

ADVENT REVIEW,



And Sabbath Herald.

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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."

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Pray at all Times.

PRAY, child of sorrow!
Pour out thy weight of grief upon the Ear
That never turneth from the sad one's prayer,
Or heart oppressed.
Thy grief shall turn to hope—sorrow to joy;
A tender Father wipe thy tears away,
And thou shalt rest.

Pray, child of joy!
Lest in thy happiness thou turn from him
Who filled thy cup of gladness to the brim;
Thou needest prayer
To temper to thy heart the joy it feels,
For even bliss must have a stay and shield,
Its weight to bear.

Pray, child of love!
Lest, basking in its sunlight, thou forget
The One whose sun of love will never set,
During all time;
Lest thou, rejoicing in the love of earth,
Turn from the fountain pure that gave it birth,
The source divine.

Pray at all times!
When sorrows press like lead upon thy heart,
Or when deep joy maketh the glad tears start,
Or yet when love
Sheddeth its bright effulgence o'er thy brow,
Pray that through every scene thy heart may bow
To God above.

[Sab. Rec.]

From the Springfield (Mass.) Daily Republican.

The Sabbatarian Argument.

THE FUTURE OF THE SABBATH AND THE SUNDAY IN AMERICA.

PRACTICALLY and theologically this question is full of interest. The necessity of a weekly rest-day, and the character of its observance is generally conceded, but it is a remarkable fact that, thus far in the history of the church, whatever discussion has arisen has been mainly concerning a Sabbath or no Sabbath, rather than the Sabbath. Let us glance at the past and present of the question, and so judge of the future, remembering that in our brief space, we can do scarcely more than speak in general and in outline, holding ourselves responsible for each statement.

The popular opinion concerning the authority, time and manner of the change from the Sabbath to the Sunday, is full of error. In the half-dozen passages in the New Testament where reference is made to the first of the week, no reference is ever made to it as a Sabbath, or even as a commemorative festival. The history given in the book of Acts, has abundant proof of the observance of the Sabbath for many years after Christ. The term Sabbath is never applied to any day but the seventh, for more than one thousand

years after Christ. In secular history, there is no evidence of any observance of the Sunday, earlier than about the middle of the second century. It then began to be a sort of a festival in common with the Wednesday and Friday, the three commemorating the passion and resurrection, made such by custom of the church, and without claim to divine authority. During the third century, opposition to Judaism and loose ideas concerning the nature of the law and its abrogation, led to the adoption of the "no Sabbath" theory, by the leading men of the western church. Some of them went so far as to oppose the festival observance of the dominical day, as it was beginning to be called. The tendency to festival days, however, increased; and soon came the introduction of those commemorating the ascension, the pentecost, the birth of Christ, the saints' day, &c. By the close of this century, the Sabbath was stigmatized as Jewish and odious, and in the churches in and about Rome was made a fast, and thus distasteful. It was, however, observed for some time after in this part of the church, and in the eastern church was prominent even down to the sixth and eighth centuries, while in Abyssinia and Armenia it has continued to be observed until the present time.

The opening of the fourth century, and the assumption of the control of the church by Constantine the Great, brought in this, as in many other respects, great changes into the church.

He was born and educated a heathen. His whole life shows him to have been selfish, cruel, treacherous, unscrupulous and proud, leaving to be compared to Apollo, the god of the sun, his patron deity. He never avowed himself, in any full degree, a Christian, even in theory, until two or three years after the passage of his Sunday edict, and did not submit to baptism until on his death bed, many years after.

The first Sabbatic character ever given to the Sunday, was by his edict of the 7th of March, A. D. 321, in which he ordered that the "venerable day of the sun" should be honored by a closing of the courts of justice, and the cessation of general labor in the cities, but giving free scope to all agricultural labor. Similar laws were common concerning many of the heathen festivals. On the day following, he passed another purely heathen edict relative to the consulting of the soothsayers in case of public calamity. This "venerable day of the sun," being identical with the resurrection festival, and this law being enforced gradually upon all classes, the Sunday came in time, into a prominence over the other weekly festivals, and, by virtue of a civil and ecclesiastical law, grew to be a sort of Sabbath, although agricultural labor, and many kinds of public amusements were not suppressed until the 12th and 13th centuries in many parts of Europe; and then only by the most incredible falsehoods concerning alleged miracles and the arm of the law. In all this time it was never claimed as a Sabbath other than by church appointment, and Constantine's edict makes no sort of mention of the day as a Christian institution, or as relating to the church, or connected with the resurrection, or in any way, other than the heathen "day of the sun." (For a fuller account of Constantine, and this and the other heathen festivals, see Andrew's History of the Sabbath, Dr. Shaff, in the Continental Monthly for August, 1864, Stanley's

History of the Eastern Church, Bingham's Antiquities, &c.)

In the reformation, the doctrine that there was no Sabbath by divine appointment, was prominent, and the opposite idea that none was needed except on grounds of convenience or policy, was taught by the leading men. See the Augsburg confession, Calvin's institutes, Bullinger's sermons, the works of Frith and Tyndale and others. No doctrine is more clearly set forth by these men than this, that there is no sacred time under the gospel.

In the second wave of the reformation, which arose out of the political and ecclesiastical agitations in England, and during which Puritanism came to the surface, is found the first ideas of a sacred Sabbath in the Protestant church, and it is only where the footprints of Puritanism are found in Europe, that there has ever been, or is now, even any theoretical, much less practical recognition of a Sabbath claiming sacredness by virtue of the fourth commandment. It came about in this way: Among the many things which the parliamentary party sought to reform, was the manner of observing the so-called Lord's Day. Discarding as they did the authority of the church, something was requisite to show cause why the Sunday should be more strictly observed, or even observed at all. The true idea of a Sabbath was in some degree recognized, and in 1595, Nicholas Bound, D. D., of Norton, in Suffolk, put forth the first work advocating a Sabbath as taught in the Decalogue, and founded upon God's example at creation. Arguing well and truthfully the doctrine of the Sabbath, he then by a sort of a slipshod logic applied the argument to the Sunday. This became the doctrine of the Puritans and was most rigidly enforced by the parliamentary party while it retained the civil power, the day being made outwardly sacred in observance by the greatest care on the part of the civil officers, all infringement of statute laws being punished by fine or imprisonment. When the royal or church party regained control of the government, these restrictions were removed, and the day took its place with the other institutions of the church.

Puritanism found a resting place on our shores, and with it these ideas of a Sabbath. With the decline in the theory and practice on this point in our theology, your readers are acquainted. With the present reactionary tendencies, they are familiar, which brings us to ask what are the elements of agitation at the present time? I answer—

1. The reaction now going on. We can scarcely overestimate the power of such tendencies. History is full of examples of it. That it is rapidly increasing in our own land is too evident to be questioned. The efforts of such organizations as the New York Sabbath committee, and kindred efforts, however noble in their spirit or wisely put forth, will increase the agitation. It is like the meeting of two opposing currents, or, perhaps, more nearly like an effort to check a current already strongly setting seaward. The large foreign population, the money-loving spirit of the age, the tendencies of all classes to free thinking, and the manifest necessity, when pressed, of acknowledging no divine, and only an ecclesiastical authority for the observance of the Sunday, all conspire to accelerate this reaction. Left to itself, there can

be little question as to the result. A holiday, and not a Sabbath, is all that we could hope for in a little time, especially when not a few leading men in the church are tending to such a point.

2. ELEMENTS WHICH OPPOSE THE SUNDAY AND DEFEND THE SABBATH. (a.) The Seventh-day Baptists: In the Puritanic reformation in Europe, not a few were found, who, by word and pen defended, and in practice conformed to the law of the Sabbath, and Seventh-day Baptist churches were early organized in England and probably on the continent. In 1664, one Stephen Mumford, a Seventh-day Baptist, coming from England, settled at Newport, R. I., where he united with a First-day Baptist church. His difference from the main body provoked discussion. Others, on investigation, agreed with him, and, as the result, "the first Seventh-day Baptist church in America was organized at Newport, December 23, 1671." Soon after, by immigration, or otherwise, Sabbath-keepers appeared in New Jersey. From these points the Seventh-day Baptists have spread westward until they are now found in Rhode Island, Connecticut, New Jersey, New York, Virginia and Pennsylvania, Illinois, Wisconsin, Minnesota, Kansas, Nebraska, &c., with scattered families in many other localities. They number about sixty churches, with a membership of a little more than six thousand. They are largely identified with all reformatory and educational movements, have six academies, a university with academic, collegiate, and theological departments, publishing interests and many other elements of strength resulting from the slow growth of almost two centuries, under constant opposition and necessary self-defense. All this is backed by a growing spirit of agitation with reference to the question before us.

(b.) The Seventh-day Adventists: The history of this people and their position on this question, is full of significance and worthy of study.

After the disappointment in 1844, many honest ones, believing that we were still in the closing years of the world's history, sought to know what great work was yet to be done before the final consummation. The conclusion was soon reached that the apostasy foretold in Dan. vii, 25, referred to the change of the Sabbath by the papist power, and that the work of the "three angels' messages" of Rev. xiv, marks the restoration of the observance of all of God's commandments by his honest children. They found the Sabbath argument, as do the Seventh-day Baptist, upon the immutability of all law in the higher sense of the term, and the fact that no change has ever been authorized by any divine authority. They have the enthusiasm which youth and the consciousness of an especial and important mission inspires, and devote themselves most earnestly to their work.

