

Advent Review,

AND SABBATH HERALD.

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

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BY
J. P. KELLOGG, CYRENIUS SMITH AND D. R. PALMER,
Publishing Committee.

URIAH SMITH, Resident Editor.

J. N. ANDREWS, JAMES WHITE,
J. H. WAGGONER, R. F. COTTELL, } Corresponding
and STEPHEN PIERCE, } Editors.

TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.
All communications, orders and remittances for the
REVIEW AND HERALD should be addressed to URIAH SMITH,
Battle Creek, Mich.

CHRIST IS LEFT.

Let the winds of sorrow blow
Roughly o'er this track of mine,
Let the fount of grief o'erflow,
Hope's sweet star forbear to shine.
Though of every comfort shorn,
Though of every joy bereft,
Weak, defenceless and forlorn—
I am rich if Christ is left.

Let the spoiler's ruthless blow
Sunder all my cherished ties,
Let affection bend in woe,
Where the last, the dearest lies;
Clinging to each shattered shrine:
Of its idol sweet bereft,
Never can my soul repine,
While it grieves—if Christ is left.

Earthly treasures, hopes and joys,
Ye may leave me if ye will;
'Mid the wrecks where time destroys,
I am rich in Jesus still.
E'en when death's keen pangs shall wring
This weak frame of life bereft,
Joyful still my soul shall sing,
All is mine, for Christ is left!

Christianity Requireth a Renunciation of the World, and All Worldly Tempers.

CHAPTER V.

THE subject of the two preceding chapters is of such importance that I cannot leave it without adding some farther considerations upon it.

For, notwithstanding the Scriptures are so clear and express on the side of the doctrine there delivered, yet I must expect to encounter the prejudices of men who are settled in other opinions.

I know it will be asked, where can be the impiety of getting or enjoying an estate?

Whether it be not honorable, and matter of just praise, to provide an estate for one's family?

It will also be asked, what people of birth and fortune are to do with themselves if they are not to live suitably to their estates and qualities?

Any one that has taken the trouble to read this treatise, must have found that the doctrine here taught is none of mine, and that therefore I have no occasion to support it against such questions as these.

The same persons may as well ask, why the little span of life is made a state of trial and probation, in which men of all conditions are to work out their salvation with fear and trembling?

But, however, to the first question let it be answered:

Take no thought, saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed; for after all these things do the Gentiles seek.

If to be careful and thoughtful about the necessities of life, be a care that is here forbidden, and that because it is such a care as only becomes heathens; surely, to be careful and thoughtful how to raise an estate, and enrich one's family, is a care that is sufficiently forbidden Christians. And he that can yet think it lawful and creditable to make it the care and design of his life to get an estate, is too blind to be convinced by arguments. He may, with as much regard to Scripture, say, that it is lawful to swear falsely, though it forbids him to speak falsely.

Our Saviour saith, Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life. John vi, 27. He commands us not to lay up for ourselves treasures on earth; he assures us that we cannot serve God and mammon.

Now these places have no meaning, if it is still lawful for Christians to heap up treasures, to labor for great estates, and pursue designs of enriching their families.

I know it is easy to evade the force of these texts, and to make plausible harangues upon the innocency of laboring to be rich, and the consistency of serving God and mammon.

I do not question but the rich young man in the Gospel, who had kept the commandments of God from his youth, could have made a very good apology for himself, and have shown how reasonable and innocent a thing it was for so good and so young a man to enjoy an estate.

The rich man in torments could have alleged how much good he did with his fortune, how many trades he encouraged by his purple and fine linen, and faring sumptuously every day; and how he conformed to the ends and advantages of society by so spending his estate.

But to return: the apostle saith, Having food and raiment, let us therewith be content; that they who will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. 1 Tim. vi, 8, 9.

We may perhaps by some acuteness of reasoning, find out that this doctrine still leaves us at our liberty, whether we will labor to be rich or not; and if we do, we are as much enlightened as the quakers, who find themselves at liberty from the use of the sacraments.

We may pretend, that notwithstanding what the apostle here says of a snare, a temptation and foolish lusts; yet that we can pursue the means, and desire the happiness of riches, without any danger to our virtue.

But if so, we are as prudent as those Christians who think they can secure their virtue without watching and prayer; though our Saviour has said, Watch and pray that ye enter not into temptation.

He therefore, that neglects watching and prayer, though the appointed means of avoiding temptation, may show that he lives as much according to Scripture as he that is careful and desirous of riches and wealth, though they are the declared occasions of sin snares and destruction.

If we will not be so humble and teachable as to conform to the Scriptures in the simplicity and plainness of its doctrines, there will be no end of our errors; but we shall be in as much darkness as where the light of Scripture never appeared.

For if we could submit to its plain and repeated doctrines, it would never be asked, what people of birth and fortune are to do with themselves, if they

are not to live up to the splendor and plenty of their estates.

The rich man in the Gospel was a ruler, a young man, and a good man; if therefore, there are any among us that are neither young nor good, it can hardly be thought that they have less to do to inherit eternal life than the young man in the Gospel.

And as for those who, like him, have kept the commandments of God from their youth, I dare not tell them that they are not under a necessity of offering all their wealth to God, and of making their estates, however acquired, not the support of any foolish, vain indulgences, but the relief of their distressed brethren.

Suppose great people by means of their wealth could throw themselves into a deep sleep of pleasant dreams, which would last till death awaked them; would any one think it lawful to make such use of their riches?

But if it was asked, why this is not as lawful as a life of high living, vain indulgences, and worldly pleasures, it could not be easily told.

For such a life as this is no more like a state of probation than such a sleep is like it; and he that has done nothing but sleep and dream to the time of his death, may as well say that he has been working out his salvation with fear and trembling, as he that has been living in such luxury, splendor and vain gratifications, as his estate could procure him.

The gospel has made no provision for dignity of birth, or difference in fortune; but has appointed the same straight gate, the common passage for all persons to enter into glory.

The distinctions of civil life have their use, and are, in some degree, necessary to society; but if any one thinks he may be less devoted to God, less afraid of the corruptions of pleasures, the vanities of pride, because he was born of one family rather than another, he is as much mistaken as he that fancies he has a privilege to steal, because he was born of a father that was poor.

Why may not poor people give themselves up to discontent, to impatience, and repining? Is it not because Christianity requires the same virtues in all states of life? Is it not because the rewards of religion are sufficient to make us thankful in every condition.

But who sees not that these same reasons equally condemn the gratifications, the sensual indulgences of the rich, as the discontents and repinings of the poor.

So that a great man taking his swing in worldly pleasures, in the various gratifications which his plenty can furnish, is as good a Christian, as careful of his duty to God, as the poor man who resigns himself up to discontent, and spends his time and spirits in restless complaints and repinings.

And if the joys of religion, our hopes in Christ, are sufficient to make us rejoice in tribulation, and be thankful to God in the hardships of poverty; surely the same hopes in Christ must be equally sufficient to make us forbear the luxury and softness, and all other pleasures of imaginary greatness.

If, therefore, the rich and great man can find out a course of pleasures, that support no wrong turn of mind; luxury and indulgence, which do not gratify sensuality; delights and entertainment which indulge no vain and weak passions; if they can find out such self-enjoyments of their riches as show that they

love God with all their strength, and their neighbors as themselves; if they can find out such instances of splendor and greatness, as gratify neither the lust of the flesh, the lust of the eyes, nor the pride of life; religion has no command against such enjoyments.

But if this cannot be done, let it be remembered that the rich have no more permission to live in sensual pleasures, and vain indulgences, than the poor have to spend their time in anxious complaints and unthankful repinings.

Let it also be remembered, that if any distinctions of life make men forget that sin is their only baseness, and holiness their only honor; if any condition makes them less disposed to imitate the low, humble estate of their suffering Master, or forget that they are to return to God by humiliation, repentance and self-denial; instead of being any real advantage, it is their curse, their snare and destruction.

Had there been any other lawful way of employing our wealth, than in the assistance of the poor, our Saviour would not have confined the young man in the Gospel to that one way of employing all that he had.

Was there no sin in pampering ourselves with our riches, our Saviour had not said, Woe unto you that are rich, for ye have received your consolation!

Had a delight in the splendor and greatness of this life been an innocent delight for people of birth and fortune, he had never said, Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Had worldly mirth, and the noisy joys of splendor and equipage, been any part of the happiness of Christians, he had never said, Blessed are they that mourn, for they shall be comforted.

Thus does it appear, from almost every part of Scripture, that a renunciation of the world, and all worldly enjoyments, either of pleasure or pride, is the necessary temper of all Christians of every state and condition.

