him introduce it at the outset. There is a great deal in giving a happy "pitch" to the service. If any one present has a single telling remark to offer, however short, or an appropriate verse of scripture to quote, let him launch it forth. Then, too, a sweet verse of a devotional hymn (like "Rock of Ages," or "Nearer to Thee") may be chanting itself through some brother's mind; why should he not, at a proper interval, break out, and sing it, leaving the rest to join in with him? In revival meetings—when the glow of Christian love melts away all rigid formality—every one is free to speak, to pray, to sing, or to read an appropriate incident, just as the spirit gives him utterance. The distinguishing merit of the prayer-meeting in Plymouth church, Brooklyn, is its unrestricted *family freedom*. A church prayer-circle is a *household* gathering of Christ's flock; stiffness is fatal to its Christian liberty and love; let every one be made welcome there, and every one who has a petition or a word of good counsel speak them out. If any garrulous character wears with his "much speaking," it is easy for the pastor or the leader to give him a gentle private hint.

II. We ought not to go to our devotional meetings *unprepared*. The pastor cannot go without forethought and prayer to the pulpit; neither should private Christians to their social gathering in Christ's guest-chamber. The leader should have some *plan* or programme in his mind; he should not read his chapter of God's word at random, or take the first hymn he opens to. Each person who *expects* to take part should be *treasuring up* some rich thought, or some personal religious experience, for the benefit of his spiritual kindred whom he will meet in the room of prayer. If we have a trying *case of conscience* to be settled, the prayer-meeting is often the best place to propose the question and to obtain counsel.

Young converts should be encouraged to open their lips in social prayer, and speaking at once. If they do not begin while in the ardors of their first love, they never will. At a delightful prayer-meeting we attended lately, a young man arose, and told the company present how God had lately taken a dear child out of his arms, and how the providence had awakened his guilty conscience, and how he had given his heart to Jesus on the very same day, and had been a happy Christian ever since; and the young disciple's touching speech gave a new and blessed inspiration to the meeting. It gave a *stamp* too to the man himself. Henceforth he will not likely be a "silent-partner" in any church to which he belongs.

III. Prayer-meetings should be cheerful—not sanctimonious or lugubrious. It is no place for trifling; nor is it a place for cant or pharisaical mock humility. Everything should be sincere, cordial, honest, devout, and filial. Christians should "rejoice in the Lord" at a prayer-season. Love should illuminate the countenance and warm the lips. The impenitent are more likely to be reached by a cordial gushing outflow of Christian joy, and by winning words of entreaty, than by sour words and frigid formalisms. If God's Spirit is in a meeting, it cannot be a failure. Begin then with humbly imploring the presence and the inspiration of the Holy Spirit.

Finally, no prayer-meeting should be allowed, except in extraordinary circumstances, to exceed a *single hour*.—Cuyler.

EARTH NOT OUR ABIDING PLACE.—Prentice eloquently says:

I cannot believe that earth is man's only abiding place. It can't be that our life is cast up by the ocean of eternity to float a moment upon its waves and then sink into nothingness! Else why is it that the glorious aspirations, which leap like angels from the temple of our heart, are forever wandering about unsatisfied? Why is it that the rainbow and clouds come ever with beauty that is not of earth, and then pass off and leave us to muse upon their favored levelness?

Why is it that the stars, who hold their festival around the midnight throne, are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory? And, finally, why is it that bright forms of human beauty are presented to our

view, and then taken from us, leaving the thousand streams of our affection to flow back in Alpine torrents upon our hearts? We are born for a higher destiny than that of earth; there is a realm where the rainbow never fades—where the stars will be spread before us like islands that slumber on the ocean—and where the beings that here pass before us like shadows will stay in our presence forever.

The Word of God.

Time's treasure! and the wisdom of the wise.
—Young.

Be thou my star in reason's night,
Be thou my rock in danger's fright,
Be thou my guide 'mid passion's way,
My moon by night—my sun by day.
—Milman.

Thou art mine,
Mine, to tell me whence I came;
Mine, to teach me what I am;
Mine, to chide me when I rove;
Mine, to show a Saviour's love;
Mine to tell of joys to come,
And the rebel sinner's doom:
Oh! thou precious book divine,
Priceless treasure! thou art mine!

Thou truest friend man ever knew,
Thy constancy I've tried;
When all were false, I've found thee true,
My counselor and guide.
—Morris.

Let all the heathen writers join
To form one perfect book;
Great God, if once compared with thine,
How mean their writings look!
Not the most perfect rules they give,
Could show one sin forgiven,
Nor lead a step beyond the grave;
But thine conducts to Heaven.

THAT lamp
Which God threw from his palace down to earth,
To guide his wandering children home.
—Pollok.

THIS holy book, on every line
Marked with the seal of high divinity,
On every leaf bedewed with drops of love
Divine, and with the eternal heraldry
And signature of God Almighty stamped
From first to last,
—Pollok.

THIS Book unfolds Jehovah's mind,
This Voice salutes in accents kind,
This Sun renews and warms the soul,
This Sword both wounds and makes us whole,
This Letter shows our sins forgiven,
This Guide conducts us safe to Heaven,
This Charter has been sealed with blood,
This Volume is the Word God.

READ the Bible: it will point you
To bright scenes of bliss on high,
Where there's rest for all the weary,
And our loved ones never die.

HOLY Bible! thou wilt cheer me,
When I lay me down to die.

WHENCE, but from Heaven, could men unskilled in arts
In several ages born, in several parts,
Weave such agreeing truths? or how, or why,
Should all conspire to cheat us with a lie?
Unasked their pains, ungrateful their advice,
Starving their gain, and martyrdom their price.
—Dryden

IF on the book itself we cast our view,
Concurrent heathens prove the story true;
The doctrines, miracles, which must convince,
For Heaven in them appeals to human sense;
And though they prove not, they confirm the cause,
When what is taught agrees with Nature's laws.
—Dryden.

THEN for the style, majestic and divine,
It speaks no less than God in every line.
Commanding words! whose force is still the same
As the first fiat that produced our frame.
—Dryden.

CHILDHOOD's preceptor, manhood's trust,
Infinity's ally;
Our hope—when we go down to dust—
Of immortality.

WORD of the ever living God!
Will of his glorious Son!
Without thee how could earth be trod,
Or Heaven itself be won?

WE won't give up the Bible,
God's blessed book of truth,
The blessed staff of hoary age,
The guide of early youth.

—Com. by J. H. Lord.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 2, 1885.

URIAH SMITH, EDITOR.

The Ministry. No. 4.