The following, from the pen of the editor of their weekly organ, will give an idea of their present strength:

"We send single papers to about one thousand different post-offices, to one family or perhaps one individual Sabbath-keeper in the place. Probably not more than half of our people are organized into churches. The whole number is estimated at about twelve thousand. We have thirty-five evangelists in the field. We issue of our weekly Review and Herald, 4000 copies . . . publishing department has a capital stock of \$25,215.11, . . . business for the year ending May, 1865, \$34,029.58, . . . issued from the press within thirty months, 9,172,608 pages, past thirteen years 34,230,608 pages in books and tracts."

Thus has God evidently called out another people to aid in the agitation and reform on this subject, and we may sum up the elements now at work as follows:

1. The reaction from former Puritanic rigor, the tendency of the age to free thinking and disregard of former landmarks, and the efforts of the friends of the Sunday to prevent this reaction.

2. The Seventh-day Baptists with the experience and appliances of age.

3. The Seventh-day Adventists with the enthusiasm and devotion of youth (their earliest tract in favor of the Sabbath, dating back only to 1845), and the zeal which the consciousness of an especial mission and a brief period of time in which to perform it, naturally inspires.

The agitation is before us. The results God only knows, and time only will reveal to us.—A. H. Lewis.

Like Father, Like Family.

MANY a sermon has been preached to mothers; many a tract and treatise written on the mother's influence. But how often are sermons preached to fathers? Is there any power for good or evil greater than the influence of him who *leads the family*, who propagates his own character in the persons and the souls of his children, who lives his own life over again in the lives of those whom he has begotten?

Like father, like family. Set this down as a philosophical principle. Occasional exceptions do not undermine the rule; it is an organic one. The father impresses himself upon his children just as undesignedly, but just as surely, as I impress my *shadow* on the ground when I walk into the sunshine. The father cannot help it, if he would. The father *leads*, by God's decree. He makes the home-law; fixes the precedents; creates the home-atmosphere, and the "odor of the house" clings to the garments of the children, if they go around the globe. "His father was a Papist, or his father was a Protestant, or his father was a Democrat before him," is the sufficient reason that determines most men's religion or their political opinions. "He is a chip of the old block," said some one, when he heard the younger Pitt's first speech. "Nay," replied Burke, "he is the old block himself."

In nothing is this so true as in *moral* resemblances. A father's devoted godliness is often reproduced in his children. But still oftener are his errors and his vices. He commonly sets the habits of the household. Whatever "fires the father kindles, the children gather the wood." If the father rises late on the Sabbath morning, the boys come down late and ill-humored to the table. If he goes on a Sunday excursion, they must carry the lunch and the fishing-tackle, and share in the guilty sports. If he wishes to read a Sunday paper, then George or Tom must go out to buy it. If he sips his wine at the dinner-table, they are apt to hanker for the residuary glass, or at least they grow familiar with the sight of a decanter on the board. To do that, is like hanging up lascivious pictures on the walls of the sitting-room. The lads get familiarized with evil; and woe to the youth who gets "used to" the face of the tempter!

In looking over my congregation, I find that, while several pious fathers have unconvinced children, there are but few prayerless fathers who have converted sons. The pull of the father downward, is too strong for the upward pull of the Sabbath-School and the pulpit. If the father talks money constantly, he usually rears a family for Mammon. If he talks pictures and books at his table, he is likely to awaken a thirst for literature or art. If he talks horses, and games, and prize-fights, he brings up a family of jockeys and sportsmen. If he makes his own fireside attractive in the evening, he will probably succeed in anchoring his children at home. But if he hears the clock strike eleven in the theater or the club-house, he need not be surprised if his boys hear it strike twelve in the gambling-house, the drinking-saloon, or the brothel. If he leads in irreligion, what, but the grace of God can keep his imitative household from following him to perdition? The history of such a family is commonly written in that sadly-frequent description given in the Old Testament—"He walked in all the sins of his father, which he had done before him."

I find two very different types of paternal religion. Both are nominally Christian. The one parent prays at his family altar for the conversion of his children. He then labors to fulfill his own prayers. He makes religion prominent in his family; it is as pervasive as the atmosphere. The books that are brought home, the papers selected, the amusements chosen, the society that is sought, the aims in life that are set before those children, all bear in one direction, and that the right one. God is not invoked by that father to convert his offspring to godliness, while he is doing his utmost to pervert them to worldliness, or self-seeking, or frivolity, no more than he would ask God to restore his sick child, while he was giving the poor boy huge doses of opium or strychnine.

Yet there is a class of professing Christians who do

this very thing. They pray for a soul's conversion, and yet on the very evenings when the revival discourses are being delivered, they take that son or daughter to the opera or the fashionable rout. They pray that their households may live for God, and then set them an example of most intense money-clutching, and mammon-worship. One father prays for a son's salvation, and then flashes a wine-cup before his eyes. Another sits down with solemn face to the communion-table, and then comes home to gossip, to crack jokes, to talk politics, to entertain Sunday visitors at a sumptuous feast, to do anything and everything which tends to dissipate the impressions of God's worship, and the sacramental service. Such fathers never follow up a pungent sermon, never watch for opportunities to lead their children Christ-ward, never co-operate with God's Spirit for the conversion of an impenitent son or daughter. What must an ingenuous child think of such a father's prayers?

I entreat parents most solemnly, not to stand in the way of their children's salvation. If you do not help the good work, pray do not hinder it. The selfish or inconsistent life of some fathers, is enough to neutralize all the teachings and appeals of both pulpit and Sabbath-School. To Paul's question, "How knowest thou, oh! wife, if thou mayest save thy husband?" we would add the startling query, How knowest thou, oh! father, but thou mayest damn thy own children?

How many a devoted, praying wife, is struggling to lead her children Heavenward, and finds her every effort nullified by the open irreligion of an ungodly father! She toils on *alone*, prays on *alone*, works *alone*, and weeps *alone*, over their perils and the fatal example at their own fireside. God pity, and support her! She is striving to bear her children on her own shoulders toward virtue, toward purity and Christ; but to-day her sad failure is written in the homely adage, *Like father, like family.*—Cuyler.

Worldly-Mindedness.

THIS has been an evil in the church ever since there have been those who profess to love God, and yet, by wicked works, deny him. But why are Christians ever found to be in possession of such a disposition? They have vowed to leave the world with all its follies behind them. They have vowed to "renounce the world, with all its vain pomp and show, with all covetous desires of the same," so that they will not be governed or led by them.

But we often see those who have these vows, engaging in things that pertain strictly to the world, not to Christianity. Anything in which we engage, that hinders us from the pure *spiritual* worship of God, tends to weaken faith in him, and strengthen dependence on the world. The pure worship of God is spiritual. If we are led by things sensual, are we right in the sight of God? In other words, if we find greater pleasure in anything of a mere worldly nature than we do in the service of God, are we not worldly-minded? We will instance a few cases:

Dancing is a worldly pleasure, and sensual. If we love to attend places where this is carried on, and to participate in it, more than we do to attend upon and participate in the worship of God, are we not worldly-minded? "Social parties," as they are conducted now-a-days, should be called "sensual parties." They take the form of worldly pleasures. Those who engage in them, do not profess to do so because they love God, far from it; but some church members would rather go there than to church, and do attend them to the neglect of the house of God. "Too cold to go to meeting, Christmas, wasn't it? Oh, but did n't we have a fine time at the social party at —, Christmas?" Such persons are worldly-minded, are they not? But to save fifty dollars, you rode all day in the rain; the other Sunday it misted a little, and was so *damp and chilly*, you was afraid you would take a death cold if you went to meeting—worldly-minded. Yes, you drove old Jack in the harness six days without rest. He was too tired to ride to meeting Sunday; you could n't go—six for the world, and none for God. Yes, madam, you paid thirty dollars for that dress to show off in, and then thought it hard to give thirty cents to the missionary cause. Yes, sir, and you, too;

you paid three hundred dollars for that carriage, and then thought it hard when you was called upon to give thirty dollars towards the support of your preacher and his family—three hundred to the world, and thirty to the gospel. Yes, and you said you were too poor to help any towards supporting the gospel, especially these hard times. Stop, sir, I saw you buy a plug of tobacco, twenty-five cents, once per week; one year, twelve dollars; can't spare the preacher a two-fifty? But the tobacco was chewed and gaubed about, wasn't it? Your preacher had to do as best he could without money, among strangers, too. "O, it's good enough for him; he can stand it, if he is a true itinerant." The Sunday-School went down for want of books, but you were too poor to help it. I thought so when I saw you pay five dollars for toys for the children to use up. "I am too poor, actually too poor to take the Advocate." Yes, but you take two political papers. Why didn't you go to the class-meeting last Sunday? "O, I had company; I could n't leave them and go." Come out from the world.

In short, the love of dress, sensual pleasures, to please our neighbors, our children, ourselves, have all to be attended to before the support of the gospel, the work of God in other ways, and attendance to the direct worship of God. *Worldly-minded—Ichabod*, must be written.—*Sel.*

The Love of God.