I know, that to all this it will still be objected, that the different states of life are things indifferent in themselves, and are made good or evil by the tempers of the persons who enjoy them. That a man is not necessarily vain and proud, because he lives in great show and figure, any more than another is necessarily humble and lowly in mind, because he lives in low estate.

It is granted that men may be of a temper contrary to this state in which they live, but then this is only true of such as are in any state by force, and contrary to their desires and endeavors.

A man in a low estate may be very vain and proud, because he is in such a state by force, and is restless and uneasy till he can raise himself out of it. If the same can be said of any man that lives in all the splendor and figure of life, that he is in it by force, and is restless and uneasy till he can lay all aside, and live in a humble, lowly state, it may be granted, that such a man, though in the height of figure, may be as humble as another in starving circumstances may be proud.

But nothing can be more false than to conclude that because a man may be in a low estate, without having lowliness of mind, which estate he is in by force; that, therefore, another may live in all the height of grandeur, the vanity of figure, which his fortune will allow, without having any height or vanity of mind, though the state of life be according to his mind, and such as he chooses before another that has less of figure and show in it.

Nothing can be more absurd than such a conclusion as this; it is as if one should say, that because a man may be an epicure in his temper, though he is forced to live upon bread and water; therefore another, who seeks all sorts of dainties, and lives upon delicacies out of choice, may be no epicure.

Again, Who does not know that a man may give all his goods to feed the poor, and yet want charity? But will any one therefore conclude that another may keep all his goods to himself, and yet have charity?

Yet this is as well argued as to say, that because a man has nothing to spend he may yet be proud; therefore, though another may lay out his estate in vain expenses, he may yet have true humility of mind.

For as the man in a low estate would be truly what his estate is, if he liked it, and had no desires that it should be otherwise than it is; so for the same reason, if those who live in pleasure, in show and vain expenses, live in such a state out of choice; we must talk nonsense, if we not say that their minds are as vain as the vanity of their estate.

Again, Those who talk of people's being humble in a state, that has all the appearance of pride and vanity, do not enough consider the nature of virtue. Humility and every other virtue is never in as complete state, so that a man can say, that he has finished his task in such or such a virtue.

No virtues have any existence of this kind in human minds; they are rather continual struggles with contrary vices, than any finished habits of mind.

A man is humble, not for what he has already done, but because it is his continual disposition to oppose and reject every temptation to pride. Charity is a continual struggle with the contrary qualities of self-love and envy.

And this is the state of every virtue; it is a progressive temper of mind, and always equally laboring to preserve itself.

Those therefore who suppose that people may be so finished in the virtue of humility, that they can be truly humble in the enjoyments of splendor and vanity, do not consider that humility is never finished, and that it ceases to exist, when it ceases to oppose and reject every appearance of pride.

This is the true state of every virtue, a resisting and opposing all the temptations to the contrary vice.

To suppose therefore a man so truly humble, that he may live in all the appearances of pride and vanity, is as absurd, as to suppose a man so inwardly sober that he need refuse no strong liquors; so inwardly charitable, that he need not avoid quarrels; or so holy that he need not resist temptations to sin.

Lastly, The necessity of renouncing the world in whatever condition of life we are, besides what appears from particular commands, may be proved from those great degrees of holiness, those divine tempers, which Christianity requires.

Christians are to love God with all their heart, with all their soul, with all their mind, and with all their strength, and their neighbor as themselves.

Now it is absolutely impossible in the nature of the thing, that we should practice either of these duties in any Christian sense, unless we are so born of God as to have overcome the world.

A man that has his head and his heart taken up with worldly concerns, can no more love God with all his soul, and with all his strength, than a man who will have his eyes upon the ground, can be looking towards heaven with all the strength of his sight.

If therefore we are to love God with all our heart, and with all our soul, it is absolutely necessary that we be first persuaded, that we have no happiness but in him alone; and that we are capable of no other good, but what arises from our enjoyment of the divine nature.

But we may be assured, that we never believe this truth, till we resign or renounce all pretensions to any other happiness. For to desire the happiness of riches, at the same time that we know that all happiness is in God, is as impossible as to desire the happiness of sickness, when we are assured that no bodily state is happy but that of health.

It is therefore certain, in an absolute degree, that we are as much obliged to renounce the world with all our heart, and all our strength, as we are obliged to love God with all our heart, and all our strength.

It being as impossible to do one without the other, as to exert all our strength two different ways at the same time.

It is also certain, in the same absolute degree, that we unavoidably love everything in proportion as it appears to be our happiness; if it appears to be half of our happiness, it will necessarily have half the strength of our love; and if it appears to be all of our happiness we shall naturally love it with all our strength.

The Christian religion, therefore, which requires the whole strength of our nature to aspire after God,

lays this just foundation of our performing this duty, by commanding us to renounce the happiness of the world, knowing it impossible to have two happinesses, and but one love.

And indeed what can be more ridiculous than to fancy that a man who is laboring after schemes of felicity, that is taken up in the enjoyments of the world, is loving God with all his soul, and all his strength?

Is it not as absurd as to suppose a man that is devoted to the sports of the field is at the same time contemplating mathematical speculations with all the ardor of his mind.

Let any one but deal faithfully with himself, consult his own experience, the inward feelings of his mind, and consider whether, whilst his soul is taken up with the enjoyments of this life, he feels that his soul is loving God with all its force and strength; let any man say that he feels this strong tendency of his soul towards God, whilst it tends towards earthly goods, and I may venture to depart from all that I have said.

Nothing therefore can be more plain than this, that if we are to fill our soul with a new love, we must empty it of all other affections, and this by as great a necessity as any in nature.

The love of God, as I have said of every other virtue, is never in any complete state, but is to preserve and improve itself by a continual opposition and resistance of other affections.

It is as necessary therefore continually to renounce the world and all its objects of our affections, in order to form the love of God in our hearts, as it is necessary to renounce and resist all motives of self-love and envy, to beget the habit of charity.

And a man may as well pretend that little envies are consistent with true charity, as that little desires after the vanities of the world are consistent with an entire love of God with all our hearts.

It may be said that though this appears true in the reason of the thing, as considered in speculation; yet that this is a love for angels, and not suited to the state of man.

I answer, it is what God has required, and the same objection may be made against all other Christian virtues, for they are all required in a perfect degree.

Secondly, if it is a degree of perfection hardly attainable, this makes for the doctrine which I have delivered, and shows the absolute necessity of having no more enjoyments in the world than such as necessity requires.

For if it is so hard to raise the soul to this degree of love, surely it must be stupid to add to the difficulty by foolish and contrary affections.

Thirdly, If this is the proper love of angels, this proves that it is proper for us, who are taught by God to pray, that his will may be done on earth as it is in heaven.

At least, if this is the love of angels, it shows us that we are to imitate it as far as our nature will allow, and to stop at no degrees short of it, but such as we cannot possibly reach.

But can he be said to be doing his utmost to love like an angel, that is building schemes of felicity on earth, and seeking satisfaction in its imaginary enjoyments.

As sure therefore as this is the love of angels, as sure as we are called to an angelical state of life with God; so surely are we obliged to lay aside every hinderance, to part with every enjoyment that may stop or retard the soul in its rise and affections towards God.

We differ from angels, as we are in a state of probation, and loaded with flesh; and though till the trial be over, we must bear with infirmities and necessities, to which they are not subject; yet we must no more choose follies, or find out false delights for ourselves, than if we were, like them, free from all infirmities.

The love of enemies is said to be a love that becomes the perfection of God; but yet we see that we are so far from being excused from this manner of love, because it is divine, and suits the nature of God, that we are, for that reason, expressly called to it, that we may be children of our Father which is in heaven.

If therefore we are called to that spirit of love

which becomes the perfection of God, surely the manner of angelic love is not too high for us to aspire after.

All therefore that we are to learn from this matter is this, that a renunciation of the world is necessary, that this holy love cannot be attained, unless we only use the world so far as our needs and infirmities require, and think of no happiness but what is prepared for us at the right hand of God.—*Law.*

(To be Continued.)

THE WISE SHALL UNDERSTAND.

THERE are three important ideas embraced in this language of the prophet Daniel, The wise shall understand. 1. Who are the wise, 2. What they understand, and the means God uses for the accomplishment of this object, and, 3. The benefits proffered to those who understand.

1. At a certain time in the history of the past, Christ likened the kingdom of heaven unto ten virgins, which took their lamps and went forth to meet the Bridegroom. And five of them were wise and five were foolish. They that were foolish took their lamps, and took no oil with them, but the wise took oil in their vessels with their lamps.

We learn from this parable, that the wise are those who always carry a sufficient supply of oil with their lamps, that when God calls upon them to move forward at a moment's warning, whether in darkness or light, they will do it. There are two kinds of wisdom spoken of in the Scriptures of truth. Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works, with meekness of wisdom. But if ye have bitter envyings and strife in your hearts, glory not; and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. James iii, 13-17.