WITH Seventh-day Adventists there is a great want of ministers. New fields of labor are open, but no laborers to fill them. And many of our churches suffer for want of faithful ministerial help. These churches are faithful to the system of benevolence adopted by our people, still, perhaps, do not have the labors of an efficient minister more than a Sabbath and first-day in three months. Our present system of sustaining the ministry would humbly support twice the number of preachers now in the field. Besides this, there are brethren who would hand out their hundreds to sustain missionaries in new fields, if the faithful men were to be found to send.

There are several reasons for this want of gospel laborers among our people, some of which we will here mention:

1. The work of teaching and defending unpopular truth is great. It requires intelligence, piety, experience, patience, and great fortitude of mind. To preach the fables of our time, and drift upon the broad stream of popular opinion, is comparatively an easy task. But to boldly preach unpopular Bible truth, and meet, in an honorable and Christian manner, all that naturally results from such a course, is quite another thing. Many among us have attempted the latter, and have failed from want of sound experience, or want of piety, or want of moral courage, or from all these wants combined. Some of these would have succeeded, and made able ministers, if they had seen the magnitude and sacredness of the work, and had entered upon it, having counted the cost, and had moved forward in the work, cautiously, and in the fear of God.

2. Among those who have embraced the opinions of Seventh-day Adventists, a greater proportion of those who had before been ministers, have proved reckless, and unworthy of the confidence of our people, than any other class.

3. Our people are anxious to have the truth proclaimed, and in their zeal, urge men into the field before they have sufficient experience. These men make a few efforts to bring people to the truth, and, perhaps, make some mistakes, get discouraged, and give up the work. But if they could have been left with the Lord, he would in his own good time, have led them to the work, prepared to stand the fiery ordeal of entering upon the preaching of unpopular truth.

4. Some of our young ministers are ruined by flattery. From our publications they rapidly learn our positions, and soon are able, with a little practice, to deliver quite clear and forcible discourses. The people, instead of praising God, the author of harmonious truth, and instead of prizing the labors of the pioneers of the cause who have written out these great truths, praise to their very faces these striplings, who only repeat the thoughts of others. No young minister can stand against flattery, unless he cherishes in his bosom a settled hatred of any thing of the kind. The most disastrous errors of Seventh-day Adventists has been ruining young preachers with flattery, and at the same time cherishing a spirit of fault-finding, and neglecting the old hands in the cause, who have been true every time, while suffering in the infancy of the cause nearly everything but death. There are those who hold themselves ever in readiness to complain of those in whom they have reason to have confidence, and at the same time are ready to lavish their expressions of confidence, and their means upon comparative strangers, who have never been proved.

5. The practice of our people in some States of placing men, who have not been proved, in responsible positions, and opening to them the treasury for their full support. Some very humble and good men may not be injured by such a course, while most disheartening experience has proved that many are certain to be

ruined by it. These are a few of the reasons why there is so great a want of ministers among Seventh-day-Adventists.

Ministerial experience, like the experience of all Christians, is understood only as it is entered upon. The unconverted man forms very erroneous opinions of the Christian life. So he who enters the ministry may have as mistaken views of the work of the ministry. For the church to take such an one, destitute of experience in the labors and trials of a preacher's life, up into their arms, as if he were a proved and accredited minister of the gospel, and give him influence and support, as if he were such, is simply depriving him of the privilege of being led by the hand of the Lord through that fiery ordeal which Infinite Wisdom sees necessary to prove and prepare him to endure, and finally share the full confidence of the church. If God calls a man to preach, the call will be attended with impressions, solemn, deep, and abiding. Support will not be the first thing with him, but how he can discharge the fearful responsibilities being rolled upon him. And he will not throw himself into the gospel market, with the bantering offer, "I will preach for you, if you will give me support." If God has called him, his arms are about him still, and you need not fear lest he become discouraged because he cannot, at once, have free access to the treasury of the church. Is he in pressing want? Then let him work with his hands, as Paul did, and preach what time he can spare. God, who works so great a miracle as to call a fallen mortal, and by his Spirit and grace qualify him to bear the responsibilities of the ministry, can, if he pleases so to do, move on the hearts of certain ones in a miraculous manner to supply his wants. In short, we say, let God lead with his own hand, those whom he calls to the ministry, through the fiery ordeal he has chosen, to prove them, establish them, and fit them, worthy of the confidence and support of the church. Depend upon it, none but God can do this work. Then meddle not with his work, lest you mar it. And while this progresses, the church standing in the light, will not be ignorant of it, but will speak and act with tender care.

We solemnly protest against novices and busy-bodies gathering around every young man, and talking to him about preaching, as though it were a matter of about the same importance as feeding the ducks. Stand back, friends, and keep your unworthy hands off from this holy work of God. This being in such a hurry to have men enter the ministry, with the full approval of the church, may be illustrated by the hasty folly of the lad, who, on observing that the hatching chickens had already got their bills in sight, supposed he could render efficient aid by pulling the shells quite off from them. But imagine his pain in witnessing the death of the unnaturally-hatched brood. The sad history of not a few men among us, who have undertaken the work of preaching, is: first, they were taken out of the hands of Him who was fitting them through crosses and trials for the work; second, in point of support and influence given them, they were treated as if fully proved; and third, they spiritually died casting an additional shade of discouragement upon the cause.

Seventh-day Adventists need laborers in the gospel field, and are willing to give them a good support. They should do all in their power, that they can safely do, to encourage the work of the ministry. The harvest is truly great, but the laborers are few. And while our people pray the Lord of the harvest to send forth laborers into the field of harvest, they are ready to sustain such laborers. But it is no longer duty for them to liberally sustain ministers while being proved, when about three out of four prove unworthy of their confidence. We would here make a few suggestions relative to the proper course to be pursued toward those who offer themselves for the ministry:—

1. Men of good standing in the church to which they belong, and of good report in community, and who bear marks of intellectual strength, may safely receive license to improve their gift in teaching the people the truths of God's word.

2. In no case, however, should they receive with the license encouragement of support till they prove, first, that they are called of God, and, second, that they are faithful to the trust committed to them. And

3. When they have given good proofs that the ministry will be a success with them, then let them be ordained to the work, and if they are in want, let them be recompensed for the efficient service they have been to the cause according to the judgment of the Conference to which they belong.

But it may be urged that there are very poor men who should commence preaching at once, who must be supported if they do. God knows all concerning their poverty, and will take care of that for those whom he calls under such circumstances. It is very evident that he does not require his church to sustain untried men. We would again suggest that such labor with their hands, as did the noble Paul, and preach what they can, and trust Providence to fully open the way before them.

But these men urge that they cannot work and preach; that they cannot preach at all, unless they are entirely freed from labor and care. Not so with Paul. He was a tent-maker, and had sufficient breadth of intellect to make a good seam upon the canvass, and at the same time arrange his sermons, so rich and deep in thought, his epistles being samples. But if these men really cannot preach, while their hands and minds have more or less to do with the things of this life, they are certainly too narrow patterns for the ministry, to meet all forms of opposition, and wiles of the Devil, in these times of peril. The "woe is me if I preach not the gospel," rests upon these men exceedingly light.