"KEEP yourselves in the love of God" is an injunction probably never more warranted in the history of the Christian church than at the present day. The greatest danger to which we as Christians are exposed, is that of declining in our love to God. Some of us know, by bitter experience, that the world not only gives us no assistance in walking the "narrow path," but actually proves a powerful hindrance. Love to God is not born of earth. Every Christian can well remember a time when there was no beauty nor loveliness in the character of Christ that he should desire it, and, though redemption had sounded in his ears again and again, it had failed to awaken his love or excite his gratitude.

A plant, transferred to an unfriendly soil, and to a climate less congenial than that of Heaven,—love to God—needs to be guarded with the utmost vigilance, lest the roots of bitterness spring up in our hearts and choke it. We are not only surrounded by objects calculated to draw out our warmest affections, setting themselves up as rivals to God, but the very tendency of our nature is to depart from Him. The truth—though a humiliating one—is, that we love sin without an effort, and ere we are aware of it, are "rolling it as a sweet morsel under our tongues." The physical is often leading the moral nature into forbidden paths, by seeking to make it believe that those objects alone are worthy our love and worship which we can see and feel.—Hence the necessity for a continued warfare against the influence without, lest our love to God gradually decline until it ceases to exercise any power over our lives.

In the early stages of Christian experience, love is warm and ardent. When for the first time the grace of God enters the recreated soul, and life and immortality are brought to light, God becomes all in all—the soul and center of the believer's world, and Jesus the "chiefest among ten thousand and the one altogether lovely." The very depths of the soul are stirred up, and grateful thanks spring from the lips—"I love the Lord because he hath heard my voice and my supplication—because he hath inclined his ear unto me—therefore I will call upon him as long as I live." "Bless the Lord, O my soul! and forget not all his benefits!" At this time, we cannot think it possible that we shall ever forget or love him less who has done so much for us; but when years have passed over us with their accumulated cares and temptations—when our dearest earthly hopes lie trampled in the dust—happy indeed shall we be if they have left no blight upon our hearts, nor lessened our love for God.

Experience has doubtless taught many of us that, in declining from our "first love," we are not immediately sensible of it. Our friends often observe the change sooner than we, and should they neglect to

admonish us of our wanderings, we are oblivious to the fact until we find ourselves cherishing some known sin—taking pleasure in what God has forbidden, or in entering into some of the most spiritual exercises of religion with assumed zeal and formality. It is not wonderful that Joshua, when for the last time he addressed the assembled people of Israel, should most solemnly enjoin upon them to "take good heed therefore unto themselves that they love the Lord their God." Though it is the philosophy of some that our first love will of necessity lose some of its fervor; yet such an inference is not deducible either from the Bible or the experience of true Christians. If we follow on to know the Lord, as the beauty and perfection of his character become better known to us, we shall find our hearts more and still more firmly attached to him, until "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus."

Let us then cherish this love, lying as it does at the very foundation of not only our happiness here, but of that hereafter. Let obstacles only draw us near to the Great Head of the church, and we shall welcome everything which shall increase our affection for Him and draw us so completely within the fold of the Good Shepherd that we shall never more desire to wander.—*Sel.*

Gems from John Mason.

1. It is not talking, but walking with God, that gives a man the denomination of a Christian.
2. The gate which leads to life is a strait gate, therefore we should fear; it is an open gate, therefore we should hope.
3. God repented that he made man, but never repented that he redeemed man.
4. Nothing grieves Christ more than to have his love slighted; nothing pleaseth him more than to have it accepted.
5. If believers are condemned by the world, let them remember that they shall not be condemned with the world. Sin may live in a believer, but a believer cannot live in sin. It may lose its dominion, though not leave its habitation.
6. A child of God had rather ten thousand times suffer for Christ, than that Christ should suffer by him.
7. Reliance is the essence of faith, Christ is the object, the Word is the food, and obedience is the proof; so that the true faith is a depending upon Christ for salvation in a way of obedience as he is offered in the Word.
8. God will either keep his saints from temptation by his preventing mercy, or in temptations by his supporting mercy, or find a way of escape by his delivering mercy.
9. As Christ came out of his Father's bosom, so the promise came out of Christ's side.
10. Prayer doth not consist in gifted expressions and a volubility of speech, but in a brokenness of heart.
11. They are the safest who are most in their closets; who pray not to be seen of men, but to be heard of God.
12. Inherent righteousness is the evidence of our salvation; imputed righteousness the foundation of it.
13. Let no day pass without a review of God's carriage toward you, and of yours toward him; of mercies and afflictions; of duties and your frame of heart in them; of your sins and inclinations to sin. And let God have the glory of what is good.
14. God doth sometimes on purpose show us the creatures' emptiness, that we may go to his fullness. He makes us to see the creatures to be broken cisterns, that we may know him to be the fountain.

OLD AGE.—Old age is a public good. Do not feel sad because you are old. Whenever you are walking, no one ever opens the gate for you to pass through, no one ever honors you with any kind of help, without being himself the better for what he does; for fellow-feeling with the aged ripens the soul.

The Cure of the Drunkard.

A MAN, long noted for intemperate habits, was induced by Rev. John Abbott to sign the pledge "in his own way," which he did in these words. "I pledge myself to drink no more intoxicating drinks for one year." Few believed he could keep it, but near the end of the year he again appeared at a temperance meeting, without once having touched a drop. "Are you not going to sign again?" asked Mr. Abbott. "Yes," replied he, "if I can do it in my own way," and, accordingly he wrote, "I sign this pledge for nine hundred and ninety-nine years, and if I live to that time, I intend to take out a life-lease!" A few days after, he called upon the tavern keeper, who welcomed him back to his old haunt. "Oh! landlord," said he, as in pain, "I have such a lump on my side!" "That's because you've stopped drinking," said the landlord, "you won't live long if you keep on." "Will drink take the lump away?" "Yes, and if you don't drink you'll soon have a lump on the other side. Come, let's drink together," and he poured out two glasses of whisky. "I guess I won't drink," said the former inebriate, "especially if keeping the pledge will bring another lump, for it isn't very hard to bear, after all," and with this he drew the lump, a roll of greenbacks from his side pocket, and walked off, leaving the landlord to his reflections.

Lost and Found.

WE shall not forget an hour's experience in the vast wilderness of Northern New York, illustrating the expression of joy over the prodigal's return, "*The lost is found.*"

In going from one solitary lake to another, we started in advance of the Indian guide along a narrow path, quite sure we were taking the right direction. All sounds of human life disappeared, and the stillness was suddenly broken by the noise of a rushing stream. We awoke as from a dream, to find that we were lost. The little path of the hunter led, we knew not whither in the great forest, through which the panther's scream was often heard.

We stood and fired the rifle, providentially with us. Oh the horror of the long, long moments, till the responsive report of a gun reached the ear. Soon after the Indian appeared, looking like an angel of light and mercy. The re-action in feeling was too great for expression.

Never had I so deeply felt the utter desolation, however unrealized by himself or any of us, of the sinner's condition in the dark wilderness of sin. Nor had I before had such an appreciation of the joy in Heaven, where both facts are seen as they are, over one recovered wanderer from God and glory. The Holy Spirit estimated the truth when he declared, "Let him know that he that converteth a sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins."

Cleaving to Christ.

I HAVE seen a heavy piece of solid iron hanging on another, not welded, not linked, not glued to the spot, and yet it cleaved with such tenacity as to bear not only its own weight, but mine too, if I chose to seize and hang upon it.—A wire charged with an electric current, is in contact with its mass, and hence its adhesion. Cut that wire through, or remove it by a hair's breadth, and the piece of iron drops dead to the ground, like any other unsupported weight.

A stream of life from the Lord, brought into contact with a human spirit, keeps the spirit cleaving to the Lord so firmly, that no power on earth or hell can wrench the two asunder. From Christ, the mysterious life-stream flows, through the being of a disciple it spreads, and to the Lord it returns again. In that circle the feeblest Christian is held safely. But if the circle be broken, the dependent spirit instantly drops off.—*Rev. William Arnet.*

CHRISTIANS wonder why they should be saved; sinners why they should be lost.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 19, 1885.

URIAH SMITH, EDITOR.

Select Paragraphs from Bush's Notes.

I AM reading through, with some attention, Prof. Bush's Notes on the Pentateuch, and finding many things which are interesting to me, I herewith make some selections for the benefit of the Review.

On Genesis i, 20, the phrase, "that hath life," Mr. Bush says:

"The original word implies 'breath,' and so denotes an animal which *lives by breathing*. It is chiefly applied in the Scriptures to creatures *capable of sensation*, and thus distinguished from inanimate matter. Though spoken of man, it does not by itself denote the intellectual or rational faculty, which enters into our ideas of the human soul."

On Chap. i, 29, God's grant of food to Adam, the words, "I have given you every herb bearing seed, . . . to you it shall be for meat," he remarks:

"There is no difficulty in supposing animal food not in use in the primitive times; for it can hardly be said to be so, generally speaking, in Asia, at the present day. The mass of the people have it only occasionally, and in small quantities, and many do not eat flesh-meat more than two or three times a year."

