

# 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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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.  
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REVIEW AND HERALD should be addressed to URIAH SMITH,  
Battle Creek, Mich.

### CHRISTIAN SUBMISSION.

THE Lord is mine, his will my choice,  
I'm his to suffer or rejoice,  
While here on earth I stay,  
I know in whom I have believed,  
He has my sacrifice received,  
And will direct my way.

Whate'er he calls me here to do,  
He'll give me grace and help me through;  
He'll lead and guide me home.  
He's promised to be with me here,  
And said to me, "Be of good cheer,  
The world I've overcome."

Let friends deride, let scoffers rage,  
Let hell against my soul engage,  
No one of them I fear.  
My Lord has conquered all my foes,  
In vain they rage, or me oppose,  
While my Deliverer's near.

Myself, my all, to God I give,  
And to his glory would I live,  
From sin's dominion freed.  
I'll trust him though he hides his face,  
Sufficient for me is his g'ace,  
In every time of need.

He's coming, whom we have desired,  
In all his saints to be admired;  
Even so, Lord Jesus, come,  
Come, in thine own appointed way;  
We'd wait in patience to that day,  
When thou shalt call us home.

MRS. R. SMITH.

West Wilton, N. H.

### "Neither Cold nor Hot." Rev. III, 16.

It may be useful, in dependence on the Holy Spirit, to say a few earnest words to a class of persons who are not, perhaps, addressed so distinctly or so frequently as others; namely, those who rank themselves among the people of God, but whose aim, whose tone of piety, and whose spiritual attainments are so low, that it is difficult to distinguish their right to this holy title.

With a humble desire to lead them to self-examination, to an elevation of their sentiments, and an ennobling of their minds, we wish to endeavor, first, to show what God requires of us, by a consideration of the language and tenor of his word; secondly, to discover the reason why so many seem unobservant of the force of these requirements; and then, thirdly, to find the remedy.

I. WHAT DOES THE WORD OF GOD REQUIRE OF CHRISTIANS? In the book of God the Christian's course is described in the strongest terms; as a race, a conflict, a wrestling, a fight, a conquest, a "following fully," a "giving all diligence," a "more earnest heed," a "building up," a "going on unto perfection," a "praying in the Spirit, living in the Spirit, walking in the Spirit," a "being dead to sin," a life "hid with Christ in God," "affections set on

things above," a "flesh crucified," a "world crucified," a glorying only "in the cross." There is no excuse for spiritual poverty, for "God is able to make all grace abound toward you," and to "give all sufficiency always in all things." The "all" of God's written word is very remarkable. In Colossians [chap. i.] there are thirteen "alls," including all wisdom, all pleasing, all might, all patience, all fullness; and all these, if we are Christ's, shall be ours.

There is no sanction for lukewarmness in Scripture; it is written, fervent in spirit; and those who are neither cold nor hot God will spue out of his mouth. How awful! because the Laodiceans were "neither cold nor hot," but lukewarm! And because the inhabitants of Meroz came not to the help of the Lord, [Judges v, 23.] Curse ye them bitterly, saith the Lord, because they were lukewarm, negative, and did not gather with him; therefore the Lord did curse them bitterly. O! we have need to shudder, if ours be this lukewarm, sluggard spirit, standing still, not coming up to the help of the Lord.

There is another main feature of the real believer, portrayed in Scripture, which, it is to be feared, is grievously overlooked, and this is growth. Where there is life there should be growth. Every emblem and expression in Scripture referring to the life of God in the soul of man involves growth and progress as inseparable consequences. First the blade, then the ear, after that the full corn in the ear; the babe, the child, the young man, the fathers and mothers in Israel; the little leaven which spreads and leavens the whole lump; the grain of mustard seed, smallest of all seeds, growing up and becoming a tree for birds to lodge in; smoke bursting into a flame, consuming the dross. The epistles teem with growing, increasing, abounding, fruits multiplying more and more, faith that groweth exceedingly, perfecting holiness, and being filled with the Spirit of God. Must we not, then, stand in doubt whether there can be life at all in religious professors in whom there is no visible growth? Year after year the same pleasure in paltry, perishing things, the same preference of their temporal over their spiritual interests, or of the pursuits of science and taste to self-denying work in the Lord's vineyard! The same unprofitable conversation, the same inconsistencies of conduct, the same absence of unction in their tone and spirit, the same acknowledgment of coming short, with no hearty effort to get nearer, and the same insensibility to their danger! Where is the deep conviction of sin, mourning for sin, groaning, being burdened by sin? the O wretched man that I am! the poignant sorrow, the cry of anguish, the godly sorrow that worketh repentance unto salvation? Where the carefulness, wrought by painful experience, and shown by separation from an ungodly world, and indignation at themselves, the vehement desire after holiness, the zeal, the revenge? Where is the deep humiliation of soul, accounting themselves chief of sinners? and where are the rivers of water running down their eyes because men keep not God's law, the sighing and crying for the abominations of iniquity, and the head of waters and eyes a fountain of tears to weep day and night for the sins of our land? O, do not all come fearfully short in these things?

It is not wise to measure ourselves by ourselves, or with those who, like ourselves, may be false to their principles and their professions, sluggard in soul and stunted in stature; but to compare our-

selves with the holy precepts and examples given by the finger of God for our guidance, is wise; and we would therefore contemplate two of the fruits of the Spirit," of which that Spirit treats, as a test of character.

Love, sweet, holy, happy love, comes first. See this grace in its constraining power: Mary at the feet of Jesus, sitting there to hear his word, anointing his head with ointment, and so loving that she cannot leave him. Paul says, the love of God so constraineth us to live henceforth not unto ourselves, but unto Him who died for us. The disciples left all to follow Jesus: perhaps it may be thought they had not much to leave in a few boats and nets; but they went forth to suffer reproach, persecution and death, and Paul left his scholastic lore, and his daily comforts, and counted all things but loss for the excellency of the knowledge of Christ Jesus."