Once the proper course for our people to pursue toward those entering the ministry, was somewhat an experiment. But not so now. The experience of fifteen years has demonstrated the above suggestions, in the main at least, to be correct. Our really efficient ministers came to the work trusting in God. The hardships they have endured, the poverty they have felt, and the trials they have borne, have made them efficient, and faithful to the flock. While those among us who have come to the work of the ministry, leaning upon a good support, since order and organization has put an end to our greatest discouragements as a people, lack efficiency, lack a love for the suffering part of the religion of Jesus, and are easily tossed to and fro.

It is said of the Son of God, Heb. ii, 10, "For it became him for whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering." Chap. v, 8, 9. "Though he were a Son, yet learned he obedience by the things which he suffered. And being made perfect, he became the author of eternal salvation, unto all them that obey him." Chap. ii, 18. "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted."

If this be said of the Chief Shepherd, how much more necessary in the under shepherds. If he could drink of the cup of suffering that he might be a "merciful and faithful high priest," how eagerly should the unconsecrated minister press the bitter cup to his defiled lips, that he, through suffering, may become a faithful and tender shepherd to feed, and care for the flock. Happy would it be for some young ministers, and far better for the flock of God, if they would cast from their hand the whip with which they think to rule and drive the poor sheep, and seize the cup of suffering, which alone can perfect them. Does the Master say, My sheep see my whip, and they fly before me? No! never! Hear him: "My sheep hear my voice, and they follow me."

J. W.

WE would call especial attention to the remarks of Eld. D. T. Bourdeau, upon the work entitled, How to Live. He stands at a point—his whole being now aroused to the value of health, and the simple means by which it may be preserved—where he can view this great question in the true light.

This work is in six distinct parts, or numbers, each one devoted to a distinct branch of the great subject. Every family should have it. Every young man, and every young woman, should have it, and not only read, but study it. Price of the six pamphlets in neat paper covers, \$1.00. Bound in muslin, in one neat volume of 400 pages, post-paid, \$1.25.

J. W.

Redeeming the Time.

"WALK in wisdom toward them that are without, redeeming the time." Col. iv, 5.

This language implies that the time spent with those who walk according to the spirit of this world, is liable to be wasted and lost. It also implies that it may be redeemed, i. e., that it need not, and should not be spent in vain. Those who pray with the Psalmist, "So teach us to number our days that we may apply our hearts unto wisdom," [Ps. xc, 12], will appreciate the importance of this exhortation of the apostle. Those who number their days in this manner, will have ever present before their minds, the fact that at the longest, their time is short, and even this may not all be theirs. They will consider that great work which true wisdom sets before mankind, viz., the service of the Redeemer, and the preparation for the judgment, and as they appreciate its true character, will feel that they have no time to lose if they would have the Judge say to them in the last day, "well done good and FAITHFUL servant."

We are necessarily brought into connection, to a considerable extent, with those who are not the servants of Christ. Many of our relatives and personal friends are of this class. The necessary business transactions of this life, also make it unavoidable that we should, to a greater or less extent spend our time in the company of the men of this world. Providential events also bring this about in many ways.

We must conclude, therefore, that the people of God are to a certain extent, not only under the necessity of mingling with the men of this world, but that the Lord, whose wise providence controls all things, has a direct design that they should do this. "Ye are the light of the world," says Christ. "A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven." Matt. v, 14-16. The people of God, are therefore to be the means of good to those with whom they mingle. They are to recommend the holy religion which they profess not only by speaking of its merits to those who come in contact with them, but by doing those things which it enjoins. This is the way that our light will so shine that others may see our good works and glorify our Father in Heaven.

The people of God are, in his providence, scattered every where through the world for the very purpose that they may be the means of good to those who know not God. They are not therefore to hide away from all society, and to mingle only with those who are in the way to eternal life. Yet it must be confessed that in this very thing there is great danger. Unless we "walk in wisdom toward them that are without," our time spent in their society will be wasted, perhaps worse than wasted.

1. We must watch unto prayer while in the society of those who have none of that spirit. The less in those around us the more need of it in ourselves.

2. We must so conduct ourselves that we may not disgust our fellow-men with oddities, with rash zeal, or with a spirit of fanatical intolerance. "He that winneth souls is wise."

3. Our transactions must be such as will bear examination in the day of judgment. We cannot in a single act overreach our fellow-men without endangering our own souls and theirs also. For they will discern the first departure from right in ourselves, whatever may be the wickedness of their own conduct, and if they see a lack of integrity in us, they will charge it to our religion, and then blaspheme God on our account.

4. We should aim to do good to all our unconverted associates. Remember that they are in the way to perdition. The responsibility of lighting their path that they may see where they are going, is laid on us. what an awful responsibility it is. To mingle with others so that we can do them good, we must ourselves be deeply imbued with the Holy Spirit.

The time we spend with our fellow-men may be redeemed from waste, and may be made profitable to our own souls and the means of salvation in some

cases to them. That we may then walk in wisdom toward them that are without, let us heed the next verse: "Let your speech be always with grace seasoned with salt, that ye may know how ye ought to answer every man." J. N. ANDREWS.

How to Live.

BRO. WHITE: I have recently read the six pamphlets on "Health; or How to Live," with care and special interest, and have come to the conclusion that they constitute one of our most valuable works, and that the preachers and people should have them and take special pains to circulate them. In fact, it looks to me as though we cannot be said to be faithful to our trust, and to the great principles of health, that we as a people profess to appreciate, and yet be indifferent in circulating a work which so clearly and faithfully sets forth our views on the subject of health.

This work, like all other valuable works, is not to be measured by its size, but by the weight, clearness, genuineness and comprehensiveness of its thoughts and principles. I know of no work of its size that contains so many valuable ideas on the subject of health. As an eclectic work, it may be considered as the pith, marrow and essence of many valuable works on health. While it may serve as an introduction to those works from which its rich extracts are taken, its nature is such, that it meets most of the wants of those who are not able to buy more costly works on health. It is emphatically the work for the times; the work that we need to meet our present wants. It is so plain that the common people can understand the leading truths it purports to teach, and yet the truly learned will not fail to be interested and benefited in perusing it. The articles of the compiler alone, which constitute an important part of this work, are worth more than the cost of the book. Especially are those portions of them that show what we should do on our part to be in a condition for the Lord to work for us in a miraculous manner (if it can be for his glory), worthy of the especial attention of every believer of present truth.