Gen. ii, 2, "On the seventh day God ended his work," is interpreted as follows:

"These words, literally understood, would seem to imply that the Almighty performed some part of the work of creation on the seventh day. But as we are elsewhere informed that six days only were actually thus employed, it would, perhaps, be equally proper to render the original 'had ended,' instead of 'ended,' as is done by many commentators."

On the ordinal word "seventh" he remarks:

"The original word for 'seventh,' comes from a root, signifying *to be full, complete, entirely made up*. 'Seven,' therefore, is often called a perfect number, being used for *many*, or for a *full number*, however large."

Chap. ii, 3, "God blessed the seventh day," has the following note:

"A peculiar eminence and distinction are here clearly attributed to the seventh day above the other six, for upon it alone was bestowed the express benediction of the Deity. As it cannot be conceived how any particular day can be said to be 'blessed,' otherwise than by being made the *appointed time* for the communication of some benefit or happiness to intelligent creatures, when God blessed the *seventh day*, he must have pronounced it *to be the time* for conferring his choicest blessings on man. He blessed it, therefore, by connecting inestimable blessings with the proper observance of it. He consecrated it as a day of holy rest and worship; as a season set apart for the devout contemplation of the Creator's works, and the divine perfections manifested in them, and whoever honors the day with a corresponding observance will not fail to experience the peculiar blessings of Heaven in consequence."

Gen. ii, 7, the history of man's creation, on the phrase, "Breathed into his nostrils the breath of life," we find:

"Heb. *Nishmath chayim*, (breath of lives); intimating, as some have supposed, that man possesses the vegetative life of plants, the sensitive life of animals, and that higher rational life which distinguishes humanity. Still it is not certain that this is the import of the plural in this word, nor is it possible to say with confidence what is. As to the action here attributed to the Creator, we are not to suppose that any such process was actually performed by him as breathing into the nostrils of the inanimate clay which he had molded into human form. This is evidently spo-

ken after the manner of men; and we are merely to understand by it a special act of omnipotence imparting the power of breathing or respiration to the animal fabric that he had formed, in consequence of which it became quickened and converted to a 'living soul,' that is, a living and sentient creature. This act is indicated by the phrase, 'breathed into his nostrils,' because the function of respiration is chiefly visible in this part of the human frame."

On the phrase, "Became a living soul," Mr. Bush speaks like a candid critic, although a believer in the common view of the nature of man:

"The phrase 'living soul' is in the foregoing narrative repeatedly applied to the inferior orders of animals which are not considered to be possessed of a 'soul' in the sense in which that term is applied to man. It would seem to mean *the same*, therefore, when spoken of man, that it does when spoken of beasts, viz., an animated being, a creature possessed of life and sensation, and capable of performing all the physical functions by which animals are distinguished, as eating, drinking, walking," &c.

"Indeed it may be remarked that the Scriptures generally afford much less *explicit* evidence of the existence of a sentient immaterial principle in man, capable of living and acting separate from the body, than is usually supposed."

His note on the organic appearance of the serpent who was the medium in Eve's deception, Gen. iii, 1, is, in our opinion, the only consistent view of the matter. Proceeding on the hypothesis that it was some creature quite different from the common serpent, he says:

"We find a general belief both among the ancient Jews and the early Christians that the serpent before the fall was not only gentle and innocuous, but in form and appearance among the most beautiful of creatures. In Num. xxi, 6, it is said that 'the Lord sent *fiery serpents* among the people, and they bit the people; and much people of Israel died.' Here the original phrase is *seraphim*, or *burning serpents*, probably from their resplendent color, in which they resembled an order of angelic beings called also *seraphs*, or *seraphim*. Isaiah also, chap. xiv, 29, speaks of a 'flying fiery serpent,' doubtless of a similar species. We know therefore of no insuperable objection to considering the serpent of Eden as a far more splendid and beautiful creature than the common reptile so denominated."

On the view that the serpent was but the passive instrument of Satan's malignity, Mr. Bush quotes the apostle's statement, "And no marvel, for Satan himself is transformed into an angel of light," and adds:

"We know from Scripture of no other period in the history of this arch-apostate when the transformation here predicated of him is so likely to have taken place as that now referred to when he perhaps assumed the form of a bright, glorious, and winged serpent, of that kind which in Scripture are called *seraphs* or *seraphim*, from their *luminous, burning, glowing*, appearance, an appearance that might very naturally have suggested the phrase 'angel of light.'"

This is in beautiful harmony with Spiritual Gifts, Vol. III, pp. 39, 40, to which the reader is referred.

Gen. iii, 4, in the serpent's colloquy with Eve, on the phrase, "Ye shall not surely die," Mr. Bush gives the following worthy note:

"Heb., 'Ye shall not dying die.' Greek, 'Ye shall not die the death.' Improving the advantage he had already gained in securing Eve's ear to his suggestions, he proceeds to question in direct terms the grounds of her fears as to the penalty threatened. 'It is not so certain as you imagine that such a direful consequence will follow. True, indeed, God has said it, but you cannot suppose he was really in earnest. He made use of this language merely as an expedient to keep you in awe, or he had some *mystical meaning* in the words, different from that conveyed by the simple letters. Do not then give way to such unworthy thoughts of an infinitely kind and gracious Being. Do not suppose that for so trivial an offense as eating a little fruit he will doom you to perdition, and thus sud-

denly destroy the most excellent work of his hands.' Thus the enemy proceeded to impugn the divine veracity, charging God with nothing short of a lie. And such is usually the method adopted by his artful emissaries. They begin by suggesting doubts, often in the form of specious interrogatories, and end in positive assertions, denying, ridiculing, or openly blaspheming the divine declarations. In allusion to the policy of Satan on this occasion, our Saviour says, John viii, 44, 'When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it.' Accordingly here, as far as we know, is his first-begotten lie."

Gen. iii, 7, in commenting on the result of eating the forbidden fruit, the Professor says:

"And the eyes of them both were opened. That is, the eyes of their minds. They had the mental perception of their guilt and misery. They had a sense, a discovery, of the consequences of their sin, which they never had nor could have before. A similar effect always follows the commission of known sin. A terrible light is let in on the soul to which, during the process of the temptation, it was a comparative stranger. It is in fact the *experimental* knowledge of the difference between good and evil."

Chap. iii, 14, where the degradation of the *nachash*, or serpent, is predicted, his Notes remark:

"Upon thy belly shalt thou go, and dust shalt thou eat. But another phrase for the extremest subjection and degradation. To what extent this sentence involved the doom of a change in the external form and motion of the serpent, it is not possible confidently to affirm. If the suggestions thrown out in a preceding note respecting the primitive shape and appearance of the creature here employed be well founded, there was doubtless a signal transformation made to pass upon him in consequence of the curse now inflicted. From having formerly moved by the aid of wings, or with the head and breast elevated above the ground, he was now reduced from this imposing posture, and become in the fullest sense of the term, a *reptile*, vile and loathsome, and incapable of eating any food but what should be more or less mingled with the dust."

We will complete our selections and remarks for this time by referring to one more passage with its usual interpretation. Gen. vi, 14, God's order to Noah, "Make thee an ark of gopher-wood," &c., Mr. Bush proceeds to say:

"Of gopher-wood. Heb. *atzze gopher*, probably *trees* or rather *woods of pitch*, i. e., such as the pine, fir, cypress, turpentine, cedar, and other trees of a pitchy kind adapted to the purpose of ship-building."

"If any particular species of tree of this description be intended more than another, it is probably the cypress (*kuprissos*), as the radical consonants in the Greek and Hebrew words are the same, and as the cypress is eminently distinguished for its durability and the power of resisting the injuries incident to other kinds of wood, while its resinous properties would tend to render it impenetrable to water. Being a very compact and heavy kind of wood, and not liable to rot or become worm-eaten, it was much used in the construction of coffins among the Athenians, and of mummy-cases among the Egyptians. It is said, too, that the gates of St. Peter's church at Rome, which lasted from the time of Constantine to that of Eugene the fourth, that is to say, eleven hundred years, had in that period suffered no decay. This tree, therefore, if any, would seem to have the best title to the credit of having furnished the material for the ark, though it is highly probable that different kinds of pitchy or resinous wood would be employed in different parts of the structure."

Let the reader compare the foregoing with Spiritual Gifts, Vol. III, p. 66, and note the coincidence. We shall make more extracts hereafter from the same author, on various points, as occasion may furnish.

G. W. A.

Be temperate in food, modest in apparel, careful in speech, civil in manners, prudent in counsel, strong in adversity, humble in prosperity, grateful for favors, cheerful under contempt, patient in affliction, discreet in all your actions.

To Whom It May Concern.

DEAR BRETHREN AND SISTERS: I doubtless express the minds of many, when I say that great were my surprise and sorrow when the Review brought to me the sad intelligence of the sudden attack of sickness upon our beloved Bro. White, whom God in his wise and good providence called to fill an important place in the momentous work of the last message of mercy, and who has been made near to the hearts of thousands by faithfully discharging those duties growing out of the relations that he has sustained to the cause of present truth. I have endeavored in my weakness to humbly present the case of our dear brother to the Lord, beseeching him to hear the prayers of his people in his behalf, that he may be permitted to live on and bless us with his faithful labors, and that the hearts of God's people may not be made to bleed in mourning and anguish by his death, at a time when his help is so much needed in the cause.