Look, Christian professors, at this grace as it abounds to the children of God, and see if ye too abound in love. Have you done all when you have let an annual gift to some society go from your purse? Is this the measure of a Christian's love to souls? Is it such a love as will very gladly spend and be spent—though the more abundantly ye love, the less ye be loved; that travails in birth for souls until Christ be formed in them; affectionately desirous, and gentle, even as a nurse cherisheth her children; [1 Thess. ii, 7, 8;] willing, like the apostles and evangelists, to have imparted not the gospel of God only, but also their own souls, because their converts were dear to them? Is it such a love as would lead the professor to yearn, and long, and weep, and pray day and night, and cease not? If such a spirit becomes the minister of Christ especially, it is not his sole prerogative; the women also labored with the Apostle in the gospel; [Phil. iv, 3;] and Priscilla and Aquila laid down their own necks for his life; [Rom. xvi, 4;] and the Macedonians—in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality. 2 Cor. viii, 2.

Joy is another fruit. But if the signs of life are undeveloped, it is vain to look for the symptoms of health, which would be grace in exercise, the spiritual appetite, hungering and thirsting after righteousness, panting after God as the heart after the water-brooks, so the soul breaking from the longing it hath to his commandments at all times. These are all characteristics of men of like passions with ourselves; for we have not attempted to set forth that example which is especially given for our imitation, that we should walk in his steps, even in those of our blessed Lord himself. We have not spoken of his love—his heights of holiness and depths of humility, the length of his forbearance and compassion, and the immeasurable breadth of his redeeming love. Here we should indeed be lost; but even if you compare the light in you with the bright glowing flame that burned in the hearts of God's people of old, you will surely be ready to fear lest that light be darkness. Survey yourselves in the unerring mirror of the word of God, and you will see yourselves grievously defective in the features of the family of which you call yourselves children.

### II. WHY IS THIS SO?

And in reply, we may say that it is because you do not consult the mirror as you should; you do not read your Bible with prayer, and therefore you do not read it with profit; you read to satisfy the conscience, and not to feed the soul. The root of

the whole evil probably is that you do not love communion with God; your prayers are the offspring of fear rather than of affection, a duty more than a pleasure. You are, it may be, content, as you think, to avail yourselves of Christ's salvation, without studying how to show your gratitude for his saving grace; willing to appropriate the benefit of his work while wanting in love to his person! O! be sure that if you were in the habitual exercise of near and dear communion with Jesus, you could not live as you do; your laggard souls would get wings, and mount up as eagles; your faces would shine like Moses', at times, and your souls would become a sweet savor of Christ.

### III. What, then, is the remedy?

It is true faith in Christ, and a living communion with the Father of your spirits through the Mediator, the Lord Jesus Christ. O friends, be ashamed of such a selfish, sordid religion as you think will just save you; tremble lest it be just too little. Faith worketh by love; if you have no love at work, fear lest yours be not a living faith.

Seek, then, to have your hearts brought into close and blessed fellowship with Christ by the Spirit; to have your happiest time that which is spent with him in secret, while the Spirit makes to your soul fresh discoveries of his grace and beauty, displaying his love to you, and drawing your love out after him.

When this is your happy experience, when from the deepest self-abasement springs up the highest exultation in the Saviour, this is an unction from the Holy One—testifying, He that believeth on the Son hath the witness in himself; for then does the Spirit witness with our spirit that we are the children of God. O friends, follow after these great and gracious things! Be ashamed to creep when you might fly—to grovel in the mire when you might soar in a spiritual atmosphere; be ashamed of your spiritual poverty, when there are for you in Christ unsearchable riches—to stint your soul to such meager fare, when you are bidden to let the word of Christ dwell in you richly, and the Spirit's royal mandate is, "Eat, O friends; drink, ye, drink abundantly, O beloved! For the Lord Jesus Christ's sake, and for the love of the Spirit, let your love in the Spirit be declared, [Col. i, 8,] for when there is more of this close walking in private, there will be less inconsistent walking before men. The people of God would not be found among the mixed multitude in such strange places; the putting on of apparel would come less in collision with putting on the Lord Jesus Christ, and being clothed with humility, and ornamented with a meek and quiet spirit; and the fashion of this world would in all things lose its beneficial supremacy.

Whatever tends to unfit the mind for close communion with God must be given up, and will be given up from choice; for nothing can compensate for the realized presence of God in the soul when once it has been tested there. Neither must we engage in anything on which we cannot distinctly ask and expect the blessing of God, fearing to do anything that we are not sure is for his glory. O beloved, we would warn, we would entreat you, come close and live close to Christ; give yourselves to prayer and to feeding upon the word; pray in the Spirit, walk in the Spirit. Thus the love of the Spirit will be more and more made known to you; your Saviour will be honored, your Father in heaven glorified, and neither angels above nor saints on earth will longer "stand in doubt of you;" but the eternal Spirit will bear record in you and of you, that you are children of God.—*Tract*, No. 198.

### Identity of the Resurrection body.

The importance, in the Christian system, of the doctrine of the resurrection of the dead, can not well be over-estimated; and although of late it has fallen into much neglect, yet, in the New Testament scriptures it is everywhere insisted upon, as the keystone of the arch—the foundation of the Christian faith. "For if there be no resurrection of the dead," says the Apostle, "then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain." Infidelity has judged, and rightly too, that if this doctrine

could be overthrown, Christianity itself must also fall; hence it is at this point she has aimed keenest shafts; more especially, as this, among the doctrines of revelation, has appeared to be farthest removed from the deductions of reason. The objections have usually turned upon bodily identity, as few have the effrontery to affirm that he who in the beginning created the body, is *unable* to raise it from the dead.