If this work is what we understand it to be, it seems to us that no Sabbath-keeper should consider his library complete without it. It will bear reading and re-reading. It would require a comprehensive mind and a prodigious memory, to understand this work in all its bearings, and retain all its ideas, by reading it once; yet there are doubtless many who would be satisfied by reading such a work over once. Perhaps they are so anxious to get hold of something new, that they hardly ever stop long enough to get hold of anything as they should. This is sometimes seen in questioning those individuals on the very points they have read. All is new to them, and they can hardly answer a question that you will put to them. Perhaps their books are on the shelf, or they have given them away as though they were fully acquainted with all their contents. A wise person will stick to good books as he does to tried friends. He has tried them and is fond of their society. The more he reads them, the more beauty and truth he sees in them. The more he sees their real value, the more he loves them.

Every family should possess at least one copy of this excellent work as a reference book; and many should not be satisfied unless they keep one or more copies on hand, to hand out to those who need it. We should not excuse ourselves by saying that we have not money or time to spend in this direction. Health is worth more than money, and it has often happened that those who would take no time to care for their health, have had to take time for sickness, and spend means for their recovery. If it is duty for us to attend to health, we can attend to health; for no duty is made incumbent upon us that we cannot perform.

Brethren, I am not recommending poisonous drugs and patent medicines, and am not afraid to stake my reputation on what I have said. The merits of this work will bear me out in my assertions. You who have read it with care, are ready to bear witness to the truth of my statements. Let those who have not, read it; test the matter by reading it. Are you sick? you will find instructions in this work on how to regain your health. Are you well? this work will fur-

nish you with instructions on how to keep well. And as you enjoy the benefits of this work, remember the suffering and those who are liable to be sick, and seek to impart to them the blessings you so highly appreciate; and thus the health reform will go on, and you will have the assurance that you are laboring for the welfare of others, as well as for your own individual interest. D. T. BOURDEAU.

Dansville, N. Y.

Our Thoughts.

It will not do to allow our thoughts liberty unrestrained. As upon the farm the owner cares to confine his flocks and herds by walls and fences so the thoughts which throng the mind should be looked to. Some should be carefully excluded, others as carefully kept in place.

The dangers arising from a disordered and unrestrained mind, are never fully realized, except by the godly. Maxims of prudence restrain partially, men of the world, whom self-preservation prompts to hold some sort of control over the mind; but those enlightened from above, have a clearer light, and a purer test and motive.

To those who are endeavoring to overcome in the present struggle with the powers of darkness under the last call of mercy which we hear, this subject assumes grave importance, because of the extraordinary efforts made by the arch-destroyer to overthrow every one who would essay to keep the commandments of God. As the prophecy clearly foretells, he is to make war in the last days. Surely, he has always been making war with the people of God; what, then, can this mean, but that he is to be emphatically hostile to God's people in the last days?

Is this a war of carnal weapons? Surely not; for God's people would not meet him on such a battle ground. What, then, shall it be? Certainly it must be a series of attempts to overthrow the godly, by artifice and deceit, and deep-laid plots. To accomplish this, he follows up the man he would destroy, with all strong delusions, and petty suggestions of annoyance, little questions of strife, and larger ones of jealousy and envy, thus weakening and dividing the "host" of saints who worship in purity.

To carry out his plans, no means are left unemployed. He follows, in person or by his subordinates, the farmer into his field, and the mechanic into his work-shop, and the minister into his study; and with each one he plies his every art to mislead and deceive. Wherever the weakest point may be, there he works with terrible effect, and often with success.

But at those times when God's people assemble together, Satan makes his heaviest and most powerful attacks. If it is at Battle Creek, and he can point the worshiper to some seeming inconsistency and keep his eye on this; if he can point to some time in the past, when Bro. White protested against his house being made a common stopping-place for hundreds of people, who make traveling cheap by putting up with those who reside most nearly on their line of march, when any new enterprise is to be undertaken; Satan is ready to take advantage of all these.

One good 1844 Adventist farmer came all the way to the Conference at Battle Creek, May last, to hear the loud cry. He was wonderfully disappointed. Another good brother is going to put up at the tavern or hotel, when he goes to Battle Creek; and he will surely make a flutter when he does that. Another thinks that Michigan brethren feel to look with contempt upon Ohio, or Minnesota, or some other State. Another, has godly jealousy against certain gold or silver ornaments, which flourish on some person whom he mistakes for a professor. Another gets a point about something Bro. White states, as his view of things:—and so it is; there is nothing too improbable, nothing too ridiculous, nothing too frivolous, to urge as a pretext to divide the people of God.

JOS. CLARKE.

He that prays out of custom, says Jeremy Taylor, or gives alms for praise, or effects to be counted religious, is but a Pharisee in his devotion, and a beggar in his alms, and a hypocrite in his fast.

Night Thoughts.

"Unto you who believe he is precious."—1 Peter ii, 7.

PRECIOUS is thy name, sweet Jesus,
Sweeter than an angel's dream,
More melodious than the music
Swelling from a seraph's hymn.
Precious is thy love that brought thee
From thy Father's throne above,
To redeem a world in ruins,
Bid its heavy curse remove.

Precious art thou, blessed Jesus,
Precious to my sin-sick soul;
Precious, O thou great Physician,
Who hast cured and made me whole.
Precious is thy grace that softly—
Softer than a zephyr's sigh—
Whispered to my troubled spirit,
Peace, be still, poor soul, 'tis I!

Precious is thy great compassion,
That, when I was doomed to die,
Justly doomed for sins committed,
Made thee look with pitying eye
On my lost, undone condition.
Precious is thy pardoning blood,
Blotting out my sins unnumbered,
Making me an heir of God.

When the heart, with anguish riven,
Has not utterance for a sigh,
And no tear relieving issues
From the mourner's vacant eye,
Mourning for some fondly-loved one;
When each minute's creeping tread
Through the weary nights of watching
Seems to echo, "Dead—dead—dead!"

Then, if through the gloomy shadows,
But thy sacred form arise,
All thy face compassion beaming,
Pity flowing from thine eyes,
Weeping, as for Mary's brother,
Friend divine, thine unfeigned tears,
Precious then thy loving presence
To the burdened soul appears.

Were each star that gleams in heaven,
Sun and moon and planets gold;
Were upon the shores of ocean,
All the grains of sand untold,
Changed each to a pearl most precious,
And their number multiplied,
Till to estimate the treasure
Man's or angel's skill defied;

Still one word by Jesus spoken,
From Gethsemane one sigh,
One drop from that cruel spear-wound,
One glance from thy loving eye,
One smile from those lips celestial,
One tear trickling down thy cross,
One throb of thy heaving bosom,
Would make these but seem as dross.

Bread Cast Upon the Waters.

"CAST thy bread upon the waters: for thou shalt find it after many days. In the morning sow thy seed, and in the evening withhold not thine hand." Eccl. xi, 1, 6.