But while I, in common with you, have been thus exercised in behalf of our afflicted brother, the following questions have suggested themselves with force to my mind: Is prayer the *only* duty that we owe to Bro. White? While we pray the Lord to help our brother in an extraordinary manner, should we not also inquire into the cause of his sickness, and see whether we have not made it necessary for him to pursue a course which the Lord has permitted to bring him where he now is? If this is the case, can we with confidence ask the Lord to help in an extraordinary manner until we repent of our course, and resolve to use ordinary and commendable means in the future to preserve and prolong his life, if God in his infinite mercy sees fit to restore him to us again, according to our earnest desires, and fervent and importunate petitions?

Dear brethren: I verily believe these questions to be worthy of our most serious consideration, and pray God to enable us to answer them as in his sight, and to act accordingly in the future.

I fear that we do not fully realize the heavy responsibilities resting upon Bro. White, and the remaining members of the General Conference Executive Committee, and are not therefore in a condition to move as we should with reference to them. I have feared that they would succumb under the weight of their burdens, unless we performed our duties to them and to the cause. Though the Lord has in a special manner sustained them in the past, and there are times when we may be justified for overworking; yet light is increasing on the subject of health, and, as a general thing, we cannot expect that we can violate the laws of health without sustaining a loss. I know this to be true from sad experience. Though I expect that I shall recover in a great measure, yet I do not expect to be as strong as I should have been if I had always lived healthfully.

We can, and should, relieve the General Conference Committee, by bearing in mind their numerous and heavy responsibilities, and drawing upon their precious strength only when it is really necessary, yet laying ourselves open, and being ready for their help, that they may feel free to do their duty untrammelled. If we do this, we shall not feel tried, and feel that they are getting proud, and are neglecting us, if they do not always answer our calls for help.

We can greatly ease their burdens by being careful not to manufacture trials, by our unfaithfulness, for them to settle. The preachers and people can make the drafts of vitality upon these servants of God and the church lighter, by doing all the duties of their respective callings. A neglect of these duties adds to the burdens of God's servants.

To illustrate: Burdens which bring no profit or advantage, but rather dead loss and disadvantage, may be manufactured for Bro. and sister White and others, as follows: A church have a trial, which they can with humility and other qualifications that they should possess, settle; but they will not do their duty, but will roll the burden on the preacher. And if the preacher does not stand in the light, he will, in undertaking to settle the difficulty, make the matter worse, and perhaps himself get into a trial, and wait for Bro.

and sister White, or others, to settle the whole matter. And when the servants of God come, instead of being cheered and encouraged by those who ought to hold up their hands, and by seeing the cause prosper, their hearts are made sad by what they see and hear. They must, in the fear of God, give a plain testimony, and perhaps be considered as enemies for doing their duty and telling the truth. And this is but a fraction of their burdens. Burdens of this kind can be manufactured for them in every department of the work. And let it be remembered that there is nothing more detrimental to health than mental depression, which has been the great cause of Bro. White's illness in the past. A preacher can endure much if he is cheerful, and sees the cause in which he is engaged prosper. Paul must have realized this when he wrote, "Now we live if ye stand fast in the Lord." 1 Thess. iii. 8.

I have written frankly and plainly on this point, because of its important bearing on the prosperity of the cause. Brethren and sisters, shall we awake on this subject, that we may have good reason to believe that our prayers are accepted and approved in Heaven, and that we may see the cause of the Lord prosper beyond what we have yet witnessed, and according to our most sanguine expectations?

D. T. BOURDEAU.

"Our Home," Dansville, N. Y., Sept. 5, 1865.

Report from the Mich. Tent.

BRO. WHITE: We have just closed our tent meetings in this place. We have been here just seven weeks, and have given sixty-eight discourses. Everything seemed to turn in our favor. We have had large congregations throughout, and the interest to hear seems to be as good to-day as it was the first week that we were here.

Yesterday, in company with about two hundred, we went four miles to attend to baptism. Twenty-three willing souls followed the example of their Lord in the act of baptism. It was a soul-refreshing scene. Last Sabbath we had one of the best meetings that we have ever enjoyed. About one hundred grown persons were present. The Lord gave remarkable freedom as we spoke on the subject of prayer. When we came to our social meeting, oh what a blessed season we had! The sweet, melting Spirit of the Lord was among us so manifestly as to be felt by every heart. Some who had long been convinced of the truth of our position, but had held back upon some slight objection, now, with tears, confessed that they could resist the power of the truth no longer. Many, also, who are just starting to serve the Lord, stood up and confessed the Saviour.

This meeting gave us fresh courage to labor on in the cause of God. It richly paid us for our whole summer's work. We organized a Sabbath-School of upwards of thirty scholars, and a Bible-class of upwards of seventy members. Just how many have commenced to keep the Sabbath, we do not know, but there are, at least, above seventy-five.

We have sold \$100 worth of books, and obtained twenty-six subscribers for the Review, and sixteen for the Instructor. On the whole, we have never enjoyed a more pleasant and profitable meeting than we have had at Watrousville.

We shall not pitch the tent again this season, because, 1. We cannot expect but a few more days of warm weather, and 2. The tent will run another season if we lay it by before the fall rains come on. Tomorrow, we shall begin a course of lectures at Centerville, eight miles northeast of this place.

The minister of this place, whom we mentioned in our former report as taking the infidel's position on the resurrection of the dead, has since explained that he made the statement on certain premises, which, however, he himself did not endorse, but only gave it as the opinion of others. This looks rather mixed, but if it is so, of course it materially alters the case.

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

THIS life is a middle state; we must soon go higher or lower, where we must spend upon the treasure we here lay up whether of wrath or glory.

Report from Bro. Loughborough.

BRO. WHITE: After our meetings had closed at Wawkon, Bro. Geo. I. Butler, on sixth-day, July 28, took Bro. Brinkerhoff and myself into his carriage to convey us to my next appointment at West Union. We succeeded well on our journey till we came to Cleremont and found the bridge over Turkey river gone. The river was so high that the fords were impassable. The current was very rapid. All the means of crossing was in small row boats. We learned that a young man had been drowned in trying to cross there a short time previous. It was only two hours to the time of our first meeting, and it was about seven miles from the opposite side of the stream; but it was over twenty miles if we went to the nearest bridge. We soon decided to venture to cross in the skiff. Our baggage, the harness, and wagon seats, were first carried over. Then the wagon was drawn astride of a skiff with the wheels in the water. One man got into the boat to keep the wagon balanced. Another skiff with two men in it was rowed out, one man holding on to the tongue of our wagon, and the other rowing with all his might up the stream, while the rapid current carried them swiftly over. Next, they swam the horses over one by one. Last, with some trembling, we entered the skiff, and were soon on the other shore. Thankful to God for protection in peril, we hastened on our journey.

We had a meeting that afternoon at West Union to inquire concerning the standard of the church there. We learned from the church records and the testimony of those present, that there was much difficulty there, and that several illegal moves had been made in church business. On Sabbath, Bro. Brinkerhoff and myself each gave a discourse to attentive listeners. In the evening, had a meeting of three hours' length to investigate still further the causes of trial in the church, and to remedy the illegal moves that had been made. These illegal moves did not grow out of willfulness on the part of the brethren, but from a lack of an understanding of how they should move.

First-day morning I drew up a report concerning the matters of difficulty in West Union, and some resolutions, which we hope, if carried out, will preserve a better state of things there for the future. At a business meeting held first-day A. M., the resolutions were passed, and the matters of difficulty adjusted. In the afternoon, gave a discourse to an attentive congregation from Rom. viii. After this meeting, the brethren and sisters immediately repaired to the house of Bro. Hoyt, and held a meeting to re-organize Systematic Benevolence, which resulted in raising the figures from \$101.00 to \$172.00 per year, all to the Iowa Conference.

At West Union I parted with Bro. Brinkerhoff, he to go to Elgin, where he gave lectures last winter and a number embraced the truth, and I to go on to my appointments.

J. N. LOUGHBOROUGH.

Report from Bro. Lawrence.

BRO. WHITE: My last report was from home, August 1. I spent three days with my family, then went to Memphis, where I held seven meetings and attended the ordinances. Five were baptized. Meetings were well attended, and there was a general interest to hear.

Monday, came home. Received a letter from Lapeer that I was not expected there on account of your meeting at Memphis. Therefore I started on Sunday for Thetford, where I arrived Monday night. Found that the appointment was not circulated. I gave out meetings for Wednesday and Thursday, and went to Watrousville with Bro. Butler. There were nearly three hundred people out that evening. They were expecting a discourse on the immortality question the next evening from a Presbyterian minister from Oakland. The enemy is very much stirred here on account of the truth. Apparently, a good work is being done. The brethren were well, and in good spirits. May the Lord bless them, and their labors to the salvation of many.

Wednesday, the 16th, returned to Thetford, and had

a good meeting in the evening. Thursday, A. M., a meeting. In the afternoon baptized four. Held meeting in the evening. Some interest to hear.