The objections usually urged against the resurrection of the identical body are comprised in the four following propositions, viz: 1. "That the body is in a constant state of change from birth until death; so that when it is said the body shall be raised, it can not be known what body is meant; as the individual, if he be an aged person, has had several entire changes during life-time; and if any one of these bodies be raised, it would not be the body inhabited by the soul, except for a very small period of human life."

2. "That the body becomes totally decomposed after death, mingling with other elements, forming various and numberless new combinations. That parts of it pass away into insupportable gasses; and these substances again uniting with other substances, and these substances again suffering decomposition, and so on until the identity of the body is utterly destroyed; so that the identical body never can be raised again."

3. "That the resurrection of the identical body implies the resurrection of every identical particle of matter of which the body is composed, neither more nor less."

But, 4. "That it is impossible, in the nature of the case, as one body at death becomes parts of other bodies at their death; and, consequently, that two or more souls would claim the same body at the resurrection."

The first objection assumes that the body is undergoing a constant state of change, through the destruction and renewal of its particles, so that the man, for instance, who has arrived at the age of seventy has had several totally distinct bodies, so far as their material is concerned; and although this fact has been stoutly denied, by those who defend the doctrines of the resurrection of an identical body, we can not see how, under the present light of physiological science, this denial can be made good; neither do we apprehend that it is necessary to make such denial, in order to sustain the doctrine of identity. On the contrary we shall make use of this very fact, in its proper place, to elucidate what we believe to be the true scriptural doctrine of identity.

The second and fourth objections, also assume positions wholly incompatible with the present received notions of identity, and yet it is difficult to conceive how these conclusions can well be avoided by the ingenuous mind. They assume that the matter of which the body is composed, is, at death, no longer held by the laws of life, which govern organized matter, but becomes subject to those laws which govern matter generally, and consequently is decomposed, and resolved into its original elements. Thus far we all agree. "Of dust thou art, and unto dust shalt thou return." Now that this matter may, unless hindered by the interposition of some special law, enter again into new combinations, and thus as at first, become integral parts of other human bodies at their death, no one will have the hardihood to deny. The question here at issue is, has such a special law been impressed upon the matter which happens to compose the human body at death, forever forbidding it to enter again into the composition of human bodies? We do not for a moment suppose that it is not in the *power* of God to impress such a special law upon the matter in question, but this we do affirm, that God never works by special legislation to accomplish an end that may as well be attained by original law; and to argue, in the present instance, that original law is insufficient, is to assume that we are acquainted with all its relations and capabilities. Nor can we discover that the special law theory, is supported either by facts or revelation, and on no other ground are we authorized to make such an assumption. And first as to facts; we will, for the sake of brevity, pass over the case where these human remains are

supposed to enter into the organization of plants, and these again through the animal into the human, and will come at once to the extreme case of Cannibalism. Here we have man feeding upon his fellow man, and to argue that such food never enters into the organization of the body by way of nutrition, especially where, as in the case of shipwrecked mariners, such flesh has been the only accessible food for days and even weeks, is to our mind wholly gratuitous. But in case one particle of such food becomes organic in the body of such cannibal, and the individual dies in its possession, the commonly received theory of identity becomes untenable. Neither have we been able to find any intimation of the existence of such special law in the Scriptures, where alone we can look for a knowledge of God's special legislation.

Others, in order to solve the difficulty, relinquish their claim upon every identical particle, and bring forward the germ theory. This assumes the existence of an indestructible germ in the human body, from which the resurrection body springs. But this theory encounters greater difficulties, than the preceding, inasmuch as it not only encounters all the objections that lie against the former,—since it would require just as truly the presence of a special law to save this germ from re-organization in the human body, as it would to save all the particles therefrom,—but it also affirms that there is a portion of the human body that never *dies*, which, to say the least, is of doubtful orthodoxy. Nor does the passage, [1 Cor. xv, 36, 38,] teach any such notion, as it would be extremely difficult to show that a single particle of the grain of wheat, much less the indestructible germ of that wheat, passes into each of the numerous grains that spring therefrom. The most that can be said here is, that in wheat and other seeds, there is a living germ which, nourished by the decay of the main body, is enabled thus to spring forth into the beginning of vegetative life, henceforth to draw its life from independent sources, so that whatever particles of the grain of wheat enter into the new organization, are expended long before the new grains which form the type of the resurrection body are brought forth. But we shall refer to this idea again in its proper place.

The great blunder in the argument of those who support the commonly received theory, consists in the unqualified admission of the premises laid down in the third objection cited above, viz: "That the resurrection of an identical body, implies the resurrection of every identical particle of that body." Let these premises be admitted, and the conclusions contained in the fourth objection must inevitably follow. But we deny the premises and loudly affirm that the resurrection of an identical human body does not necessitate the resurrection of one single particle of the body that is laid in the grave. The difficulty has arisen from misapprehending the true application of the term human body. This does not imply a determinate portion of matter, but a peculiar organization of matter, so that its identity as a human body resides not in the matter itself, but in its organizations and functions, and as the bodily organs themselves produce from totally different substances, an identical kind of flesh, so God may, in the resurrection, from entirely different material, raise a body that shall be identical with the one that was laid in the grave. Material is a matter of indifference, provided it possess identity of organization and function, so that what we really mean by the resurrection of an identical body is, peculiar organization of matter that was lost that the in death, is resumed in the resurrection.

This idea of identity exactly agrees with the facts of science alleged in the first objection, so that what was brought forward as an objection, becomes a main pillar in support of the doctrine opposed. A man, for instance, is let down into a mine, and emerges at the end of ten years, clothed in the same identical body, though not actually in possession of a single particle of the matter which composed his body when he entered. The same illustration also, sufficiently refutes the objection, that if the new body does not contain the same identical matter, it becomes a new creation, and not a resurrection. If this be a new creation, then yonder aged man has,

during his life, undergone a number of new creations.