We have the same idea in the admonition of our great High Priest, to "let our light shine." As we believe we have the truth, we should avail ourselves of every proper opportunity to present it to others. This we may do in various ways, by precept, presenting the chain of truth link by link, always in harmony with itself and with the word of God which is truth; by example, that others may see our good works, the most effectual preaching, which cannot be gainsayed; or by presenting a paper or tract in which is embodied some precious truth, thus aiding others in their efforts to "prove all things."

Time is short. Jesus is soon coming. Soon the sowing time will be over. Soon the opportunity to cast bread upon the waters gone.

Dear brethren and sisters, we, who have the truth, now, while its enemies are putting forth every exertion, should not stand all the day idle. We should be doing all that lies in our power to spread the truth, improving every opportunity to let our light shine; without stopping to reason upon the effect which will follow. The Lord will take care of that if we obey. Has he not promised, that if we cast our bread upon

the waters, we shall find it? And can we not trust him and take him at his word? Has he ever failed to fulfill his promises? Oh then let us not distrust him now.

We, in our short-sightedness, cannot tell when it will be returned unto us; neither whether seed sown in the morning or at evening will prosper, or whether both shall be alike good. But we may believe that "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Then "let us not be weary in well doing; for in due season we shall reap, if we faint not."

I would take this opportunity to acknowledge my obligations to W. E. Landon, of Plainville, Conn., for bread cast upon the waters,—some copies of the Review sent me a year ago, which were a help to me, and for which I feel truly grateful.

N. ORCUTT.

S. Troy, Vt.

The Church Dying of the Refinements.

THIS age, with the Church, and especially the Methodist Church, is an age of refinement. It has passed through one of *converting and sanctifying grace*, but it has now reached the era of *refinement*. And, (I would write so plainly as to be understood,) the Church is NOW DYING OF THE REFINEMENTS. Not however of *genuine refinement*—that does not kill. *Sins refined* and kept in the church are doing the mischief. You may, if you will look, see this sort of refinement in the ministry. It would hardly do for ministers to aspire to the pride of position and circumstantial pomp of government officials, and persons of high places in worldly honor. This would be too gross a departure from the example of the meek and lowly Jesus and his humble disciples. But this sin is refined. Under the name of *refinement of manners*, many, oh, how many of our preachers put on such a pompous and formal address in saluting those they meet, that the common people, who generally hear the gospel gladly, are forced away from them, while the upstart, petroleum aristocrats gather about them as if they were angels just down from the skies. How very few of our ministers have that honorable title among the masses—"he is the poor man's preacher." This kind of refinement is withering up the influence of the ministry now—it has already transformed large numbers of the ministers of Republican America into *parlor fops*, to the very great delight of as many sentimental boarding-school misses.

This refinement has also secured a place in the language of the pulpit. To call the people together on the Sabbath and preach to them in Latin or Greek, all acknowledge would be a sin. But this sin is refined and kept in the pulpit. Professedly the preaching is done in the language of the people, but what with uncommon, high-sounding words, long sentences, and involved, interlaced sort of sentences, not more I think than one-fourth of the people get the meaning, and in the case of many whom I have heard, there is no meaning to be caught, for the words after going round and round, and round, run off into some different idea from that with which they started, and so the whole is spoiled. And yet this is refinement. After a man has been talking in this stilted way for an hour, you will see the special advocates and devotees of refinement drawing together, and lauding the preacher's "enunciation," "profundity," "refinement of language," etc., when common sense is sick, and the multitudes go away unfed. This is one of the refinements of which the church is now dying. A preacher not long since said, "It would not do for ministers to preach in these days in the style of Wesley, as given to us in his published sermons." It wouldn't? Indeed! It wouldn't do the Devil's work so well—it wouldn't put people to sleep so soon. But would it not be refreshing to the churches if our preachers would go forth in his spirit and with his simplicity of style, telling the story of the cross? It would be like a north-west wind after a July drouth. Under its influence the vineyard of the Lord would be green again. A company of young men, none of them Christians, were conversing one evening. The

subject matter was the excellence of a Baptist minister who had lately died. "Oh," said one, "I did like to hear him preach, he spoke in such plain language; we could always understand him." There is many an empty seat in the churches that would be filled if it were not for the unintelligible refinement of pulpit language.

Look up in the choir in many a church and you see the quartette, screaming opera tunes, *refined* by having hymn-books in their hands, and so sanctified to sing the praise of God, though they may sing in the theatre, or opera all the week, and have hearts that have never had the slightest touch of the grace of God. Yet this is refinement. The *pew* is also a refinement in the Methodist Church. It would not be agreeable for our wealthy, upper-crust Christians, to have plainly dressed, hard-working people, to sit by them in the churches; nor would it do to make public proclamation that the poor might stay away, especially when it is said in the Bible that in the house of God, "the rich and poor meet together;" such proclamation would be *sinful*; but the pew does it. The poor cannot rent, they will not allow their poverty to be advertised every Sunday by taking the *poor* seats; thus the church gets rid of them altogether. The pew is a refined winnowing machine, and it does its work well, as the hundreds of select congregations testify. Are our pewed Methodist churches crowded? Did you ever hear of such a thing? Methodism once had the masses, but the *refining* process has so thinned our congregations that we can hardly make that claim now.

In the matter of dress we also have a *sin refined* in the church. The pagan world—the female part of it—had a simple way of dressing. Rings in the nose and ears, on the toes, ankles, wrists, and fingers; feathers, wild, *unrefined* eagle feathers in the hair; a very poor article of paint on the face, and many other crude decorations on the person. Of course this was wrong, vain, unchristian. Our Methodist ladies have refined very much on the aforesaid style. Rings in the noses are not tolerated; but the ears bear those of very *refined* workmanship, while the wrists and fingers are loaded with bracelets and rings far superior to any worn by the prettiest squaw of the most bloody Indian Chief. The common feathers of the Indian head-dress, are not tolerated by our Methodist belles: that would be *sinful*, but they have fine plumes and top-nots, and wings on the head (to help them cut the pigeon-wing perhaps) and all so *refined*! As to paint for the face, our women have a very superior article to that used by the heathen. They had naught but clay or ochre, but our modern, Christian cosmetic preparations are very *refined*. Then as to dress, we have in the church, and at the communion rails, the costliest silks, satins, laces, embroideries, diamonds, pearls, and gold and silver ornaments, though they may be unpaid for, or though to pay for them the treasury of the Lord is robbed. The female portion of the Methodist Church now carries in foolish superfluities of dress and adornment, enough to feed a large part of the poor of the land, to build homes for widows and orphans, to send the gospel to those who are now perishing for lack of knowledge, and to provide decent clothing for hundreds of poor in our own towns and villages, who fain would go to the house of God but for their rags, and because no one searches them out to encourage them to attend the house of prayer. And yet this I believe goes for refinement. The Scripture given by Paul, "I will that women adorn themselves in modest apparel, with shame-facedness and sobriety, not with broided hair, or gold, or pearls, or costly array"—the most of our Methodist ladies laugh at, and many of our Doctors of Divinity set aside as of no account. Notable Doctors of Divinity! when they can doctor the divinity given through St. Paul! But these are days of refinement. You see many sins in the church now, that our modern Christians are refining into graces.