2. What the wise understand, and the means God uses to give them this knowledge. Whoso keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both time and judgment. Eccl. viii, 5. The truly wise man understandeth the Bible to be a book of truth. And that all Scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. ii, 16, 17. They believe that all prophecy connected with the people of God will be fulfilled in God's own time and way, and that it has a moral tendency in moulding the character of his people, and giving them a clue to the time of their final deliverance.

There are various means which God has used to give his people a knowledge of their deliverance.

First, By warnings. By faith, Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world and became heir of the righteousness which is by faith. Heb. xi, 7.

Just Lot, whose righteous soul was vexed from day to day with the filthy conversation of the wicked, and with their unlawful deeds, was warned by angels to flee; and it came to pass, when they brought them forth abroad that he said, Escape for thy life! Look not behind thee, neither stay thou in all the plain, escape to the mountain lest thou be consumed. Gen. xix, 17.

When Herod sought privately to kill the holy child Jesus, Joseph was warned of God in a dream, to arise and take the young child and his mother and flee into Egypt, and be there until he should bring him word, for Herod would seek the young child, to destroy him. Matt. ii, 13.

Again, at the destruction of Jerusalem, God's people were warned in the following language: When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand,)

then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take anything out of the house, neither let him which is in the field return back to take his clothes.

Now let us see how God has been warning his people in these last days, and giving them to understand the awful doom that awaits this ungodly world.

We find that after the declaration, Fear God, and give glory to him, for the hour of his judgment is come, had gone forth with a loud voice, there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. Rev. xiv, 8.

That this fallen Babylon is the different sectarian bodies is most clear. In Rev. xviii, 2, it reads, And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. The churches have become so from the fact, that they are ready to endorse almost every sentiment propagated by a wicked and unchristian world. That foul blot, American Slavery, one of the greatest sins that ever disgraced a professed Christian nation, has been upheld by them, in consequence of which the kings of the earth, and rich men, have courted her favor, and committed fornication with her.

The heathen philosophers believed in a vague idea of a conscious state of existence, that immediately after death the spirit became a little god among the gods, and had more knowledge than when in this mortal state. This doctrine the churches have fully endorsed; thus virtually denying the resurrection of the body, and the general Judgment, sapping the very foundation of the Christian's hope.

With this view of the subject we see in these last days the arms of the professed church extended wide to receive the Roman Catholic, the Universalist, the Infidel and Heathen, which together are propagating a doctrine wholly predicated on the wisdom of man, and not on the word of God.

While these things are being acted before our eyes, we do not wonder that God by the mouth of the Revelator exclaims, Babylon is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. We don't wonder the loud voice of warning should be heard, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

When the second message of warning began to die away, we heard another, and the last note of warning that will ever be given to this fallen world.

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. Rev. xiv, 9, 10.

It appears that God led his people out of Babylon, that they might see the errors into which they had fallen, that they might renounce them, and be prepared for translation.

We see that we were worshipping an institution of the beast. The prophet Daniel speaks of a certain power, symbolized by a beast, that thought to change times and laws. The prophet Isaiah, [chap. xxiv, 5,] speaking of the same thing, says, The earth is also defiled under the inhabitants thereof, because they have transgressed the laws, (the ten commandments, including the holy Sabbath,) changed the ordinance, (baptism,) broken the everlasting covenant. This little horn power has instituted the first day of the week for the Sabbath, and has also changed the time of its commencement. To commence the day at midnight is Roman time. To begin the day at sundown is God's time.

How long will God's people sigh and cry for the abominations done in the land? And shall not God avenge his own elect, that cry unto him day and

night, though he bear long with them? I tell you that he will avenge them speedily. Luke xviii, 7, 8.

Second, by signs. The institution of the passover was a sign of the deliverance of God's people. And thou shalt shew thy son in that day saying, this is done because of that which the Lord did unto me when I came forth out of Egypt. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes; that the Lord's law may be in thy mouth: for with a strong band hath the Lord brought thee out of Egypt. Ex. xiii, 8, 9.

After their deliverance from Egypt, God called to their remembrance another prominent sign. Six days may work be done; but the seventh day is the Sabbath of rest, holy unto the Lord. Whosoever doeth any work on the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested. Ex. xxxi, 15-17. This last text gives us sufficient proof that the Sabbath should be kept as a memorial of the works of creation.

God in these last days is giving us signs as tokens of deliverance: signs in the heavens; upon the earth distress of nations with perplexity; men's hearts failing them for fear, and for looking after those things which are coming on the earth. And Christ says, When these things begin to come to come to pass, then look up and lift up your heads, for your redemption draweth nigh.

3. The benefits proffered to those who understand. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever. Dan. xii, 3. Blessed are they that do his commandments that they may have a right to the tree of life, and enter in through the gates into the city. Rev. xxii, 14.

O! the glorious promises that God has in store for those that love him. The curse will soon be removed, the meek will inherit the earth, and long enjoy the work of their hands. And my desire is that God's saints may so live that when he comes to be glorified in his saints, and admired in all them that believe, that they may say with confidence, Lo, this is our God, we have waited for him, and he will save us. Isa. xxv, 9.

FRANCIS GOULD.

Randolph, Vt., July 13th, 1856.

WHY THE MACEDONIANS WERE LIBERAL.—Paul, in commending to the Corinthians the liberality of the Macedonian Christians, represents them as even exceeding their ability in ministering to the saints—an instance so remarkable that we might naturally be curious to know by what motive they were impelled. In a few words we are informed, They "gave themselves to the Lord." This is an explanation altogether satisfactory.

They heartily and sincerely surrendered themselves to the Lord, and hence they would not withhold their pecuniary assistance from his afflicted people. It will always be so. The true and hearty Christians, who feel they belong in body and soul, to the Lord, cannot be niggardly; and hence, by this rule all may do well by trying themselves, whether their faith is not a mere fancy, instead of a fruitful principle.

A FASHIONABLE CHURCH IN TORONTO.—A late writer for the press says: "This morning I attended service at the great English Church, where, I am told, the wealth and aristocracy of the city attend. It is a magnificent building, in the Grecian style of architecture, and cost £32,000. I should judge it to be nearly one hundred and fifty feet long, one hundred feet up to the central arch, and every way in proportion. There could not have been less than three or four thousand persons present. The discourse was made up of fine sentiments, and beautifully rounded periods; but not a single practical duty did it inculcate. Half the audience were asleep.

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH-DAY, JULY 31, 1856

WELL-DOING.

It hath pleased Him who is the author of salvation to make this the condition upon which it is to be obtained. God, says an Apostle, will render unto every man according to his deeds: to them who by patient continuance in well-doing, seek for glory, honor, and immortality, he will render eternal life. Rom. ii, 6-9.

Can any one find fault with these conditions of eternal life? The poor cannot say that riches which they have not are necessary to obtain it, and therefore they must be deprived of it. The unlearned cannot say that high attainments in learning which they have never reached, are necessary to secure it, and that they therefore are shut out from its blessings. The learned and rich cannot find any barrier interposed between them and eternal life, which is beyond their control, which would render it impossible for them to attain it.

The boon is held up before all; the condition of obtaining it is made known, and the means are at every man's door. We are continually acting: shall these acts be directed to right ends or bad? shall their results be good or evil? This is the point to be decided. Will we continue patiently to do well, and receive at last eternal life? or will we obey unrighteousness, and receive indignation and wrath? is the query which is put to the conscience directly home; and every man, high or low, rich or poor, free or bond, must be his own arbiter of the important question.

But what is well-doing? An enlightened conscience may decide much that is embraced in it; but we have a direct, and withal, an inspired answer to this very question. Says the apostle James, If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well. To whatever minute acts therefore our duty may extend, one thing is certain: we do not do well not to fulfill the royal law. With well-doing is inseparably connected the keeping of the royal law, the ten commandments. The Bible is sufficient to thoroughly furnish the man of God unto all good works. 2 Tim. iii, 16, 17. Do we well then to endeavor with one of those commandments, to enforce an observance for which we are nowhere furnished in the word of God. It will be hard to prove that Sunday-keeping is well-doing.

The same sentiment and the same conditions are contained in our Lord's reply to the young man who inquired of him the way of salvation: "If thou wilt enter into life, keep the commandments." Matt. xix, 17. "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator." 1 Pet. iv, 19.

KEEPING SATURDAY FOR SUNDAY.

READER, if you are one of those who have turned their steps to all the commandments of God, by the observance of his holy Sabbath, you have doubtless more than once been designated as one who "keeps Saturday for Sunday;" and you have probably considered, also, how fair an index this is of the little understanding such have, either of our motives or our position.