Friday, we came to Lapeer. Sabbath, spoke three times. Sunday, the 20th, I went to the Methodist chapel, and heard two discourses on the Sabbath and its change, by Eld. Stalker—and a rich display it was of philosophy and vain deceit after the rudiments of the world, and the traditions of men, but not after Christ. Col. ii, 8. Dr. Acre was his authority. Tuesday evening I reviewed him in the Advent house of worship.

Wednesday I came home afflicted with a swelling under my right ear, with which I have had no rest day nor night, till last night.

I have not met with the church in Oakland, but hope to next Sabbath.

R. J. LAWRENCE.

Rochester, Mich.

Wandering Thoughts.

"BETTER is the sight of the eyes, than the wandering of the desire." Eccl. vi, 9.

The sick man becomes feverish, and his head is disordered, his mind becomes unsettled, and his detached and broken sentences manifest to his attendants that his mind is wandering. To himself he fancies, perhaps, that he never talked more sensibly; and after his recovery, he is surprised to hear from his friends of the strange and fanciful remarks which proceeded from his disordered imagination, during his period of illness.

Man, since the fall, has been morally diseased, as well as physically so; and this disarrangement has not become less, but more and more disastrous and fatal. If the apostle Paul could say, "When I would do good evil is present with me," how much more is this the case with the weak and erring.

How is it that a good and profitable train of thought is so easily displaced, and transient or chaffy thoughts take its place?

How is it that the work of repentance is often only begun, when some other subject comes in to lull the mind to rest?

Why is it that after a plan for good is almost matured in the mind, that some seemingly plausible topic of thought comes in, and the almost matured plan for good is forgotten?

Why is the lamp of experience so often like the path of the ship in the sea, soon lost, and seen no more?

Ah, the force of evil passions, weakening the memory, and all the noblest powers, and tastes, and capacities of the human intellect; evil passions breaking out in various ways for six thousand years, transmitting infirmities from father to son, until now we find very many wholly incapable of holding the mind for any length of time to a well-connected train of thought. Often the mind of the thoughtful is troubled with wandering thoughts. This moment, perhaps it is fixed in contemplation of noble objects, when suddenly the attention is diverted, and only the impression of the better thought is left, as he wakes as from a dream, and find that fancy had led him by a flowery by-path away from the straight and well-beaten, but narrow path, of wisdom. Oh for the happiness and peace of him who keeps his mind from wandering! whose mind is like a well-written book, printed in regular unerring order; or like a household ordered in all things in wisdom and prudence!

Diet will do much, cleanliness will do a great deal, industrious, regular habits will effect much, a happy, well-appointed home will have a good influence, faithful friends will be a great help; but all these do but prepare the way for the most calming, ennobling influence of the grace of God.

J. CLARKE.

A MAN takes contradiction and advice much more easily than people think, only he will not bear it when violently given, even though it be well founded. Hearts are flowers; they remain open to the softly-falling dew, but shut up in the violent downpour of rain.—Richter

An Ancient Poem.

THE following poem, which we name as above, is a Roman Catholic production of the age of Queen Elizabeth. It is a celebrated piece of composition and is doubtless the original of that well-known hymn, "Jerusalem! my happy home." Although not ourself of a poetic turn, we pronounce it beautiful verse, equally rich in idea. There is a Catholic tinge in verses 23 and 24, which the reader will readily pardon, and also a little error in David's standing "harp in hand," "master of the choir," at present; Acts ii, 34; but locate these acts in the future, and it will be gloriously true.

I.

Jerusalem! my happy home!
When shall I come to thee,
When shall my sorrows have an end,
Thy joys when shall I see?

II.

O happy harbor of the saints,
O sweet and pleasant soil,
In thee no sorrow may be found,
No grief, no care, no toil.

III.

In thee no sickness may be seen,
No hurt, no ache, no sore;
There is no death, no ugly deil,*
There's life for evermore.

IV.

No dampish mist is seen in thee,
No cold or darksome night;
There every soul shines as the sun,
There God himself gives light.

V.

There lust and lucre cannot dwell,
There envy bears no sway;
There is no hunger, heat, or cold,
But pleasures every way.

VI.

Jerusalem! Jerusalem!
God grant I once may see
Thy endless joys, and of the same,
Partaker aye to be.

VII.

Thy walls are made of precious stones,
Thy bulwarks, diamonds square,
Thy gates are of right orient pearl,
Exceeding rich and rare.

VIII.

Thy turrets and thy pinnacles
With carbuncles do shine,
Thy very streets are paved with gold,
Surpassing clear and fine.

IX.

Thy houses are of ivory,
Thy windows crystal clear,
Thy tiles are made of beaten gold;
O God, that I were there!

X.

Within thy gates no thing doth come
That is not passing clean,
No spider's web, no dirt, no dust,
No filth may there be seen.

XI.

Ah, my sweet home, Jerusalem,
Would God I were in thee,
Would God my woes were at an end,
Thy joys that I might see.

XII.

Thy saints are crowned with glory great,
They see God face to face,
They triumph still, they still rejoice,
Most happy is their case.

XIII.

We that are here in banishment,
Continually do moan;
We sigh and sob, we weep and wail,
Perpetually we groan.

XIV.

Our sweet is mixed with bitter gall,
Our pleasure is but pain,
Our joys scarce last the looking on,
Our sorrows still remain.

XV.

But there they live in such delight,
Such pleasure, and such play,
As that to them a thousand years
Doth seem as yesterday.

XVI.

Thy vineyards and thy orchards are
Most beautiful and fair,
Full furnished with trees and fruits,
Most wonderful and rare.

XVII.

Thy gardens and thy pleasant walks
Continually are green:
There grow such sweet and pleasant flowers
As nowhere else are seen.

XVIII.

There's nectar and ambrosia made,
There's musk and civit sweet,
There many a fair and dainty drug
Are trodden under feet.

XIX.

There cinnamon, there sugar grows,
There nard and balm abound;
What tongue can tell, or heart conceive
The joys that there are found?

XX.

Quite through the streets, with silver sound,
The flood of life doth flow,
Upon whose banks, on every side,
The wood of life doth grow.

XXI.

There trees for evermore bear fruit,
And evermore do spring;
There evermore the angels sit,
And evermore do sing.

XXII.

There David stands with harp in hand,
As master of the choir;
Ten thousand times that man were blest
That might this music hear.

XXIII.

Our lady sings *Magnificat*,
With tune surpassing sweet,
And all the virgins bear their parts,
Sitting above her feet.

XXIV.

Te Deum doth Saint Ambrose sing,
Saint Austine doth the like;
Old Simeon and Zachary
Have not their song to seek.

XXV.

There Magdalene hath left her moan,
And cheerfully doth sing,
With blessed saints whose harmony
In every street doth ring.

XXVI.

Jerusalem, my happy home!
Would God I were in thee,
Would God my woes were at an end,
Thy joys that I might see!

* Devil in MS., but it must have been pronounced *Scotice*, Dell.
† Musing, in MS.

Self-Denial.

THE only true path for the Christian, is the path of self-denial. "If any man," says Jesus, "will come after me, let him deny himself, and take up his cross daily, and follow me." Luke ix, 23. It should be carefully observed, that the Saviour does not say, let him deny certain things concerning himself, but let him deny himself, and this is declared to be a daily work. Every morning, as we rise and enter anew upon the duties of life, we should have the same grand, and all-important object before us, namely, to deny self. This hateful self will meet us at every step in the divine life. Continual warfare on our part is necessary, that self bring us not into subjection. Every day, hour, and moment, self must be denied, judged, and subjugated.

Self must be denied in its grossness, its low habits, its roughness and rudeness, and not in these merely, but also in its refinement, its cultivated tastes, and its

polished forms. The edge of the sword of self-denial must be brought to bear, not only upon the most vile, but likewise upon the best of selfish propensities. Self must be denied in all its length and breadth. In these last days of sensuality and self-indulgence, to deny self in all its branches, is a work that cannot be performed, without first entirely eradicating the carnal mind which is not subject to the law of God, and second, firmly girding about us the armor of God, and go forth conquering and to conquer.

Our own observation and experience has already taught us that it is a comparatively easy matter to deny self in some things, when it is only for the purpose of pampering and gratifying self in other things.

To illustrate, a man may deny his appetite for the sole purpose of feeding a selfish, religious pride. A man may wear shabby clothes, and starve himself, to minister to his love of money.

Self acts everywhere, in all the vocations and duties of life. But in none does it appear as mean and hateful, as in religious matters. In all these, self must be denied. Surrender self in all things, truth in nothing. Says Paul, "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 1 Cor. viii, 13. "I am made all things to all men, that I might by all means save some." 1 Cor. ix, 22. "Let no man seek his own, but every man another's wealth." 1 Cor. x, 24. Be it distinctly understood that when Paul declares that he was "made all things to all men," it was not a matter of self-indulgence as some may suppose, but of pure self-denial. The noble and zealous apostle was not the man to indulge himself, or compromise a single iota of the truth of God. He became servant to all for their good, and God's glory. Here is an example for us. Oh that we may have grace to imitate it! And then in a little way from this, all selfish propensities of a degrading character, will be forever banished from God's dear children. Permanently located in the kingdom of God, all their inclinations and desires may, and will, be freely indulged, culminating in the one glorious object, namely, the glory and honor of God.