In addition to this there is in the church now, a refined stoicism that shuts off all expression of religious emotion or peace or joy. If the Lord blesses you, or blesses a dear friend in the house of God, or if you hear a truth from the sacred desk that you appreciate, you must give no sign thereof—no tear, no hearty

"Amen," no expression of praise to God; that would be vulgar—show a want of refinement. Mrs. Exquisite, whose father was a rumseller, or rag-picker, but is herself a very fine lady, would become very nervous—may be would have to go out, and might give up her pew if you manifest any emotion. The stillness of death must reign, in these refined days, in the house of God, broken only by the refined tones of the minister, and the operatic quartette in the gallery. If you should be in Wall street when the news comes of the fall of Richmond, or the surrender of Lee, you might shout and sing "Praise God" with a bounding heart, and the papers would herald it all over the land, as a very proper thing, but if in the house of God you should in a suppressed tone say "Amen," or "Praise God," you would be marked by the would-be aristocrats who are creeping into our church as "vulgar," "not refined," "very common kind of people." And that what little responding may be necessary in a refined church may be done "decently and in order," we are soon to have a ritual for the pews, so that the silver-tongued Methodists may intone the Amens at the right time. All this is false refinement, the refinement of which the church is dying.

But there is a refinement that I hope to see shedding its graces all through the church. There is One who sits upon the human heart as a "refiner of silver" and purifies the same from all unholy passions; throws the grace of perfect love over all the actions of the life; and creates in the soul a relish for things pure, and heavenly—in short, adorning the whole body, spirit, and soul with the "beauty of holiness." The etiquette of this refinement is as graceful as love, as sincere as honesty. It softens the manners of the uneducated and lends attraction to the educated that they never found in the schools. A heart cleansed by the blood of Jesus, and refined in the fires of the Holy Ghost, is in a state of the very highest order of refinement. This is a genuine refinement. What if one has education, and according to the judgment of the world polished manners, but a sinful heart, is this refinement? It is what passes for it. I know such a man, one who prates much of his refinement in the church, and can find but very little good society in the church—poor man! and yet a dozen times a day if he is provoked that many times, he will get angry, every feature of his face being disfigured with his unholy flame. And this is refinement! refinement when the heart is the seat of such a low passion as anger! I have almost blushed with shame, to hear a Methodist lady, in bad grammar, and with a sentimental whine, speak of refinement—refinement in the church, and then in a little while see her fling her head haughtily at some fancied insult, showing a heart full of the same pride that made the Devil too filthy to remain in Heaven. Are you not, dear Earnest Christian, sick of this style of refinement? Have you not seen very common pine wood so nicely veneered as to look like mahogany? or so nicely gilded as to look like gold? So we have in the Methodist church at this time, some very showy furniture, that looks like mahogany, or gold, of the most refined pattern, but much of it is very common wood, thinly veneered or gilded with the accomplishments, while the heart is yet full of infirmities that are counted vulgar in Heaven. Dear reader, let us possess ourselves of genuine refinement, which is Christian holiness, then we will be fit for the society of the good on earth, and the angels in glory.

—R. V. LAWRENCE.—in *Earnest Christian*.

Not Cured Yet.

A NASHVILLE correspondent who recently had a conversation with an influential citizen of Tennessee, writes as follows:

I asked him if he felt willing to tell me frankly what he thought of the future of slavery in Tennessee?

"Certainly," he replied, "I have no concealment to make upon that or any other public question."

"Do you believe there is any possible prospect for its restoration in this State?" I inquired.

"That," said he, "is still an open question. I consider it no more settled that we shall not again have slavery in Tennessee, than it is whether the institution shall be abolished in Kentucky."

"Is there any considerable number of the people who would favor such restoration?"

"A large majority would, if all were allowed to express themselves."

"Would you?"

"Unquestionably I would."

"But as your amended Constitution forever prohibits it, why is not the question settled?"

"Why," said he, "even a legal Constitution is not a finality; and of course you are aware that many of us regard the March amendments to the Constitution of Tennessee as utterly illegal and void. Were it not for the presence of military force, the matter would have been brought ere this before the courts, and I doubt not their decision would have confirmed our opinion."

"But," said I, "even if the Courts should decide as you say, would it not be impossible to restore the institution on account of the resistance which the blacks would everywhere make to it?"

"Of course," he replied, "we could not reinstate our authority immediately over the whole of them—perhaps not over one-half of them. But there are many sections of the State where the blacks are not aware that slavery has been abolished at all. Some of these sections are in West Tennessee, where the colored population is most numerous. In other quarters there are many families which the blacks have never attempted to leave, and where the quiet resumption of the masters' authority would be at once acquiesced in, gradually all resistance would cease, and the colored people, in many cases disgusted with their new found freedom, so different from what they had anticipated, would voluntarily return to bondage, or accept as destiny what they could easily be persuaded was unavoidable. What it required a great army to destroy can easily be restored by the people when that army is removed.—*New York Sun*.

Letters.

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

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith.

From Sister Burgess.

BRO. WHITE: Of the many that have come out in present truth, none have more reason to give thanks to God, the author of every good and perfect gift, than I. I was sent, at an early age, by my parents, to Sunday school, and from the instructions I there received, there was formed a love for good; and I became quite thoughtful. But, too soon these thoughts gave place to those of pleasure, and for a while I engaged in them. At length, my attention was again called to the subject of religion, and I resolved to spend the remainder of my time in trying to do the will of my Creator, and soon after united with the M. E. church. I had never heard more than the name of Seventh-day Adventists, until the summer of 1860, when Bro. Frisbie visited this county. I then heard two discourses, by which I became convinced of the Sabbath. But this was soon confuted by those arguments generally given for that purpose. Thus I was, as I thought, set right again, thinking that what I had heard was delusory.