This view is also scriptural. In answer to a similar objection of identity, contained in 1 Cor. xv, 35, the Apostle exclaims, "Thou fool! that which thou sowest is not quickened except it die: and that which thou sowest; thou sowest *not that body which shall be*, but bare grain, it may chance of wheat or some other grain." From this we learn, that as the production of the new wheat cannot take place without the death of the seed, so the production of the spiritual body cannot take place without the death or change of the natural one; and that as neither the wheat, nor even the germ that is cast into the ground, is the same with the grains that shall be produced, though these sustain to it the relation of fruit; so the resurrection body is not the same that was laid in the tomb, though sustaining to it the relation of fruit; and as the grain produced is identical in quality, appearance, and functions, though not in matter, with that which was cast into the earth, so the resurrection body is identical in quality, appearance and function, though not in matter, with that which was laid in the tomb, with only this difference, that was sown in corruption and weakness, but this is raised in incorruption a glorified body. "God giveth it a body as it hath pleased him." "All flesh," continues the Apostle, "is not the same flesh; but there is one kind of flesh of man, another flesh of beasts, another of fishes, and another of birds?" Now what but the power of God has made this variety? Not the difference in the material, certainly, of which they are composed, for the same kind of food may have entered into the composition of the flesh of a man and a beast, but the one is totally different in composition from the other. All we can say is, that God has so constituted men and beasts, that while the same kind and quality of food may enter into nutrition of each, the change it undergoes in each is different, constituting a different flesh in each. Then what becomes of your material identity? for if the body consists in identity of material, the same material must produce flesh in man and beast. Again, a great variety of material enters into the composition of the human body, and yet it is the same identical flesh; and this same identical body has, in the course of a man's life, been several times collected from different parts of the earth; then cannot God, in the resurrection, accomplish, without the intervention of bodily organs, what he has so often done through such organs? Hence the Apostle himself, clearly makes the distinction between material and bodily identity, and his entire argument becomes an overwhelming refutation of the former notion.

But it is objected to this view of identity, that Christ, who is the first-fruits of the resurrection, was raised with the identical body containing the identical matter in which he was crucified. All this is granted, but it does not effect in the least the position we have taken. The identical body that was crucified was raised, and in this case the identical material, but the *body* would have been equally identical, according to this view, had the material been different. But the body of our Saviour had not yet suffered decomposition; hence the identity of material. A similar case, we apprehend, will occur at the resurrection, with regard to those that have recently died, while those who are yet alive, will be changed without death. If it be objected that these last may contain matter that has entered into the composition of the bodies of the dead, I reply that this objection stands not against my position, but yours.

Finally, the view of bodily identity, here advocated, answers all the demands of scientific facts, appears to me eminently scriptural and rational, and as such, it is respectfully submitted to the consideration and criticism of my brethren.—*Messenger*.

"LET YOUR LIGHT SHINE."—When first we are brought to know Christ this light is kindled—kindled by being brought into contact with Him who is "the Light of the world." Having been thus kindled, it must shine. *The new life is the shining*. The new feelings, the new desires, the new temper, the new words, the new walk and conversation—these are the beams of light which should stream out from us upon a dark world.—*Dr. H. Bonar*.

#### Book of Exodus Confirmed.

Rev. J. D. Heath, has published in London "Exodus Papyri," containing the result of an examination of Egyptian records, in which he finds traces of a history parallel with that given in the Pentateuch by Moses. Mr. Heath has made himself familiar with the method of deciphering hieroglyphics employed by Young and Champollion, and a careful examination of the papyri has led him to the conclusion that they are not books of the scribes recording current events. The bearing they have upon the Mosaic history is set forth in the following paragraph:

"That we should meet here with a Jannes, mentioned five times, with a Moses, twice, with a Balak, the son of Zippor, at a place called Huzoth, with the word Hebrew, and with the feast of passing the dead, is enough to excite at least our curiosity. When we find, moreover, from these papyri, that a people, among whom a Moses was a leader, marched towards Palestine, by the route of Tasacarta, Migdol, and Zoar; that they were connected with the name Midia and Aram; that there was a contest at a place of a great waterflood; that an enslaved Araman people located about Tapanbes, met with great opposition from the governor of the place in celebrating the four days feast at the beginning of their year; that Moses is again named as a cattle owner among them; that a royal or noble youth is described as meeting a sudden and mysterious death; that a royal order is immediately issued for the hasty departure of a people for their passing the dead; and that miracles are named as being performed by their leader in Lower Egypt;—when all this is upon record, I may be pardoned, as a Christian clergyman, for maintaining that the contemporaneity of these papyri with the Exodus seems established, and for recommending to those who have doubted the authority of the Pentateuch, a reconsideration of their theories."—*Sel*.

#### No Family Altar.

We saw the statement in a religious paper, that in many professedly pious families there is no family altar—that parents and children, brothers and sisters do not habitually kneel together, and seek God's blessing upon them as a household. This statement haunted us. We thought we saw a home in the wilderness, in mid-winter, with no smoke curling from its chimney, with no cheerful blaze upon its hearth-stone, with fierce blasts driving in through hundreds of crevices, and a family sitting together benumbed, and just ready to perish! They have ceased to realize the danger—in a dreaming, half-conscious state, they are gliding into the arms of death. What a picture! But sadder is the spiritual condition of a home where the fires of devotion are not kept burning; where the young are not taught, by parental example, their daily dependence on God, and their need of his pardoning grace.