We can inform our friends that we do not keep Saturday for Sunday. Our reverence for Sunday is not so great notwithstanding the antiquity of the institution, and the multitudes who observe it, that when we keep another day we keep it for Sunday.

We keep Sunday for Sunday; and we intend to keep it as it was originally designed to be kept, and according to the only divine example we have for keeping it; that is, by honorable labor; and we endeavor also to keep the Sabbath, as such, esteeming it

holy unto the Lord and honorable, not doing our own ways. Isa. lviii, 13.

But in keeping Saturday as the Sabbath, do you not keep it for Sunday? No; for Sunday is not the Sabbath. In observing the seventh day as a day of rest, we have both divine precept and example to support us. We have the most positive testimony that that is the day which the Creator set apart as a rest-day for man. Those who observe the first day of the week acknowledge the existence and necessity of a Sabbath, but they have taken a day of their own choosing on which to observe it. The guilt therefore of departure from the sacred oracles in this matter, rests upon our opponents and not upon us. The charge which they so often apply to us belongs to them; for they have departed from the original institution, and keep Sunday for Saturday! They remind us of the fable of the lamb and the wolf, in which the wolf, though farther up the stream than the lamb, accused him of roiling the water which he was to drink.

There is another expression equally erroneous and perhaps as frequently used. People will often, addressing a Sabbath-keeper on the Sabbath, tell him that they believe this is his Sunday! So thoroughly have their minds become imbued with a First-day Sabbath, that it seems impossible for them to separate the two ideas of Sunday and Sabbath; and whatever day a man observes as a day of rest, it must be to him his Sunday.

It is a fact however that our Sunday falls on the same day that theirs does; only we regard it as Sunday merely and nothing more.

But we do not expect that the world will cease to regard us in this light. We only hope that the time may soon come when large numbers more may cease to keep Sunday for Saturday, and be added to those who are accused of "keeping Saturday for Sunday."

"OCCUPY TILL I COME."

WHEN I first heard the *Millerites* spoken of it was a common thing with their opposers to say that they did not fulfill the requirement of the Saviour, for they spent all their property, (some of them,) and neglected their farms, their stores, and their shops, to proclaim the Lord's coming, saying, that if he was so soon coming these temporalities would not be needed. True, this was but living out their faith, for if they really believed it, they could not consistently do otherwise than to make it the all-absorbing theme. "But then," said the opposer, "they should not have neglected their business, nor sold their property, for the Lord said, Occupy till I come." At the time I thought this a very good argument, for all know that but little proof is required to confirm prejudice in any mind. But what astonishes me most at this time is to hear those professing the Present Truth quote the same text in the same manner, doubtless not realizing that it is a great perversion of scripture. We would not have men slothful; let them be "diligent in business;" but let the interests of the cause of God's truth be first in all things. If we have any faith in God's word, why not show it by our works?

But what does the scripture in question mean? The *talents* given to his servants cannot mean *worldly goods*, for the Saviour did not confer these upon his disciples. On the contrary we are told that the poor of this world, rich in faith, are heirs of the kingdom. What they received was increased, by some in a tenfold proportion, hence, if to fulfill this scripture, and occupy till Jesus comes, means to occupy farms, &c., they are not only to be occupied but *multiplied*, so that when he comes the faithful servant can say, "Lord, thy farm hath gained ten farms!" And the man of ten farms shall receive a blessing tenfold greater than he that has but one farm! Where then will "the poor of this world," appear?

When the young man asked the Saviour what he should do to inherit eternal life, he did not tell him to carefully keep his "great possessions," but he said: "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, follow me." Matt. xix.

Can any one seriously expect to hear the Saviour say, "Well done, good and faithful servant," because he has been careful to increase his worldly possessions? Would not the words of James be more appropriate to his case: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days." It must be even so; for Jesus said, "A rich man shall hardly enter into the kingdom of heaven." If the Saviour had said that a poor man shall hardly enter into the kingdom of heaven, does any one think that the poor would act in view of it as the rich now do? Some to my knowledge are neglecting known and acknowledged duties because they conflict with their temporal interests. "What is a man profited if he shall gain the whole world and lose his own soul?" Read the direction in Luke xii, 31-36.

Dear reader, do allow that the Saviour means what he says, and remember, that your faith is of no consequence any farther than you live it out.

J. H. W.

TENT MEETINGS IN MOSCOW, MICH.

WE held meetings in the Tent at Moscow, Hillsdale Co., over three Sabbaths. It was deemed impracticable to hold meetings through the week, as those most interested lived too far from the Tent to attend except on Sabbaths and First-days. We delivered eighteen public lectures. The attendance was good, but on account of the friends of truth living so far apart they were not able to meet with us in social meetings, as much as we desired, therefore, we were not able to see the immediate fruits of our labors as we have seen in other places; yet we consider it one of the most important we have held. From the circumstance of the friends being so scattered, the influence of the meeting has extended in almost every direction for some miles. Between 20 and 30 that we know, have fully decided to walk in the light of Present Truth; many others are deeply interested and convinced of sin. Very many are fully tested on the Message, and influences have been counteracted which have hitherto tended to keep some from investigating. A great many have had the idea that *all* calling themselves Adventists were merely nominal Christians, having only a theory of Bible truth, without any of the Spirit and power of godliness; and their prejudice was greatly disarmed when they discovered that we believed in the power of God's holy Spirit, and were earnest in calling upon them to repent, and obey from the heart the gospel of Jesus Christ.

We found two families of Seventh-day Baptists who moved into this State some twenty years ago, and being deprived of the privilege of meetings on the Sabbath, had, to a great extent, lost sight of the precious truths of God's law; but on hearing the law and the prophets expounded they took new courage, and are now fully established in the truth of the Third Angel's Message. Also, there were a number of Adventists in the vicinity, and most of them have decided in favor of God's holy Sabbath.

We appointed a meeting in the Tent for Second-day morning, 14th, for the benefit of those interested, and for some who desired baptism; but on account of an approaching storm of rain we took down the Tent in the morning. We were kindly invited to occupy a neighboring house, and while the much needed rain was descending upon the earth, we truly felt that "refreshing showers of grace divine," descended

upon the saints in that house. It was a heart-searching and melting time; sweet testimonies were given for the truth. We then repaired to the water, and five were baptized; others are now fully convinced of duty in this respect, and expect to be baptized soon.

If circumstances are favorable we expect to hold our next meeting in the village of Hillsdale.

J. H. WAGGONER.
M. E. CORNELL.

TENT MEETINGS IN PENNSYLVANIA.

Our first tent-meeting for the season was held in Lewisville, Potter Co., Pa. Our congregations at this meeting were large for a new county. Those who came seemed to have ears to hear. A few stated that they should obey the Lord in the keeping of all his commandments.

At this meeting some Brn. met with us from West-field, twenty miles distant, where fourteen had come out on the truth, who had never heard a discourse on the present truth until this meeting. Their faith was strengthened by hearing on the reasons of our faith. They earnestly entreated us to come and labor among them. We expect to go there with the tent before leaving the State.

Our second meeting was held at Port Alleghany. Our congregations on the Sabbath were not large; but on First-day some two or three hundred came out to hear. This was the first they had heard on present truth. An interest seemed to be manifested by some to learn more of our faith.

Our third meeting was held in Shippin, McKean Co. This meeting continued two weeks. Our congregations were good on both First-days. The word spoken was not without effect. We have reason to believe that many souls will yet embrace the truth as the result of this meeting.

In this community there were many Adventists who are connected with the *Advent Herald*. At the first they could only admit our position on the Sabbath question, but thought it would make division. They finally seemed to see that their position was dangerous, and next took the ground that Sunday was the true seventh day. A few however saw the inconsistency of such a position and thought they should have to keep the Sabbath. Next First-day they are to meet and discuss the question. The Lord direct them in the truth is our prayer.

J. N. LOUGHBOROUGH,
WM. S. INGRAHAM,
R. F. COTTRELL.

TO THE SAINTS SCATTERED ABROAD.

DEAR BRETHREN AND SISTERS:—For awhile I have desired to speak to you freely, and open before you my feelings as familiarly as though visiting you at your homes. Many of you I have seen, and with you have bowed at your altars of prayer, where we have been refreshed by the outpouring Spirit of God. Such heavenly seasons on earthly ground have made too deep an impression to be effaced by time. Christian union, formed under such circumstances, is indeed stronger than death. Others of you, whom I have never seen, have addressed me in language of hope, faith and love in the many letters received from you, which has bound my heart to yours in the strongest bonds of Christian fellowship.