It was but a few weeks after I became settled in mind again, that I heard something said about the "Sleep of the dead," which awakened curiosity in my mind, and I began to inquire about it. That I might understand it perfectly, a book entitled "Man not Immortal" was given to me for perusal. I read; but before I had read far, I found what I thought could not possibly be true. What! man in this state not possessing an immortal soul, an undying principle? What absurdity! But when the Scripture came, my mind began to waver. Can it be possible that the Bible will prove any doctrine, that book which was given by divine inspiration? I strove earnestly for light, but there seemed to be none. In this state of mind, days lengthened into weeks, but no relief came, until I came to the conclusion that I would think no more upon the subject. But the good seed was sown and could not be eradicated; for now as my mind had become comparatively calm, and I continued to read the words "which are able to make us wise unto salvation through faith," the more apparent did it become that if we would have eternal life, we must seek for immortality, as we do not now possess it. It was with joy that I received intelligence

of the tent being at Ithaca last summer; for I felt that I should receive light on what was then dark; and so it was. Although I could not attend the whole course of lectures, I could read the books on the different subjects, by which I found what my duty was and soon with my mother, commenced keeping the Sabbath. We feel that the day which the Lord has set apart as his Sabbath, is indeed a delight, and we are striving with those of like faith, to overcome that we may be ready and waiting when the Son of man shall appear upon the white cloud with power and great glory.

As a church, we feel that our Sabbath meetings are profitable, and we are striving to "put on the whole armor of God that we may be able to stand against the wiles of the Devil." Pray for us that we be not overcome, but that we may at last rise triumphant, to be forever with the Lord.

In hope,

JULIA A. BURGESS.

Ithaca, Mich.

From Bro. Hutchins.

BRO. WHITE: I still feel that my interest, sympathy, and love, are with the people of God. Through grace, I hope to be able to suffer with the saints, to overcome with them, and with them to reign in the kingdom of our soon coming King.

The most earnest desire of my heart for months past has been, that I might know, and do the will of my heavenly Master at all times. With David, I can say, "Teach me to do thy will; for thou art my God: thy spirit is good: lead me into the land of uprightness."

Such have more especially been my feelings since our last annual Conference. This was a Conference long to be remembered. The Spirit and power of the Lord were present to guide in our deliberations, and to aid in the presentation of the truth.

The discourses of Bro. J. N. Andrews, on the call of ministers to their solemn, and all-important work, and their duty to the people, has led my mind, I hope, to profitable reflection, meditation, and prayer, on this subject.

The more I dwell upon this absorbing theme, the more I desire to be nearer to the great Head of the church, and learn of him in all things. I desire to be wholly sanctified, spirit, soul, and body.

"Without me," says Christ, "ye can do nothing." Oh, how true is this of the servant of God! Ye can do nothing. Oh, weighty words, and full of solemn truth which will be realized in the judgment, if not before! May we be enabled to realize these things now; to abide in Christ, and have his words abide in us, and bear much fruit.

My heart pants after a closer walk with God. I shall not, I cannot be satisfied till I know more of a Saviour's love in my soul; till I feel more for the salvation of others, and until I can labor more effectually for their good.

"My God, my God, to thee I cry;

Thee only would I know;

Thy purifying blood apply,

And wash me white as snow."

A. S. HUTCHINS.

Wolcott, Vt., July 28, 1865.

Sister F. Freeman writes from Oshkosh, Wis.: I wish to express my thanks to the kind friends who have paid for the Review for me. It has cheered many a lonely hour. May the time soon come when the scattered ones shall be gathered into the kingdom of our Lord and his Christ. May I meet you there.

Bro. D. T. Shireman writes from Marion, Iowa: The truths of the third angel's message look more precious to me than ever. I feel like cherishing and living them out in my daily walk more than I ever have done.

When I look back upon the past six weeks and see the wonderful work the Lord has done for his people in Iowa, I can say with all my heart, Praise the Lord for his goodness and mercies that he has shown toward us. I am well satisfied that the Lord has been in the great work that has been done here. The Lord is leading this people, and if we put our trust in him he will bring us off more than conquerors. He will lead us safely through into the promised land. Oh let us put our trust in him.

Obituary Notices.

DIED of consumption, in Monterey, June 16th, 1865, Frances, wife of Orrin McUmb, aged thirty-nine years and five months. She embraced the present truth about nine years since, and ever continued with the church in Monterey. She bore her lingering sickness with patient resignation, and died in the triumphs of faith, and a well grounded hope that she should live again in the everlasting kingdom of God at the resurrection of the just.

JOSEPH BATES.

Monterey, Mich., July, 28, 1865.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY AUGUST 8, 1865.

New Tract on the Advent.

THE articles from Bro. Wm. C. Gage, entitled, "Sixteen Short Answers to Sixteen Common Objections against the Second Advent Faith," which have just appeared in the Review, are now issued in tract form. To the readers of the paper, we need not speak particularly concerning these articles, as they have already spoken for themselves. We bespeak for this tract an extensive circulation. There are multitudes who have entrenched themselves behind some trivial objection, in whose cases just such a work as this is needed to take away their imaginary defenses, and awaken an interest in this great subject. "Cast up the highway," says the prophet, and "gather out the stones." Objections are stones of stumbling to many people. Let some of the most common ones against the Advent faith be gathered out by a wide spread of this tract. Price, single, 4cts., postage 2cts. Twenty-five for \$1, post-paid.

A Caution.

BRO. WHITE: I wish to give notice through the Review of a man calling his name Collins. He claims to be a Sabbath-keeper; but we consider him the worst kind of an impostor. I have learned that his real name is Peck. When here, he was selling recipes for curing corns and bunions. We advise Sabbath-keepers to beware of him. E. D. PLACE.

Chicago, Ill.

NOTE. This is an age of impostors. Men will profess to be anything and everything for the sake of a little advantage. We know of no way for Sabbath-keepers to prevent being imposed upon by cases of this kind, except by requiring of every itinerant professed Sabbath-keeper, a letter of recommendation from some church. Let all our scattered brethren find their place in some church, which, in most cases, can doubtless be done, and when they travel, take a letter showing their standing with the church. We hope the time will soon come, when a letter will invariably be required of strangers.—Ed.

Sabbath-Day's Journey.

"THE Sabbath-day's journey [Acts i, 12] was about seven-eighths of a mile; and the term denoted the distance which Jewish tradition said one might travel without a violation of the law. Ex. xvi, 29. It is supposed that this distance extended, first from the tabernacle to the remotest section of the camp, and afterward from the temple to the remotest part of the holy city.

"The term a day's journey [Num. xi, 31; Luke ii, 44] probably indicated no certain distance, but was taken to be the ordinary distance which a person travels on foot in the prosecution of a journey, perhaps twenty miles." Union Bible Dictionary, Art. Measures.

The above is not presented for the purpose of defining the distance that we may travel on the Sabbath; for as this quotation indicates, the whole thing was only a matter of Jewish tradition, which is no sufficient authority or guide in any religious observance.

But there is one idea set forth that will be of some value perhaps to a certain class. Those who pray that they may "make a Sabbath-day's journey toward the heavenly city," as though this was an unusual degree of progress, should understand that this is the shortest of all journeys. When we pray we should do it with the spirit and "with the understanding ALSO." 1 Cor. xiv, 15. J. N. A.