FORBEARANCE.—For shame! for shame! Hasty impatient and petulant Christian! Was David the song of Drunkards? Was Elisha the derision of children! Was Paul called a madman? And must you hold up your head and feel indignation on account of a trifling injury? Do you profess to be a follower of your meek and lowly Lord and Master, and fly off at a tangent because a slight indignity has been put upon you? Go and ponder the words, "With all lowliness and meekness, with long-suffering, forbearing one another in love." Eph. iv, 2.

Was righteous Abel slain? Was Daniel cast into the lions' den? Was Stephen stoned to death, and the Lord of life and glory taunted, buffeted and spit upon, scourged and crucified? And can't you bear with an offending brother, without giving way to anger, hatred, malice and uncharitableness? Oh, for shame! for shame! brother; open your Bible and pray to Almighty God to instruct, and give you sufficient grace to apply the following text: [Matt. vi, 14, 15:] "If ye forgive men their trespasses, your heavenly Father will also forgive you, but if ye forgive not men their trespasses, neither

will your heavenly Father forgive your trespasses." *Erasmus*.

METHODISM IN VIRGINIA.—As a specimen of Southern toleration in religion, we give the following extract from the Lynchburg, Va., *Republican*:

"The ministers of the Baltimore Conference are the most deadly foes to our domestic institutions, and they should be expelled from the State as soon as possible. They dare not take open ground against slavery, but they insinuate their anti-slavery doctrines into the minds of the ignorant and misinformed, and thus do more harm than they would do were they outspoken in their pernicious views. We are extremely gratified to find that the Church South has made a permanent lodgment in Fincastle, Lexington, Lewisburg, and other important points heretofore held by the Northern branch. Let the good work commence, until the whole Valley and western portion of Virginia are cleansed of this foul leprosy of anti-slavery Methodism. The God of Abraham and of Isaac is not their God any more than he is the God of Giddings.

#### Can You be Safe too Soon?

CAN you be safe too soon? Can you be happy too soon? Certainly you cannot be out of the danger of hell too soon; and therefore why should not your closing with Christ upon his own terms, be your very next work? If the main business of every man's life he, to flee from the wrath to come, as indeed it is, [Matt. iii, 7,] and to flee for refuge to Jesus Christ, as indeed it is, [Heb. vi, 18,] then all delays are highly dangerous. The man-slaver, when fleeing to the city of refuge, before the avenger of blood, did not think he could reach the city too soon. Set your reason to work upon this matter; put the case as it really is: I am fleeing from wrath to come; the justice of God and the curses of the law are closely pursuing me; is it reasonable that I should sit down in the way to gather flowers, or play with trifles? for such are all other concerns in this world, compared with our soul's salvation.—*Flavel*.

PRAYER.—Devotion is the sole asylum of human frailty, and the sole support of heavenly perfection—it is the golden chain of union between heaven and earth. Who has never prayed can never conceive; and he that has prayed as he ought, can never forget how much is to be gained by prayer.—*Dr. Young*.

#### "I Have Lost My Way."

"I HAVE lost my way," a little child said to me this morning. It had wandered too far from its father's house. "I want to go home," the little child said, and her tears fell thick and fast upon her little hands. I led the little lost one home, and it was sweet to witness the rejoicing of the parents over the restored lamb.

I have lost *my* way, I repeated sadly to myself, in these deep labyrinths of life—*my* feet wander in strange paths—the fruit which I had so fondly coveted, like the apples of Sodom, has turned to ashes on my lips—memories of my glad, prayerful childhood come sweeping over my soul—I have left my Father's house, and I too, want to go home.

God has made the parent a type of his own infinite love; and if an earthly father can say, "It was meet that we should be merry and be glad, for this my son was dead, and is alive again, and was lost, and is found," how much more will our heavenly Father welcome the wanderer's return to his protecting love! The sweetest tears shed are those of penitence. Some of the noblest steps trod are those which return from wanderings. A greater than a father's love waits to embrace the prodigal.—*Sel*.

"It is well to mark how a passing word—  
Too lightly said or too deeply heard—  
Or a harsh reproof, or a look unkind,  
May spoil the peace of a sensitive mind."

[*Central Presbyterian*]

Refresh your memory with good things daily.

## THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, MAR. 16, 1858

SYNOPSIS OF THE PRESENT TRUTH, No. 18.

### THE CLEANSING OF THE SANCTUARY. (CONCLUDED.)

Of what infinite importance, must then the cleansing of the Sanctuary be! With this event the great plan and work of salvation closes up. This finished, the final decision will have passed upon all men; the fiat of the Almighty will have gone forth, "He that is filthy, let him be filthy still, and he that is holy let him be holy still." Rev. xxii, 11. Momentous period! May he whose mediation for a rebel world is about to close, deeply impress our hearts, with those emotions which this mighty truth is calculated to inspire.

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

Because John says, [chap. i, 29,] "Behold the Lamb of God which taketh, (margin, beareth,) away the sin of the world," and because it is said of the scape-goat that he "shall bear upon him all their iniquities into a land not inhabited," [Lev. xvi, 22,] it has been concluded, without further consideration, by some, that the latter is a type of the former; and Dr. Clarke, also, in his note on Lev. xvi, 10, makes this remark: "Did not all this signify that Christ has so carried and borne away our sins, that against them who receive him as the only true atoning sacrifice they should never more be brought to remembrance."

From the view, however, that Christ is the antitype of the scape-goat, we are compelled to differ, for what we consider very plain reasons.

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

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

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

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

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

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

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

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

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

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

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

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

Now we would ask, What could be more fitting than that the author and instigator of all sin should receive the guilt of those transgressions which he has incited mortals to commit, but of which they have repented, back upon his own head? And what could be a more striking antitype of the ancient ceremony of sending away the scape-goat into the wilderness, than the act of the mighty angel in binding Satan and casting him into the bottomless pit at the commencement of the thousand years.