And, perhaps, my connection with the cause of truth for ten years past may be a sufficient apology for expressing to you at this time my views of the past, present and future. It may be proper to do so, in view of past statements of ill health, bereavements and reproaches.

Many of you have personal knowledge of my manner of life; that it has been most of the time for ten years, one of toil and care; that I have labored in the field preaching the word with no particular home till I became worn, then have retired to some offered home with some believing family, to write and pub-

lish: hence our publications date from four different States. Incessant care and toil, with few hours of sleep, and none for recreation, wore out the constitution. Disease pressed upon me, so that I suffered much from weakness and pain in the throat and lungs. Sixteen months since my case was considered hopeless. Consumption had apparently stolen upon me, and had made such advancements, that to human view in a few months I too must lay down in the grave beside a dear brother and sister who had fallen by the same disease. But thanks be to God who saved me from the grave, and has raised me up to the enjoyment of comfortable health. Satan has not been permitted to accomplish the desire of my enemies.

I now regret that in years past, in my anxiety to advance the cause of truth, I deprived myself of needed rest, and many things necessary to this life, which has rendered one year of my life almost useless, and may cripple my efforts in the cause while the battle lasts. But this I do not regret so much as I do my lack of faith and patient reliance on God, in times of darkness. Though my lot has been one of care, perplexity, and sometimes of mental agony, yet the grace of God, had I ever leaned wholly on the divine arm, would have been sufficient. Had entire consecration to the will of God, with strict watchfulness and constant, fervent prayer, ever been the ruling principle in all my efforts to spread light and truth, much more good would doubtless have resulted from those efforts which have nearly worn me out. Yet I humbly trust that God accepts my willing efforts to promote his cause, and for his Son's sake pardons my errors.

And you, my brethren, have my thanks for your faithfulness to the cause, during my efforts to publish and scatter abroad Bible truth. In times of need and affliction you have remembered me by your means and your prayers. For your many acts of love to one so unworthy, and to the cause which has been dearer to me than life, you shall ever share the gratitude of my heart. If faithful to the end, Christ will reward you at the resurrection of the just.

I wish here to briefly notice things which have added to my anxiety and mental agony. First, those dear friends we have been forced to see sink away from the surface of human life, by disease in our own family, among them a brother and sister. Those who have joined us in the blessed hope, and the work of God we have been compelled to follow to the grave. But amid all this grief, the blessed hope has lit up the future—we shall meet again. Second, those who came in among us and obtained some influence, then went out from us. The impression has been too common among us that none but honest, true-hearted men would embrace the message; hence confidence has been put in strangers, and in those not fully proved. Here I have erred. I have incautiously through the *Review* recommended persons to the confidence of the Church at large, as laborers in the Lord's harvest, who had not been sufficiently proved. I have considered myself more cautious than many of my brethren, yet I have erred here. Brethren generally have felt bound to support all who were acknowledged as the Lord's messengers, therefore such persons have had a good opportunity to fleece the pockets of the church, use their influence to cause distraction, and then when called to the order of the gospel, throw their influence into the scale of discord, rebellion and slander. I am not disposed to say much of these, seeing their course is now before you, with the result of no order. It was when the order of the gospel was taken up by us that a rebellious spirit was manifested by certain ones. This gave rise to a sheet of slander. The spirit of revenge kindling in the hearts of some, led them to sustain it for a time. But as it was sinking the leaders of the Age to Come came to its rescue. They stated their intentions to "make it one of the best papers in the land." They baptized their darling theory in disgrace by uniting with such a sheet. And in changing the character of

that sheet, left those who started it, and who had sustained it, with no part or lot in the matter, it being entirely another thing. Here matters are suspended, while those who have gone out from us are enjoying the harvest of no order, lack of union and fellowship among themselves, and perfect confusion of sentiments. We mourn for the sad state of those who have been carried away by these baneful influences. Not a few of them have left the Sabbath; while the influence has been chilling to the life and progress of the cause. Yet this exhibition has done more to impress upon the minds of candid Christians the importance of gospel order, than all the friends of order could do or say.

Dear brethren, some of you have been confused and discouraged by these things; but you should be in suspense no longer as to the message, and your duty. Time and events have proved to you what you could not credit when told you a year or two since. I will not here reprove you, but would tenderly entreat you to cast in your interest with the people of God, and reach out your hand to help push the cause of Bible truth ahead. Come, dear brethren and sisters, and give those who have stood firmly by the cause your heart and hand. The Lord has not left his people—blessed be his name. Come, precious souls, and drink of the fountain of gospel union, and go with your brethren to Mt. Zion.

I would here express my grateful thanks to my brethren for their promptness for establishing the *Review* and Book department upon a proper basis. Your pledges amounting to \$1200 for a Book Fund show your attachment to the cause. In taking these burdens off from me, you have, with the blessing of God, made me free. Since last December has been the happiest period of my life. O how good it has been to trust in God, and feel morning, noon and at evening the refreshing, baptizing power of the Holy Spirit.

As to the future, God only knows the perils of the way, yet there is light ahead. His truth will be our "shield and buckler." The experience of the past will serve as a lamp for time to come. God has prepared the way before us, so that the people will hear the reasons of our hope and faith. The trials of the past should not prevent any from acting well their part for time to come. God wants you, my brethren, to act in his cause, and to act now. Let the servants of Christ lean on his arm, and let the church promptly act her part, and the cause will move on gloriously.

God's word does not teach you to make a rash disposition of your means; his cause does not require it. Such a course might be an injury, instead of a help to the cause. But when the cause in any of its departments needs a portion of the means under your stewardship, your duty is clear. Such wants should be regarded as the voice of God to you. Will the friends of the *Review* suffer debts to linger long on the Office? No, not if they do their duty. Shall we see those who are entering new fields with Tents crippled in their efforts for want of a small portion of that means which you, my brethren, profess to have on the Lord's altar? God forbid. If it be really the Lord's, and on his altar, then when his cause calls for some of it, will you not promptly heed the call? You will. You will come up to the help of the Lord; to the help of the Lord against the mighty. May God help you to arise from that state of sadness that the events of the past have cast over you, and lead you to that position of consecration and sacrifice necessary at the present time.

J. W.

THE SABBATH IN FRANCE.—At an audience with the Emperor the other day, the French prelates alluded to the necessity of some restrictive measure to enforce the observance of the Sabbath, and of removing the difficulties in the way of the troops attending mass regularly on Sundays and holidays. The Emperor listened as usual with attention, but from what he said it was evident that, however desirable he thought the observance of the Sunday, he preferred that the prelates should not interfere in matters relating to the regulations of the army.

Deacons.

Duties of a deacon.—As the office and duties of a deacon have been frequently inquired after, we will endeavor to define it, more in particular.

First, we will examine its definition. This word is translated from the Greek, *diakonos*, which, according to Greenfield's Greek Lexicon, is "a minister, one who renders service to another, an attendant, servant,—a deacon or deaconess, one who collects and distributes alms to the poor, overseer of the poor, almoner. Rom. xvi, 1; Phil. i, 1; 1 Tim. iii, 8, 12."

Therefore the seven who were appointed to this office were to see to "the daily ministrations" of food for the poor widows who were neglected in these things, that the twelve might give themselves continually to prayer, and to the ministry of the word." So there were two ministrations at that time, one to see to the temporal wants of the church, the other to the spiritual wants of the same. This would call for two classes of servants in the church, differing in their duties.

"I commend unto you Phebe our sister, which is a servant (or deaconess) of the church which is at Cenchrea. That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succorer (or helper) of many, and of myself also.

Greet Priscilla and Aquilla my helpers in Christ Jesus.

Greet Mary, who bestowed much labor on us.

Salute Urbane, our helper in Christ." Rom. xvi.

These deacons and deaconesses were considered servants, helpers or laborers with the apostles in the gospel, not that they preached the word, but ministered or served their temporal wants.

We will here make an extract from Dr. A. Clarke's Commentary. "There were deaconesses in the primitive church, whose business it was to attend the female converts at baptism; to instruct the catechumens, or persons who were candidates for baptism; to visit the sick, and those who were in prison; and, in short, perform those religious offices, for the female part of the church, which could not with propriety be performed by men. They were chosen in general out of the most experienced of the church; and were ordinarily widows, who had borne children. Some ancient constitutions required them to be forty, others fifty, and others sixty years of age. It is evident that they were *ordained* to their office, by the imposition of the hands of the bishop; and the form of prayer used on the occasion is extant in the apostolic constitutions. In the tenth or eleventh century the order became extinct in the Latin church; but continued in the Greek church till the end of the twelfth century.—See *Broughton's Dictionary, Article, Deaconess*.

Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. 1 Tim. v, 9, 10.