H. A. ST. JOHN.

Ransom Center, Mich.

Making Sacrifices.

PROFESSING Christians are sometimes heard to speak of the sacrifices which they have to make in the cause of religion. Sacrifices, forsooth! What if these persons had lived in the early age of Christianity, when to avow oneself to be the friend of Jesus Christ, subjected him to the loss of property, of liberty, and of life? Then, if they had boldly professed the Christian religion, and as a consequence had been despoiled of their goods, driven from their homes, and immured in dungeons, they might have talked of sacrifices. But now, in this nineteenth century, and in this Christian land where religion is popular, to speak of the sacrifices which they make in the cause of their Redeemer, is almost ridiculous. Do they deprive themselves of the luxuries of life, that they may have the more to give for the upbuilding of his kingdom? Do they lose the favor and patronage of valuable friends, by espousing his cause? Do they encounter the jibe and jeer of the ungodly because they are his? And do they surmount natural diffidence, and disinclination by addressing unconverted sinners on the subject of their salvation, and faithfully rebuking sin? They may, perhaps, do these things, and if they do, these are the sacrifices which they make, and of which they speak. But many do not deny themselves even so much as this.

Observes Dr. Livingston, the English missionary, and explorer of Africa, who, like the apostle Paul, for the love he bears to Jesus, has been "in perils of water, in perils of robbers," in perils of wild beasts and wild men, and been subjected to privations of the severest kind: "Nought that I have endured do I regard in the light of sacrifices, for I do not think that word ought ever to be applied to anything we can do for Him who came down from Heaven and died for us." And yet if some persons abstain from sensual gratifications, pomps, and vanities, give a tenth of their earnings to the Lord—attend church all day

on a stormy or sultry Sabbath, and appropriate one evening during the week to religious services—we hear them speaking of "the sacrifices which they make!"

Do we expect to reach Heaven without making any sacrifices? "Shall we be carried to the skies on flowery beds of ease?" What says the Master? "If any man will come after me, let him deny himself, and take up his cross daily and follow me." "He that loveth his life shall lose it."

Railroad Piety.

WHILE riding, recently, on a railroad, a serious accident happened to the engine, which might easily have resulted in great injury to the whole train, and loss of life to the passengers. As the crowd gathered around to look at the wreck, one of them exclaimed, "That's just the luck of this road. On any other, that accident would have cost two or three cars, and ten or a dozen passengers' lives. Just the luck of this road; never hurts its passengers." The next day, mentioning the accident to a friend, and repeating the remark, he told us that he could say something better about it than that. "That train," said he, "has a consistent and praying Christian engineer, fireman, and conductor. I have had some happy evenings with them myself. They used to meet, and perhaps may yet, every morn in the upper room of the repair shop, for prayer."

A railroad train, with three of its chief operators daily in prayer for God's care and his blessing on their work! "The Lord shall preserve thy going out, and thy coming in." Be sure of that care, and they may trust luck that please.—Sower.

Evil Speaking.

THE Editor of the Earnest Christian in an article on "Governing the Tongue," has the following pertinent remarks on evil speaking. It may help some who hope hereafter to be found "without guile in their mouths."

"Evil speaking is a crying sin. Professing saints are not free from it. You meet with it everywhere. There is your blunt slanderer. He is open in his accusations. Everybody knows what he thinks of his acquaintances. He seeks to quiet his convictions that he is doing wrong, by quoting that maxim of the devil first uttered in hell, 'you may as well say it as think it.' Then there is your accomplished, sanctimonious slanderer. His manners are easy, and his words unctuous. He deals chiefly in insinuations. They are so artfully framed and accompanied with so many expressions of regret, that before you are aware of it the virus of jealousy, and distrust is rankling in your veins. His words are smoother than oil, but sharper than a drawn sword. Ye accusers of the brethren, do not ye know that God hath said, SPEAK EVIL OF NO MAN. Is it not one characteristic of the man who shall gain Heaven, that he taketh not up a reproach against his neighbor? He may find this reproach going the rounds. Some one may leave it at his very door: but he will not take it up. It may lie there till it perishes, but he will not touch it.

Then let this evil speaking forever cease among those who call themselves the disciples of Christ. Do permit us to have confidence in good men. It is better to be deceived a dozen times a day, than to look upon everybody with suspicion. When you detect yourself about to say anything to the injury of another, hold in your tongue with bit and bridle. Keep it in subjection. Our words have quite as great an effect upon our own feelings as upon those of others. Talk wrong, even in sport, and you will soon feel wrong.

Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

"WHAT would I give," said Charles Lamb, "to call my mother back to earth for one day, to ask her pardon upon my knees for all those acts by which I gave her gentle spirit pain."

Christian Benevolence.

LUKE V, 26, 27.

Who is my brother? 'tis not merely he,
Who hung upon the same loved mother's breast,
But every one, whoever he may be,
On whom the image of a man's impressed,
True Christian sympathy was ne'er designed
To be shut up within a narrow bound;
But sweeps abroad, and in its search to find
Objects of mercy, goes the whole world round.
'Tis like the sun, rejoicing east and west,
Or beautiful rainbow, bright from south to north,
It has an angel's pinion, mounting forth
O'er rocks, and hills, and seas, to make men blest.
No matter what their color, name or place,
It blesses all alike; the universal race.

—T. B. Upham.

SHORT PRAYERS.—Much is lost in prayer for want of brevity. If brevity is "the soul of wit," it is no less the life of prayer. Christians are not always heard for their much speaking, neither does the value or efficiency of a remark increase with the length thereof. Length should be secondary to depth. Let us pray for what we need, do our errands at the throne of grace with as much dispatch as is consistent with propriety, talk to the point, and stop when our duty is done. Volunteer service is sometimes not only ineffectual, but positively injurious. Much may be gained by due observance of the miller's creed: "Always shut the gate when the grist is out."

SIMPLICITY OF THE BIBLE.—The Bible was written for the people—the common people—the mass; and if God had not meant the word of faith to be understood in a common sense way, he would have prepared the Bible with a dictionary, and have explained the nature of believing, but as there is no such explanation given, we infer that we are to understand it just as it is understood in ordinary language among men.

Shall we believe, almighty Lord.

Whose presence fills both earth and Heaven,

The meaning of the written word

Is by thy inspiration given?

Thou only dost thyself explain

The secret mind of God to man.

Charles Wesley.

Forty thousand negroes have learned to read and write since the rebellion broke out.

Obituary Notices.

DIED, at Knoxville, Iowa, June 25, 1865, sister Sylvia McPheter, in the 40th year of her age. Sister McPheter embraced the truth about six years ago when Bro. Cornell was in Knoxville with the tent. Although in poor health for some years, her last sickness was only about one week. A discourse was given by the writer to relatives and friends on first-day afternoon, Aug. 20.

J. N. LOUGHBOROUGH.

DIED, at Kickapoo, Wis., July 26, 1865, Bro. Palmer Kellogg, aged 56 years. He embraced present truth in 1860, lived an acceptable member of our church; and died peacefully, without a struggle, in full assurance of a glorious immortality at the resurrection of the just.

"He lived, his Saviour to adore,
And meekly all his sufferings bore.
He loved, and all resigned to God;
Nor murmured at his chastening rod."

THOMAS DENMAN.

DIED in West Fairlee, Vt., Sept. 1, 1865, Mary, wife of Amasa Hutchins, in the 66th year of her age. The deceased was my stepmother.

By this affliction my dear father is left lonely and sad. Though he does not profess religion, he has ever treated my views on the Bible Sabbath, and the immediate coming of the Lord, with great respect, and has often wept freely as we talked and prayed with him.

A. S. HUTCHINS.

DIED, Sept. 6, 1865, of dysentery, Otis Archer, youngest child of Bro. Calvin and Sr. Annie Kelsey, of Waterford, Minn., aged one year and six months. Funeral services by the writer. JNO. BOSTWICK.
Western Hygean-Home. St. Anthony, Minn. Sept. 10, 1865.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY SEPTEMBER 19, 1865.

Journeyed, from this city, Thursday, the 14th inst., in quest of rest and health, a Seventh-day invalid party consisting of the following named persons: Eld. James White and wife, Eld. J. N. Loughborough, Sr. M. F. Maxson, and the Editor of the Advent Review. They were accompanied by Dr. H. S. Lay, recently by request from Dansville, N. Y., to which place they now direct their course. We have not heard as yet from the company, how Bro. White stood the journey, but trust the good hand of God will give them favor all the way. We hope also these over-worked and over-burdened servants of the Lord will share largely in the prayers of the faithful, while they are obeying that very important, but much-neglected, command of Christ, to "rest awhile." Mark vi, 31. a.