This is a point of transcendent interest to every believer. Then the sins of God's people will be borne away to be remembered no more forever. Then he who instigated them, will have received them back

again. Then the serpent's head will have been bruised by the seed of the woman. Then the "strong man armed," (Satan,) will have been bound by a stronger than he, (Christ,) and the house of the strong man (the grave) spoiled of its goods, the saints. Matt. xii, 29; Heb. ii, 14. Then will the work of the enemy, in sowing tares among the wheat, [Matt. xiii, 24-43,] be forever remedied: the tares will have been gathered into bundles to burn, and the wheat gathered into the garner. Then our great High Priest will have come forth from the Sanctuary to pronounce the everlasting blessing upon his waiting people. Then shall we have come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. Then will the redeemed, placing the foot of triumph upon the world, the flesh and the Devil, raise their glad voices in the song of Moses and the Lamb. O glorious day! May the Lord hasten it in his good time. Who would not, in view of this, take up the petition of the beloved John, "Even so, come Lord Jesus!"

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

We are aware that some will be ready to say that sins cannot be suffered for but once, and that it is absurd that Satan should suffer for those sins for which Christ has already suffered. But how long will such hold to this position? Let us see. For whom did Christ die? for a chosen few only, or for all? Evidently for all, otherwise all could not have an opportunity of repentance. "Well then," says one who is wedded to the pleasures of sin, "if sin can be suffered for but once, and Christ has suffered for my sins, what have I to fear? There is no suffering for sin for me to endure. I will therefore cull all the enjoyment I can from the pleasures of this world, and on the threshold of eternity I will take my stand beside the holiest saint that ever lived, and claim an equal right with him to the glories of heaven; for Christ suffered for me as well as for him; and therefore I am as free." This is exactly the issue of the view taken; but the staunchest Universalism would require nothing better. Unless therefore we wish to yield the specific teachings of the Bible and become Universalists at once, we must abandon this theory. But its advocates may still contend that the wicked are exceptions, but that certainly sins that have been pardoned can never after be occasion of suffering to any being. But if when sins are pardoned that is the last of them, we would inquire how it happens that those very sins are transferred to the Sanctuary, and impurity imputed to it on their account. That this is so is one of the plainest teachings of the Bible. It is also certain that these sins are to be removed from the Sanctuary; and we would ask those who endorse the theory under consideration, what then is to be done with them, unless they are to be laid upon the head of their old author, the Devil.

From the fact that our sins when forgiven are only transferred through the blood of Christ to the Sanctuary, we learn that the pardon of our sins is only removing from us their guilt, by imputing to us the righteousness of another. But we are not the originators of sin. Behind all our transgressions there stands a guilty instigator; and why should it be thought more incredible or unscriptural that the guilt of those sins of which we repent, should be imputed to him who prompted us to commit them, than that the righteousness of Christ, upon our repenting, should be imputed to us? Rom. ii, 22; 2 Cor. v, 21.

Why it was anciently that the sins of Israel were borne into the Sanctuary and finally carried away on the head of the scape-goat into the wilderness, and why our sins are now transferred to the Sanctuary through the blood of Christ, to be laid finally upon the head of the great antitypical scape-goat, the Devil—why this arrangement was made instead of some other, is not for us to inquire into nor question. It



them. But what if it should not bring them all to embrace the present truth? You will have done your duty, and scores of cases might be referred to where the Review alone, or a tract, has brought candid men and women to the truth.

Again we say, Circulate the Review. The providence of God has prepared the way to publish the truth. Let the silent messengers go everywhere shedding light. Don't hide your light under a bushel. By circulating the Review, you can do your duty, enlighten many, and help sustain the paper. Consecrate a portion of your substance to this good object, and send in a list of names And may the Lord add his blessing. J. W.

#### SABBATH-KEEPERS' CHILDREN.

(Concluded.)

It is a fact that most young Sabbath-keepers are being drowned in the spirit of this world, instead of being imbued with God's holy Spirit. Their course is generally downward. In many, this backsliding is so gradual that it is hardly perceptible. But if you compare their present condition and course with their position when they first sought the Lord, then you can see a wide difference, a sad declension.

The things of this life occupy most of their time and thoughts. And we inquire, What can be done to stop this tide of backsliding? What can save young Sabbath-keepers from perdition? What can wean their affections from the things of this life, and lead them to live in reference to Eternal Life in the kingdom of God? And we must here confess that our only hope for most of the children of Sabbath-keepers, is for their parents to first get this world out of their affections, consecrate themselves and their substance to the Lord, and live and use their means as though they believed the message of the Third Angel.

Is it any marvel that children are worldly, when they see their parents living for this world? If parents labor to increase wealth, will not their children see it, and pattern after them? If parents bury themselves up in the cares and interests of this life, will not the children drink in the spirit of this world? If parents lead off in these things will not children follow? They will. They will. A speedy reform must take place with young Sabbath-keepers generally. We admit a very few exceptions, while we would faithfully point out their sad condition. Yes, a reform must take place. This will be admitted. But let those who engage in this reform commence at the right place. Let them begin with their worldly, and world-loving parents. That there are some consecrated parents, who set good examples before their children, yet fail to see them advance in the divine life, we admit; but we speak of them generally, and can safely say that most parents lead their children into the spirit of this world. They are so imbued with the spirit and love of this world, that they do not see the influence they have on their children. Some, shall we say, blindly stand in the gate of heaven to keep their children out. Hope for the youth among us, and our children, can be cherished only on the ground that the parents and older members of the church set them an example of sacrifice, consecration, devotion and zeal in the things of the Spirit of God.