Note from the Mich. Tent.

BRO. WHITE: We have given fourteen discourses in this place. The interest is good, and is still rising. This is a small country village, but well settled around. Sunday, our congregations averaged over two hundred and fifty. We have had good liberty in presenting the truth.

We have had two Sabbath meetings with the brethren and sisters at Vassar, since the tent left there. They are becoming firm and zealous in the truth, although the opposition is bitter.

Brethren, pray for us that God may give us wisdom, discretion, and energy, in presenting these solemn truths to the people.

I. D. VAN HORN,
D. M. CANRIGHT.

Watrousville, Mich.

Meetings in Mich.

BRO. WHITE: July 1st and 2nd, I was with the church in Tompkins. The church in Jackson, and brethren from Leslie met with us. We had the ordinances on the Sabbath, and on first-day two were baptized. We felt blest with this people. Some have recently decided on obeying the truth, who live near sister Henry's. This is the fruit of some meetings held there by Bro. Van Horn last winter.

Sabbath the 8th, I was at home. The 15th, I was at Burlington. We had a social meeting. I came to Ransom Center the 21st, where I found a comfortable home in the family of Bro. Emans. Here we have had meetings on Sabbath and first-day, and have organized a church of twenty-four members. Systematic Benevolence was arranged which amounts to \$120, per year, which they pledged to the Conference fund.

We had the ordinances at the close of our meeting on first-day, and truly the Holy Spirit did rest upon us. Five of the youth and children gave in their names for membership when baptized. For this the way did not seem fully prepared, as the parents thought them not fully dead to sin. Oh may parents and children do all their duty.

This meeting has been a good one. The church at Ransom Center request to be united to the Mich. Conference at their next session, and till then to be under the care of the Conference Committee.

JOHN BYINGTON.

Ransom Center, July 25, 1865.

Report from Bro. Bates.

BRO. WHITE: My last report closed with a series of meetings held in Orleans. From thence July 5th, I came to Vergennes, where the Lowell church hold their meetings, and labored with them from the 5th to the 11th, holding six meetings. The brethren felt much encouraged to see the interest their neighbors manifested in attending our Sunday meetings.

July 11th to 16th I spent visiting the members of the church in Bowne, and holding meetings on the Sabbath. In celebrating the ordinances of the Lord's house here, and also in Vergennes, the brethren were encouraged and strengthened in the Lord.

Sabbath July 22nd, according to appointment, I met with the church in Monterey. I felt glad to meet and mingle our voices once more in prayer and praise, with those with whom we have so often united to worship the God of our fathers, through our blessed Lord and Saviour Jesus Christ. Our meetings were interesting, and I trust some good was done in the name of Jesus. Some of the soldiers recently returned home from the war are interested to hear.

JOSEPH BATES.

Monterey, Mich., July 28, 1865.

Corrections.

BRO. WHITE: At the Vermont State Conference the credentials of Elder A. S. Hutchins were renewed for the present Conference year. But by some means in the Report of the Conference published in the Review No. 6, present volume, his name was overlooked among the ministers whose credentials were renewed.

In Review No. 7, in Business Department. For Bro. Bourdeau. "H. Ruiter, \$5.00." Should read, H. Everts \$5.00. A. C. BOURDEAU.

PRAYER is an exercise which has the property of incorporating itself with every other, not only not impeding it, but advancing it. There is no crevice so small at which devotion may not slip in.

The late Mrs. Browning, remarked to a friend that, so far as she could see, modern thought in religious matters was developing two great classes of thinkers, "those who tolerate everybody, because they believed nothing, and those who tolerated nobody because they believed something."

People should remember that the postal law requires the prepayment of postage by stamps, and the letters deposited in the post-office without stamps are sent to the Dead Letter Office, where fifteen thousand such are received daily.

ATHEISM.—"An atheist is not only a devil in religion, but a monster in nature."—Donne.

Appointments.

PROVIDENCE permitting, I will hold meetings at Knoxville, Iowa, Aug. 19 and 20. Two meetings each day. J. N. LOUGHBOROUGH.

Business Department.

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the Review & Herald to which the money received pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

L R Bliss 27-1, R J Foster 27-1, A Moore 27-14, I D Cramer 27-1, H N Overton 28-1, R O Sanders 28-1, A Hill 27-14, J T Day 27-1, G W Bartlett 27-14, J Cole 27-1, Mrs M Gonylick 27-1, T Coburn 28-1, R Curtis 27-11, W H Littlejohn 27-10, A V VanDeusen 27-10, K L Smith 27-9, J D Wilkinson 28-1, each \$1.

A C Foster 28-1, M D Brewer 28-1, W G Gibson 28-10, C Pixley 28-1, S Bovee 27-5, A F Stansell 29-14, J Vile 27-24, M J Daniels 27-18, M Dean 28-1, A Steward 28-1, D C Demarest 28-1, M W Rathbun 29-1, W W Lockwood 29-1, E Stone 28-5, Mrs M Slaton 28-1, J B Tinker 28-14, each \$2.

J H Scott 59c, 27-1, I D Perry \$4, 30-1.

Subscriptions at the Rate of \$3.00 per year.

T Harlow \$3, 27-1. A W Smith \$3, 28-1. C A Washburn \$3, 28-14. Mrs M Hale \$3, 28-1. H Holcomb \$3, 28-1.

Michigan Conference Fund.

Church at Caledonia \$15.00. — Sweet and family \$6.00. A A Hendee \$20.00. Church at Milford \$2.00. M W Rathbun \$2.00.

Books Sent By Mail.

F H Chapman \$1.50, Benn Auten \$1.25, A C Betts \$2.50, I G Camp \$1.50, D A Smith \$1.50, P Allen \$1.25, Miss L Brink \$1.25, A Graham \$1.25, E P Cram \$2.50, J T Freeman \$1.50, W A Raymond \$1.50, A Tuttle \$1.25, B L Lockwood \$1.50. Wm Hunt 25c, T B Ellis 15c, W Cowles 15c, S M Melson \$1, G W Bartlett \$3.10, J Mitchell 38c, Maria R Bates 60c, J Collins 25c, R Bisbee \$2.54, J B Tinker \$1.00.

Cash Received on Account.

J F Troxel \$1.00. C O Taylor \$2.75. D M Canright \$19.45.

To Pay Expenses on Draft Publications.

A Tuttle \$1.00. G W Bartlett \$1.00.

General Conference Missionary Fund.

Church in Brewer, Me., \$4.16. A F Stansell \$1.00. I D Cramer \$1.00. Church in Clyde, Ill., \$15.00. T Hulet s b 45c.

For Bro. Bourdeau.

L A Burroughs \$2.00.

Books Sent as Freight.

Thomas Paton, Madison, Wis., \$65.37.