There can be but little doubt that this refers to the office of a *deaconess*. Widows indeed are those who promise to abide in their widowhood, and receive the office of a deaconess. Relieved the afflicted—visited and ministered to the sick.—*Clarke*.

Says John Brown, "But it is chiefly used to signify an officer in the church, whose business it is to serve in distributing the elements at the Lord's table, and to provide for, and duly distribute provision to ministers, and to the poor. Phil. i, 1. It is plain, some of the first seven deacons were afterwards preachers; but nowhere do the sacred oracles hint, that preaching belonged to the office of a deacon. 1 Tim. iii, 8-12. For many ages after Christ, they were considered as inferior to presbyters.—*Dictionary, under the head, Deacon*.

Deacon. 1 Tim. iii, 10. This name, as a title of office, was first given to seven men of honest report, full of the Holy Ghost and wisdom, who were ap-

pointed over the business of serving tables, in order that the apostles might be at liberty to give themselves continually to prayer and the ministry of the word. They were set apart by prayer and the laying on of the apostles' hands. Acts vi, 1-4.

The female ministers, or deaconesses, were probably employed in attending upon those of their own sex, in some of the same offices and duties which the deacons performed for their brethren.—*Union Bible Dict.*

Now as the apostle Paul addressed a letter to the church at Philippi with the Bishops and Deacons we shall expect to find something said in that letter about the duties of deacons.

Because for the work of Christ he (Epaphroditus) was nigh unto death, not regarding his life, to supply your lack of service towards me. And I entreat thee also, true yoke-fellow, help those women which labored with me in the gospel. Now ye Philippians, know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desired a gift: but I desire fruit that may abound to your account. But I have all, and abound. I am full (satisfied) having received of Epaphroditus the things which were sent from you. Phil. iv, 3, 15-18.

The plain, simple fact appears to have been that inasmuch as the deacons were addressed that they made collections of gifts from the church and sent them by the hand of Epaphroditus to Paul without his desire or request. For this he sends his thankful praise, telling them what they might expect in return from the Lord. Gal. ii, 10. Only they would that we should remember the poor; the same which I also was forward to do.

1 Cor. xvi, 1-4. Now concerning the collection for the saints as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me.

Acts xi, 29, 30. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

Here Paul gives directions to the church to go to work upon the first day of the week to make gatherings or collections in store, that when he should be at Corinth on the Sabbath, as usual, [Acts xviii, 1, 4,] that he could be ready to leave on the first day of the week without hindrance. Now as deacons were in the churches, whose business could it be to see to these things but theirs, as everybody's business very often becomes nobody's business?

The office of deacon may be of more importance for time to come than it has been before as the day of trouble rolls on. Would it not be well then brethren to appoint in all the churches deacons and deaconesses who may answer the qualifications that are laid down clearly in the Bible, with an understanding what their duties are.

In one word, they are to see to all the temporal interests of the several churches where they are appointed.

1. To see to the poor and destitute that may belong to the church; such as widows, orphans, the sick and afflicted that may be among us.

2. That it is the duty of such to first inquire into the wants of the cause, to introduce them to the church where they belong, at any proper time, to raise means for the support of the truth. That such be considered the treasurers and agents of the church where they belong in all matters of finance.

3. That it may be the duty to keep on hand good wine [John ii, 10] from grapes or raisins, for the ready ministration of the ordinances at any time on the visits of the messengers, which ordinances are too much neglected for the want of preparation; also to

see to all other necessary preparations for the ordinances.

Some may say that the times are different now than in the days of the apostles, and we have no need of the office of deacon, as then. But we will say, as the office of deacon then included all the temporal affairs of the church under its then existing circumstances, so it does now include all the present temporal affairs of the church of God.

And we will say further, that whosoever will be a faithful deacon or servant of the church of God will find that the office is not a mere name without anything to do; but will find much to see to in these respects.

We will close for the encouragement of deacons, with the words of Paul to Timothy, "For they that have used the office of a deacon will purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. J. B. F.

COMMUNICATIONS.

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

"Follow Me," Luke ix, 59.

To follow is to imitate; to copy; to obey.—*Webster*.

DEAR Brethren in the Lord, let these precious words of Jesus have weight and influence on our hearts. Has the Captain of our salvation said "*Follow Me?*" Have you really started to "follow the Lamb whithersoever he goeth?" Do you ever stop, and think how great is the hope of your calling? Ah, do you realize from what you are called; and what you are called to be; and how you are called; and that obedience to that call will bring you to stand on Mount Zion with him who has called you? I am confident that if these inquiries were pondered well in our candid and anxious minds, a great share of my object would be accomplished before you would follow my thoughts further.

If Jesus has said, Follow me, he has beckoned us away from some thing, or place; and his call is to all that have ears to hear. In order to follow Jesus we must get our eyes on him, and imitate his examples, and keep his sayings, and possess the mind that was in him.

These thoughts make me cry out, Lord, increase my faith! Jesus has said, "I have chosen you out of the world, therefore the world hateth you." Jno. xv, 19. The life and sayings of our Saviour, and the lives and teachings of the inspired apostles show us what it is to follow Jesus. But, I begin to tremble within me as I progress with these all-important inquiries, because the masses of Christendom are as prone as the sparks are to fly upward, to turn their eyes toward the fathers, and to their commentaries, and teachers.

What are all these to thee, when Jesus has said, "Follow thou me?" What, dear brother, dear sister, is your standard of faith? Is it not the Bible? You say, yes! then there we will come. That we may learn whether we are following Jesus or no. I will step in before you in your pathway, and reason with you; and this pathway is our every act of life. We will take a wide survey, first, and ask, Do you act like the world? But you inquire, What do you mean? I will try to tell you. Do you take a part with the world in its maxims and laws? If so your pathway is not the one that Jesus trod. Jesus said, They (disciples) are not of the world, even as I am not of the world. Jno. xvii, 16. When saw ye Jesus in Caesar's hall of judgment? Never; only when led as a lamb to the slaughter.

But, we want good laws, and it is our duty to get good men to make and execute them.

Truly we want good laws; and Jesus has not left us to follow him without them. He says, "The word which ye hear is not mine, but the Father's which sent me. Jno. xiv, 24.

The Psalmist says, "The law of the Lord is perfect, converting the soul." Ps. xix, 7. Paul says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction,

for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii, 16, 17. What more do you want? or, What less do you want, dear brother? If you go to the ballot-box, you show your infidelity to the efficiency of the gospel of Jesus. You reject God as your Law-giver, and James says there is one Law-giver. Jas. iv, 12.

You say, we will choose men that will enact good laws, and rule in righteousness and in the fear of the Lord. Nay, verily. Let me tell you the effect of the ballot-box. The moment you go to the ballot-box, you unite with the world from which Christ has called you out, and you take hold of the sword. But Paul says, "The weapons of our warfare are not carnal." 2 Cor. x, 4.

If you elect a good bishop, deacon or pious one of the church, whose motive is to do good; you necessarily make a bad man of him. You require of each officer, at his inauguration, an oath, which makes him a violator of God's Law. It is written by inspiration: "Above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest you fall into condemnation." Jas. v, 12; Matt. v, 34-36; xxiii, 16-22.

The next step you require of your agent, is to enact laws, which, if disregarded, are enforced by the sword, an unchristian weapon; said laws are the essential, vital being of said government of which he is a component part, which can sustain its nationality only by arsenals of implements of death, large navies and military, equipped with their deadly weapons. You next place your good brother christian, follower of the Prince of Peace, aside the scaffold, to inflict death; or at the head of a body of military, with a habeas-corpus writ to thrust back into bondage a poor brother, for the crime of desiring to inhale heaven's free air. Or, if he is Chief Magistrate of the Nation, you mount your good bishop on a war-horse, armed cap-a-pie, General-in-chief over all the sinews of death in the nation, perchance, to saturate the land with the blood of our brethren in the South; and he might justly do it, according to the declaration of this hypocritical government, that all men have certain inalienable RIGHTS, LIFE, LIBERTY, and the PURSUIT OF HAPPINESS.

Perhaps you may think of discriminating between the responsibility of a religious and political functionary by justifying their acts as being faithful in either calling. This reminds me of an anecdote about a Dean of Canterbury, England, whom the king mounted on a war-horse, as General of an army to subjugate a revolted province. While on the way at the head of his followers, equipped with a badge illy becoming followers of peace, passing a common of gazing spectators, a rowdy in the front commenced shouting, kicking up his heels and tossing his cap into the air, &c. At this the Hon. Dean was incensed. He at once dispatched his Aid to inquire of the clown what he meant? He replied, that it was because he saw the Dean heading an army. Answer was accordingly returned to the Dean. Then says the Dean, Go tell the blockhead that I don't go as a Dean, I am the king's general. At this answer, the rowdy shouted louder than ever, and threw himself into all manner of exciting gestures worse than before. This exasperated the pious Dean. He orders his Aid to go again, and demand what the villain meant. He replied, that he was thinking, when the Devil got the king's general, what would become of the Dean of Canterbury. Jesus says, "All they take the sword shall perish with the sword." Matt. xxvi, 52.