Parents lay plans for future years, and the children understand the whole story, and secretly inquire, Where is father's and mother's faith in the soon coming of Christ? The father gives his son a young colt, or a fine pair of calves; they are his, and as he pets them, he looks over long years in the future when they will be of service. These things are customs at this day which inspire in boys the spirit of this world, and cause them to love it at an early age. And many grow up selfish and covetous, loving this present world.

But if parents wish to see their children consecrated to God, let them first consecrate themselves to the Lord. Do they wish to see their children placing their affections on things above, then let them cut loose from this world, and show by their acts that their interest in the kingdom of God is far greater than in the things of this world.

Some parents spend their energies and time, precious time to be employed in forming characters for the kingdom of God, in laying up treasures in this world. They desire to have their children saved. They wish them to profess religion. They urge the servants of God to come and labor with them, hoping that their children will profess religion. Time and labor is bestowed on them, and, perhaps the object is gained. The children put on a profession. But the parents push on in the interests of this life, and their nominal professing children follow.

What is gained? Verily nothing, only more young, worldly, hypocritical professors, destitute of the vitality of that religion they profess.

Servants of God, commence your work at the right point. Convert these worldly professing parents. Get the standard raised high with them, then will the children be easily moved to come up to the same high standard. Then will something lasting be accomplished. But your labor is more than lost on these children while their parents fail to come up to a saving standard. We repeat it. Some parents stand in the very gate of heaven to keep their children out. And our only hope for the young is a thorough reform in the whole lukewarm church.

O, ye Laodiceans, our mouth is open unto you. We as a people are almost powerless in consequence of the love of this world in the heart which keeps Jesus out. He still stands and knocks at the door of our hearts. He calls to us. He tarries still. Be not deaf to his calls. Steel not your heart against his entreaties. Well may it be said by this generation, that the Jews deserved wrath for rejecting Jesus. But our sin in slighting his testimony will be as much greater as we reject greater light.

"I will come in," he says, "and will sup with you." This is as strong a figure as can be used to illustrate communion with Jesus. He offers to come in, but is shut out. The heart is filled with the love of this world. The door is shut against him. There is no room for Christ in many Sabbath-keepers' hearts. It is the world, the world, the world with them morning, noon and at evening. When they rise up and when they sit down, when they go out and when they come in. It is the object of their affections. It is the deity to which they fall down and worship. Christ is neglected, slighted, shut out. Hark! hear his voice in tones of pity and matchless love, as he calls to those who have long neglected him. "Behold I stand at the door and knock, if any man hear my voice, and open the door I will come in." Are you so deaf that you cannot hear his lovely voice? Is your mind so blinded by the god of this world that you cannot see that you have shut Jesus out? Is your heart so unfeeling that it will not yield and melt in view of this call to you from the soon expected Saviour? If so, woe! indeed is your condition. Christ will not long stand at the door of thy heart and knock. Not much longer! His locks are wet with the dews of night. He spilled his blood for you. He wants to wash you clean. He desires to come in and live in you. He will make you free, pure and happy. He will abide with you if you will turn out and keep out of your heart the love of this world. He will manifest his love and glory, to old and young, parents and children, if they will prepare the way of the Lord in their hearts and let him in. O, dear reader, let him in! let him in!

We solemnly believe that obedience to this message is the only hope of the church. A crisis is coming. A portion of the church—and God grant that it may be the largest portion—will rend their hearts and prepare them to receive Jesus Christ; while a portion will be spued out of his mouth. The true testimony from the word of God will show who will be wholly the Lord's. It will manifest the heart. And are there any reasons why it should be withheld? There are none. A delay when an alarm should be given, may prove fatal to some. While there is hope, then, let the servants of God, in the language of the prophet, "Cry aloud and spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." Isa. lviii, 1. Do the watchman see the sword coming upon a lukewarm church? Then let them give the alarm, and clear their own souls; And if souls still sleep on, then will their blood be upon their own heads. J. W.

#### COUNSEL TO THE LAODICEANS.

SAYS the faithful and true Witness, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. Rev. iii, 18."

When the light first shone out on this subject, it was set home most powerfully by the Spirit of God, to the hearts of those who acknowledged and received its proper application. We felt indeed that we were wretched, and miserable, and poor, and blind and naked, and that there *must* be a speedy reform, a deep and hearty consecration to God. Many were zealous in the work of repentance. The sweet blessing

of heaven rested upon the writer and the reader, the speaker and hearer as this subject was contemplated.

Confessions were made around the fireside and in the church, attended with deep and solemn feeling. Parents confessed to their children, and children to their parents: brethren confessed their wrongs to each other, wrongs were made right, and wounds were healed. God smiled upon this course, and the cause received a new impetus and moved on gloriously. Praise God! How inexpressibly sweet were those meetings with the dear brethren and sisters who felt the force of the juncture (Joel ii, 12, 13.) "Therefore also now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart and not your garments, and turn unto the Lord your God." Our assemblies were indeed "solemn" assemblies.

But for a time past I have been led to ask the question, what has become of the counsel to the Laodiceans? Why is there so little said on this subject? and why no more feeling? We ask why? What means the stupor, the calm that has come over the people of God? Brethren and sisters are you getting discouraged? It seems to me some are. O, awake and arouse to action; eternal life is just before the overcomer.

Says Jesus, "Behold I stand at the door and knock; if any man hear my voice, and open the door I will come in to him and will sup with him and he with me. To him that overcometh, will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Are there not promises of the most encouraging nature here for you, who believe the promises of God? Arise therefore and be doing, and the Lord be with thee. "Be ye strong therefore and let not your hands be weak; for your work shall be rewarded."

But some have never half heeded this counsel. Like one partially awakened from his sleep, they were in a measure aroused by its stirring notes of warning; but soon their slumbers seized them again! Such are yet "wretched, and miserable, and poor, and blind and naked." And what greatly augments their deplorable situation is, they know it not.