THE last issue of the "Family Guardian," under the caption Sweet Thoughts, contains the following unscriptural, and therefore, reprehensible, sentiment: "Whenever we find our temper ruffled toward a parent in the family circle, a sister or brother, we should pause and think, *that in some few months or years they will be in the SPIRIT-LAND, WATCHING OVER US, or perhaps we shall be there WATCHING OVER THEM.*"

What a pity that the Christian world have so derogated from the path of truth as to be fed and comforted with doctrines which have no foundation in the word of God! And what a silent, but all-potent influence orthodoxy is thus exerting in favor of that execrable heresy, Modern Spiritualism. Whence all this jerking, and rapping, and tipping, and twitching, and thumping, and knocking, and peeping, and muttering, of a thousand and one half-demented mediums, but from this devil-taught doctrine, that at death we become guardian spirits. It is simply Satan's first-begotten lie. a.

How to Preach.

THE Rev. John Wesley, in a letter to a friend, bearing date London, Dec. 20, 1751, gives the following hints on *what* to preach:

"I think the right method of preaching is this: at our first beginning to preach at any place, after a general declaration of the love of God to sinners, and his willingness that they should be saved, to preach the law, in the strongest, the closest, the most searching manner possible; only intermixing the gospel here and there, and showing it, as it were, afar off."

What a blessed thing for the world, if modern Methodists would remember and practice what their father said. a.

Soul.

THE Hebrew word for soul is *neh-phesh*, and in the Old Testament has the following diversity of renderings:

It is translated, any—appetite—beast—body—breath—creature—dead—deadly—desire—discontented—fish—ghost—greedy—hath life—he—heart—hearty—her—herself—himself—life in jeopardy—jeopardy of life—life—lust—man—me—mind—mortally—myself—one—own—person—pleasure—self—slay—soul—tablet—themselves—they—thing—thyselves—will—she will—would have it—yourselves.

Neh-phesh occurs eight hundred and seventy-three times, and is translated by every possible variety of terms except IMMORTAL SOUL OR DEATHLESS SPIRIT. What do you think of this, gentle reader? Does it argue anything in your mind for the scriptural view latterly advocated? a.

Note from Bro. Cornell.

BRO. WHITE: The interest is still increasing in this place. About three hundred voted that they believed we had preached the truth, and about sixty decided

to keep the Sabbath. We now have obtained one hundred and seven subscribers for the Review, and eight for the Instructor. One Freewill Baptist preacher and his wife have come out strong on the Sabbath. The friends here are about taking steps toward building a meeting-house. We stay here another week.

M. E. CORNELL.

Norridgewock, Me., Sept. 16, 1865.

Note from Bro. Hutchins.

BRO. WHITE: Since our last State Conference, I have spent several Sabbaths with the Inasburgh and Charleston church. Most of our meetings have been encouraging, manifesting a growing union among the brethren. Our Quarterly Meeting on the 24th of June, was a profitable season. S. B. was renewed and entered upon with an encouraging increase of figures.

The first Sabbath and first-day in July, I spent with Bro. S. Pierce in Roxbury. On first-day, the meeting was held in the school-house in the district where Bro. Kendall lived; a good interest was manifested; the truth was spoken with freedom, and the brethren were greatly encouraged.

The next Sabbath and first-day, we were in Weybridge. In this section we found a few who love the truth, and are in sympathy with the people of God, and hope and pray for the time when order will be established in their midst.

On the Sabbath Eld. Kenison, a Methodist minister, met with us. He spoke and prayed in the meeting, and manifested love and good will to us. He was much pleased with the law chart, and spoke of sending for one soon.

On first-day, by request of Eld. K., we spoke to his congregation. I spoke in the forenoon, and Bro. Pierce in the afternoon. The silent tear told the interest of some, as Bro. P. spoke on the signs of the times. Our interview with Eld. Kenison here, was very agreeable. We loved and admired the good spirit he manifested. A. S. HUTCHINS.

New York and Pennsylvania State Conference.

THE New York and Pennsylvania State Conference will hold its fourth annual session at Nile, Alleghany Co., N. Y., sixth-day, Oct. 13, 1865, at 9 o'clock A. M.

All the churches belonging to this Conference, and those wishing to unite with it, are requested to represent themselves by delegates or letter. Delegates are to be chosen according to the following ratio: Each church to the number of twenty members or under, one delegate, and one delegate for every additional fifteen members. Delegates will bring letters showing their appointment. Churches will be careful to send a written report of their standing, their losses and additions of membership during the year, and also the amount of s. b. fund.

Ministers belonging to this Conference will come prepared to present written reports of each week's labor, and expenses and receipts. These reports must state the number of meetings held, and where they were held, each week.

Brethren, in view of the solemn time in which we are living, and the awful scenes that are before us, and the magnitude of the work to be done to prepare a people to escape the wrath to come, and to stand before the Son of man at his appearing, let us come up to this meeting full of the Spirit and power of religion, having purified ourselves by obeying the truth, and being sanctified by the Spirit, be prepared to work in unison with God's people in the great duties connected with the closing work of probation. A general invitation is extended to all the brethren and sisters to attend this meeting. A special invitation is extended to Bro. and sister White to attend.

Delegates will please come prepared to settle up the pledges of the churches to the end of the Conference year, Oct. 1, that the Conference may be able to meet the demands against it.

A. LANPHEAR, } N. Y.
J. N. ANDREWS, } Conf.
C. O. TAYLOR, } Com.

P. S. As there are but few here to entertain the Conference, it is expected that all who can, will come prepared to take care of themselves as far as possible, by bringing bedclothes, buffalo robes, provisions, &c., for themselves and others. Our houses are generally small, but our barns will make up the deficiency.

Brethren coming to this place will stop at Friendship Station, on the N. Y. & E. R. R., eighty miles east of Dunkirk, and thirty-eight west of Hornellsville. As the meeting will be two and a half miles from the depot, teams will meet the trains on the 12th of Oct. to convey passengers to the meeting. A. L.

HOW A CLERGYMAN CURED HIS APPETITE FOR TOBACCO.—I had a deep well of very cold water, and whenever the evil appetite craved indulgence, I resorted immediately to fresh drawn water. Of this I drank what I desired, and then continued to hold water in my mouth, throwing out and taking in successive mouthfuls until the craving ceased. By a faithful adherence to this practice for about a month, I was cured and from that time to this have been entirely free from any appetite for tobacco.—*Med. and Sur. Reporter.*

American Bibles.

WE have just received a good assortment of American Bibles which we will sell at the following reduced prices, or send by mail at the same price, postage added.

	Price.	Postage.
Diamond, Marg. Ref., Morocco, Gilt,	\$1.62	12
Pearl, " " " Tuck,	1.55	20
Diamond, " " " " "	1.20	12
Pearl, " " " " " "	1.20	20
" " " " " " "	1.5	20
" " " " " " "	0.95	20
Diamond, " " " " " "	0.80	12

Appointments.

THE next Quarterly Meeting of the Mackford church, will be held the 21st of October. Members living at a distance will please take notice of the following resolution, passed at our last Quarterly Meeting:

"Resolved, That we as a church, request all of our members to be present at our Quarterly Meetings, if convenient; if not, to send in their written testimonies to the clerk, in time to be read at each Quarterly Meeting."

By order of the church,

THOS. HAMILTON, Clerk.

Sept. 6, 1865.

I DESIGN to attend the N. Y. Conference appointed in this week's Review. 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.

A B Huntley 27-14, J Cady 27-1, J Ellis 28-1, M Rood 27-14, N M Sherburne 27-1, T H Hubbard 27-1, J Robarge 29-17, H McClenathan 28-1, A friend, for E H Kimmel 28-1. Each \$1.00.

M M Nelson 28-5, M H Brown 28-16, R Stansberry 27-1, O Hastings 28-1, J W Landes 28-1, D V Winne 27-18, H Bunce 28-11, S N Smith 28-1, W N Brown 28-6, G Penfield 29-1. Each \$2.00.

Mrs L E Huse 27-16, W Nichols 27-16, T P Fletcher 27-16, E Rackliff 27-16, S W Chapman 27-16, J Oliver 27-16, S Robbins 27-16, A Strickland 27-16, E Veasey 27-16, W F Witham 27-16, W H Cummings 27-16, E H Churchill 27-16. Each 50cts.

A C Morton \$4.50, 30-1, M Veasy \$1.70, 26-16.

Subscriptions at the Rate of \$3.00 per year

J G Whipple \$3.00, 29-1.

Books Sent By Mail.

G Kellogg 15c, M H Brown \$3.00, A S Gillet 37c, J E Titus 37c, J H Sparks 37c, D R Palmer 37c, J P Hunt 37c, A M Gravel 37c, A M Crary 37c, B Auten 37c, E S Faxon 37c, A H Clymer 37c, M G Kellogg 37c, L Lathrop 37c, R Packard \$1.25, A E Tallman \$2.50, E J Bowman \$1.25, A B McReynolds 28c, L H Winslow 25c, A E Stutzman \$3.00, O D Washburne 50c, A Gleason \$1.62.

Books sent by Express.

D M Canright, Vassar, Mich., \$36.93. J W Landes, Mount Pleasant, Henry Co., Iowa, \$5.25.

Cash Received on Account.

J W Landes \$5.00, C O Taylor \$2.00.

General Conference Missionary Fund.

Church at N Berwick, Me., \$13.00. Church at Hartland, Me., \$16.05. Church at Eddington, Me., \$17.00. Church at Washington, N. H., \$30.00.

Michigan Conference Fund.

Church at Vergennes, \$2.00.