I would ask, dear followers of Jesus, if man can make it right to kill, when God has said, "Thou shalt not kill?" Does not the whole fabric of human governments rest on the sword? Are they not to be dashed to shivers when he comes whose right it is to rule in righteousness?

But I am not at war with human governments. No, no. David says in a hymn of praise to God,

Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Ps. lxxvi, 10. "For rulers are not a terror to good works, but to the evil." Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same." "For he is the minister of God to thee (Christian) for good." Rom. xiii, 3, 4.

If, my brethren, you keep in mind that Christians are a different company, a little flock, separated, chosen out of the world, to be lights in, or to, the world, that the world by beholding their good works, (light,) may be led to join in company with the little flock, counted all the day long to the slaughter, and thus glorify your heavenly Father then you will be able to comprehend such scriptures as Rom. xiii, and 1 Tim. i; ii, which I may notice hereafter. "Let the potsherd strive with the potsherds of the earth;" [Isa. xlv, 9;] but, let Christians possess the mind of Jesus, then they will "follow Jesus."

Have we seen some of the results of professed Christians following the world? May it prepare us then to gain an eminence as did Balaam, when Balak called him to curse Israel, when he uttered his parable and said, "How shall I curse, whom God has not cursed? or how shall I defy, whom the Lord has not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations." Num. xxiii, 8, 9. E. EVERTS, Round Grove, Whiteside Co., Ill., July 18th, 1856.

Trust in the Lord.

"Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him; and he shall direct thy paths." Prov. iii, 5, 6.

To God is ascribed all power, wisdom and goodness; and to the devoted Christian, he is their high tower, and defense, and the rock of their salvation; yet how often do such mistrust the God who made them, and grow faint and weary in well-doing.

Why should we be faint hearted, and ever distrust the great God that hath such rich blessings in store for the true people of God. His word is yea and amen, and his promises are ever sure, to those that draw nigh unto him in prayer and supplication; having clean hearts and a right spirit.

The believers in the present truth, of all people, have great cause to have unbounded confidence in God, and strong faith in believing, knowing that he stands ready to pour out his Spirit upon any that are ready, and prepared to receive it; and however unfavorable the circumstances may be by which we are surrounded as a people, or individuals, if the present truth is embraced in the love of it, that soul appears filled with love to God, and love to his fellow-men, and when we are constantly learning of and seeing the rebellious heart brought into sweet submission to God and his holy will, we take courage, thank God, and trust in his mercies.

It greatly rejoices my heart to read the communications in the *Review* from the dear brethren and sisters in different parts of the land, and thereby learn of their confidence in God, and steadfastness in the truth; and also their determination to abide by the Commandments of God, and the Faith of Jesus.

It has been but a short time since a few precious souls in this place became awakened to their lost condition, without God, and without faith in the atoning blood of Christ our blessed Saviour, and who were led to yield sweet submission to the demands of the gospel, and trust our all in the hands of God.

We have had many precious seasons together, and the Spirit of grace has been manifested in our own hearts, and is still manifested in the conviction and conversion, as we humbly trust, of other souls.

The present truth and the keeping of God's holy Sabbath, in the love of it, appears to be accompanied with the converting grace of God, and is like water to the thirsty traveler, refreshing to the hungry souls, and a lamp and a light to our way.

Dear brethren and sisters in the Lord, let us hold on, and hold out, faithful to the end, having the blessed assurance that they that put their trust in God,

and endure unto the end, shall enter into the joys of the blessed, and through Christ reap life everlasting.

Commit thy way unto the Lord; trust also in him and he shall bring it to pass; and he shall bring forth thy righteousness as the light, and thy judgment as the noon-day. Rest in the Lord, and wait patiently for him. Ps. xxxviii, 5-7. A. J. NASH.

Bowme, Mich., July, 1856.

Note to Brethren in Vermont.

BRO. SMITH:—Please say through the *Herald* to the brethren in Vt., that our Tent is in the field, and as it is pitched in new places, it incurs some considerable expense. This is therefore to invite all friends who have the free-will offering, to forward their liberalities either to the brethren who are with the Tent, or to me, as is most convenient, that the Tent expenses may be met as we pass along.

Also, please say, that the Book Deposit for the Vt. Church, is with me where nearly all the publications are to be had.

I think we have reason to thank the Lord that our feeble efforts in the Tent, appear to be the means of good to many. Praise the Lord! Truth will triumph in the minds of the honest. He that hath ears to hear let him hear.

H. BINGHAM, for Committee.

Morristown, Vt., July 10th, 1856.

From Bro. Weaver.

BRO. SMITH:—Through the mercies of God I am still alive, although in a world of suffering and death. I have seen the need of a trust and firm reliance in my Saviour for a short time past, while disease and death has entered my peaceful family circle and snatched from my embrace a little daughter aged two years, and three months. Still unsatisfied, in a few short months death claims my companion, and now they sweetly sleep in the dust of the earth, ready to be awakened by the last trump.

Since the death of my wife, I have gazed upon the cold and lifeless form of a sister; and others within a short time have gone the way of all the earth, that have been near to me. But Christ has promised to redeem us from the power of the grave and destroy him that hath the power of death that is the devil! then let us take courage, prove faithful a few days longer, and God will give us rest. Brethren and sisters, aid me by your prayers.

E. J. WEAVER.

Fredonia, Chaut. Co., N. Y., June 30th, 1856.

From Sister Lawton.

For some time past I have felt more than usual to pray for the purity of the Church. I have feared that there was not that readiness to sacrifice for God and his cause that there should be, or that deadness to the customs and fashions of the world.

We profess to believe in the speedy coming of our blessed Lord, and that he is preparing a people to stand before him without spot or wrinkle.

If we believe this, and expect to be the redeemed who shall stand on Mount Zion, we must be dead to the world.

Our Lord has told us so plainly that we cannot mistake, that if we love the world the love of the Father is not in us.

I believe we must get where we are not only willing to make sacrifices and deny self, but have a pleasure in doing so. We should not only be willing to take up the cross, but it should be a delight to hear the cross for our blessed Lord who bore it so willingly for us. O how I love the cross. There is a halo of glory surrounding it, which kindles in my heart such a flame of love that rather than shrink from it I would gladly embrace it.

I rejoice that God has given us the light that is now shining out from his holy word, showing us in these last days that we not only may, but must, if we live out the truth, suffer for Christ's sake. Glory to God! I do rejoice that I am counted worthy to suffer reproach for his dear cause. What though we are set aside by those even who once fellowshiped us

as good Christians, but now look upon us as a poor, deluded people! All this for trying to live out primitive Christianity, and walking in the old paths, and heeding the teachings of God's word and Spirit, instead of the traditions of the fathers. This is a sufficient evidence that the church has fallen in regard to these truths.

Now my dear brethren and sisters, let the line of distinction be drawn still closer. Let us live out in our lives what we profess. If we are looking for the soon coming Saviour, to be consistent we shall feel that all we have belongs to God, and we shall not wish to indulge in one needless thing.

And here let me say a word to my dear sisters; I have always felt, since I found pardon of sins, that it was wrong to indulge in vain or costly dress, but have not always denied self. Never did I more feel the importance of cheap and plain attire. Our profession demands it. The eyes of the world are upon us, also those of a proud church, neither of which will fail to make capital of any defects or inconsistencies of those who separate themselves from them.

Again, the cause of God requires all we have above absolute want. If we are free from pride and self we shall love each other. O how I long for the time when we shall see eye to eye in every thing, and when the last saint shall be sealed; when the hundred and forty-four thousand shall stand upon mount Zion.

My prayer is that God will hasten his work and take his weary people home.

CORNELIA LAWTON.

Herkimer Co., N. Y., July 11th, 1856.

Extracts from Letters.

Bro. H. M. Kenyon writes from Monterey, Mich., July, 1856:—"I served the Enemy the most of my life till about four months ago; and I have found more peace and joy in striving to serve God since, than I have before in all my life.

"I am looking for the near coming of Christ, and if I ever found anything that cheered my heart, it is this. I am determined by the grace of God to be one of that happy number that shall walk o'er the sea of glass, and enter the golden City, New Jerusalem."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. JULY 3, 1856.

To Correspondents.

G. W. A.—The Greek word *kolasis*, (defined by Robinson, a *curtailing, pruning*;) is found in the New Testament only in the following instances:

Matt. xxv, 46, into everlasting *punishment*.
1 John iv, 18, because fear hath *torment*.

Book Notices.

THANKS the kindness and courtesy of the Publisher we have received the following works:

Books and Tracts on the Future State.

The Unity of Man; or, Life and Death, Realities. Price 15 cts. Pauline Theology, or the Christian doctrine of Future Punishment, as taught in the Epistles of Paul. 15 cts. The Old Paths, or the primitive doctrine of a Future life. 18 cts. State of the Dead, by John Milton. 5 cts. Future Punishment, Destiny of the Wicked. each 3 cts.

Tracts on Prophecy.

The Church not in Darkness, The Last Days, A Voice of Warning from the Four Winds, The New Heavens and the New Earth, Noah, his Age and Ours, It is done, each 5 cts. An outline of the Coast of Man, 3 cts; and various other Tracts for the Times.

Spiritualism a Satanic Delusion, and Sign of the Times, by Wm. Ramsey, D. D. A good work on Spiritualism, in which the manifestations are shown to be the work of the emissaries of Satan. The writer appears to be a man of deep and extensive research, which is well brought to hear in the work before us. Though we conceive that the true and effectual way to meet Spiritualism, is by presenting the scriptural doctrine of man's

unconsciousness in death, which this writer does not particularly use, though he does not oppose, there are nevertheless many other arguments which go to disprove the claims of Spiritualists. The work is worthy of a candid perusal. 122 pp. neatly bound, price 50 cts.

All the above works are published by H. L. Hastings, Peace Dale, R. I., and can be obtained by forwarding orders to his address.

Tent Meetings in Vt.

Our first meeting with the tent for this season, was held at Waterville, June 14th, 15th and 16th. The greater part of the friends who came to hear knew but little respecting our views, except by report, which of course was quite unfavorable. But on First-day our congregation was quite large, and listened with interest to the word spoken. Several took books, with a desire to investigate the points of Bible truth presented.

Our convictions are that these meetings will prove a savor of life unto life, to some of the kind and candid friends there.

Before the commencement of the meetings the report was in circulation that each individual who entered the tent would be charged from three to six cents. How much surprised the congregation was to be welcomed to the tent without charge, we do not know. But several did seem quite astonished to learn that we have never taken up a public collection to defray our expenses; and well they might; for while we were erecting the Tent, one of the ministers of the place came under the tent and remarked (we were informed by a friend) that the tent was a money-making concern, and added that he presumed we had taken thousands of dollars under it. We pity this professed Christian minister, and are sorry that he had not learned that where the gospel is preached in its purity, that the hearers are not followed up with the collector's hat or box.

Our next meeting was held in Bakersfield, near Bro A. C. Bourdeaux's. He did what he could to encourage his friends and neighbors to attend the meeting. On Sabbath we had the privilege of presenting the refining, saving truths of the last message of mercy, to more attentive hearers than we could have expected. On First-day our congregation was smaller than we had supposed it would be. The probability is that more would have been present if it had not been for a F. W. B. Quarterly meeting in that section. But the word was spoken with freedom. Bro. Bourdeaux, and family, and friends, were much interested in these meetings.

We do most earnestly pray that the Lord of the harvest may so guide Bro. B. that he can soon enter the field and labor for the rise and spread of the truths which have made his soul so free, among his brethren. Dear brethren, forget not to pray that the Lord would raise up and send out more laborers.

We next pitched the tent in South Troy. We were quite sorry to know that the leading Advent brethren in this place, who once rejoiced greatly in the soon coming of the Just One, were so strongly opposed to hearing us, as to employ a Methodist minister to preach to them; and that, too, within one fourth of a mile of the tent. Notwithstanding this very discouraging feature among those who once cheerfully left the fallen churches, and loved well the blessed sound of the coming of the Redeemer; yet we felt that our efforts to do the people good there would not all be lost; for some there love the truth and others are seeking for it. O, may the Lord stir up his professed people there, to an inquiring to know their true standing and situation in the mind of the great Searcher of hearts. "Lest coming suddenly he find you sleeping."

Last Sabbath and First-day the tent was at Derby Centre. At the close of the first meeting on Sabbath, Elder Cummings, who has been so active in preaching the New Time theory, arose and requested the privilege of throwing in some objections to our views of the Sabbath, and of asking some questions upon the subject of the Sabbath, stating that his desire was to obtain light. This privilege was granted him in the next meeting. At the opening of this meeting we stated our position upon the Law of God, and our firm belief that the seventh day is the Sabbath of the Lord. Eld. C. objected and took the no-Sabbath position; and as a matter of course mangled and wrested the Scriptures to sustain his groundless position. Our interview was some three hours long. Several seemed quite interested in the remarks

made. But we do not know that Eld. C. was particularly benefited.

One thing is certain: unless he had more relish for the Sabbath truth, so clearly brought to view in God's sacred word, and so precious to all lovers of the holy Sabbath, than we had for his no-Sabbath heresy, he was not much fed and strengthened.

"When men oppose that law of love,
They lack the wisdom from above;
Deluded souls! they're in the dark,
Without the truth—without the Ark."

In our interview Eld. C. admitted if there is any Sabbath, that the seventh day is the Sabbath: also that he had not the least doubt but that the seventh day comes on the day usually called Saturday.

On First-day our congregation was large, and listened attentively to the word spoken. We were informed that many were convinced, or rather well convicted of the truthfulness of our position on the Sabbath question. We left Derby, confidently believing that our efforts there will certainly be blessed of our heavenly Parent; and that some of those dear friends will by and by keep all the Commandments of God. Bro. C. O. Taylor was with us in our last three meetings, and took part in speaking the word, for which we felt thankful.

A. S. HUTCHINS.
H. G. BUCK.

Barton Landing, Vt., July 8th, 1856.

P. S. In my last communication, for Bro. and Sr. Sheffield, of South Troy, read, Bro. and Sr. Litchfield.

A. S. H.

MAKING IT PLEASANT.—A writer in the *Christian Register* expresses the opinion that "another generation will look upon our custom of holding church at the hottest hour of the day in Summer as no less absurd than we consider our grandparents worshipping during Winter in churches entirely unwarmed." This writer, like a sensible man, wishes to make the journey to heaven as pleasant as possible, probably because when made so, it will prove twice as attractive to mankind. There is a double philanthropy, therefore, in his suggestion.

THE SABBATH IN BUFFALO.—The Mayor of Buffalo has made a movement for the better observance of the Sabbath, promising by proclamation to enforce the ordinances which forbid the opening of all shops, (except the barber shops, till ten o'clock.)

Business.

B. M. Hibbard:—The *Instructor* is thirty-six cents a volume. You can safely send by letter, either silver or postage stamps.

E. Temple:—The *Instructor* sent to I. Temple is paid for the present volume.

O. M. Patten:—Your *Instructor* has been sent to your address, in Mass., regularly, as long as the *Review*.

L. N. Corruth:—You have paid only to the commencement of the present volume.

Receipts for Book Fund.

H. N. Bates, Jona. Lamson, each \$5. S. H. Peck, \$3. C. Osborne, J. B. Lamson, M. Edson, each \$2. R. Colby, L. Mann, D. Howard, P. M. Lamson, M. Lamson, C. Lamson, J. L. Baker, each \$1.

Receipts.

S. Osgood, S. Sargent, L. Fogg, Mary Foster, S. H. Peck, (should have been receipted in No. 1.) J. Brezee, L. D. Weaver, F. Blinn, B. M. Hibbard, N. Andrews, A. Woodruff, (for A. L. Woodruff) Geo. Davis, E. Temple, (for J. E. White,) B. Wilkerson, C. Osborne, P. Robinson, G. Kimble, S. S. Wade, Jona. Wade, S. B. Craig, J. L. Baker, H. H. Bramhall, A. Spencer, M. Brudage each \$1. Wm. Carpenter, J. Luddington, S. Woodhull, J. Backer, each \$2. R. Hicks \$0.50.

REVIEW TO THE POOR.—S. W. Rhodes \$3. A Woodruff \$2. J. A. Wilcox \$0.36.

Receipts and Pledges for Relief of Office.

Of the following sums those that have been paid are so marked. The rest are pledges to be paid before the first of September next.

J. W. Stewart, (pd.)	\$3.00	M. E. Cramer, (pd.)	\$0.57
A. Woodruff, (pd.)	5.00	A. P. Lawton, (pd.)	5.00
E. S. Lewis, (pd.)	1.00	H. N. Bates,	3.00

FOR TENT IN MICH.—Ch. in Shelby \$5. H. D. Corey, E. M. L. Corey, each \$1. Ch. in Monterey \$10. M. A. Eaton \$0.75. L. Kellogg, M. S. Kellogg, each \$2. J. Whimre, \$3.