Reader, are you of this class? do you not fear lest you will yet be spued out of the mouth of the faithful and true Witness? O, awake and arise, and stand at your post. Now while standing upon the last crumbling sands of time, is the period when you must secure the crown of life. By your means, your prayers and testimonies, you can help spread the light and the truth.

But in a little while it will be too late. The famine will be upon the sinner and ungodly. The last opportunity for presenting and urging the claims of truth upon the unconverted will have passed, forever passed. "Behold the days come, saith the Lord that I will send a famine in the land, not a famine of bread nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the North even to the East, they shall run to and fro to seek the word of the Lord and shall not find it." Amos viii, 11, 12.

Men care but little about the word of the Lord now; it must be urged upon them, or they will not have eternal life. Upon the remnant rests the responsibility of bearing the last solemn message of mercy to perishing souls. And how can we expect that others will feel the importance of this work if we do not ourselves? And how can we feel its importance if we reject the very message given in mercy to prepare us for the coming struggle, and for final victory? O may the Lord help us to open the door of our heart and give the Saviour a place there.

A. S. HUTCHINS.

Round Grove, Ills., Aug. 28th, 1857.

OUR Charts are all sold. Those who have Charts and wish to dispose of them for their value, can send them to the REVIEW OFFICE. A larger Chart must be published soon. Who has \$500 to spare without usury, till a good Chart can be published, and partly sold?

J. W.

## To My Son,

BRO. SMITH: Some four weeks since I received a letter from my son, stating he had been listening to a Harmonial Philosopher, and had become convinced that the Bible, especially the Old Testament, was not inspired, but was a code of corrupt laws, and that that noble attribute, Reason, was a better guide. I returned him the following answer:

With my eyes full of tears, and my heart full of pain,  
I take up my pen to address you again;  
And I wish so to speak in an accent so mild,  
As to win back the heart of a wandering child;  
For truly my heart's filled with sorrow and grief,  
As I read in your last year established belief;  
That with a Voltaire, a Hume, and a Paine,  
You had laid by the Bible to let reason reign.  
Look abroad o'er the earth where that book has no sway;  
Does the reason of man shed a holier ray?  
My son! O my son! I exclaim with surprise,  
Are you thus led astray by the Author of lies!  
Is that Book uninspired whose truths you dismiss?  
Then how can you prove there's a life after this?  
Does Philosophy teach it? How can you rely  
On the strength of its power; (for you know you must die);

Can it raise you to life? Well, and what if it should?  
With the earth unrenewed, would you call it a good?  
And sure, it can't prove to a sceptical mind,  
That some other world after this we shall find.  
Ahl here's the enigma I've found out the whole,  
Though mortal yourself, you've an immortal soul;  
And soon all that's intelligent, all that's refined,  
Will soar to the skies and the shell leave behind.  
Well, how do you know this? Pray read me the proof;  
Now don't from the word of the Lord stand aloof;  
For none can give life but the Father and Son.  
In nature and wisdom and power they are one.  
And the word that raised Lazarus can also raise me,  
Though lost in the depths of the fathomless sea.  
And this hope like an anchor, firm, steadfast and sure,  
Stays my tempest-tossed soul, and I rest quite secure.  
Then recede, my dear son, from the whirlpool of ruin—  
Death lies at the end of the road you're pursuing.  
Speak no more with contempt of God's holy law,  
In his great moral code you cannot find a flaw;  
And if some are accused that you think license crimes,  
They only were added because of the times.  
For man had so fallen from what he once was,  
He would not, or could not, keep God's holy laws;  
And God must revoke his unalterable word,  
Or the sinner must die—but lo! here we have heard  
That a ransom is found, his Son dies in our stead,  
He purchased us back, but yet still we are dead;  
And if Christ had not risen again from the grave,  
We should had no assurance he was able to save.  
But this is attested by Gentile and Jew,  
And I've reason to think that their witness is true.  
And this great gospel truth that the dead should be raised,

O'er Palestine's plains, like a meteor blazed.  
Their Prophet had gone to be High Priest in heaven;  
When his office was finished, and their sins all forgiven,  
As a King he'd return; they, immortal and fair,  
Would burst from their tombs to meet him in the air.  
And the time of his coming, I think, draweth near;  
For the signs he predicted are already here.  
The sun has been darkened, the stars seemed to fall,  
The hour of his judgment, the Third Angel's call,  
The beasts, and the trumpets, the seals, and the woes,  
All speak that probation is near to its close.  
The seven last plagues soon will wind up the strife,  
The saints will be changed, and the dead raised to life.  
On the crystal-lake sea the ransomed shall stand,  
With a crown on each head, and a palm in each hand;  
The wicked be slain, and the earth desolate,  
Till it is restored to its Eden-like state.  
Then Jesus shall reign as a King on his throne,  
And sickness and sorrow will never be known.  
The thought is transporting. I cry, can it be!  
Such a heaven as this has been purchased for me!  
I'll try to be faithful, though faggot and flame  
My path intercept, I'll make heaven my aim.  
And now, my dear son, you've no "Thus saith the Lord,"  
That a heaven like this will be your reward.  
O, had we naught else but the poor, glimmering ray  
Of man's boasted reason to light up the way,  
Or shine on the future, O, sad were our case,  
Despair might be stamped upon every face.  
And in this dilemma, how many have fled  
To converse with the souls of the long silent dead.  
Like Saul they've no answer by Thummim or dream;  
They flee to the wizards when in this extreme.  
They creep and they mutter, they lead them astray,  
They cause them to stumble, they take them their prey.  
O, flee as you would from a scorpion's den,  
These doctrines of Satan, these dogmas of men.  
Come back to the Bible, it's surely inspired,  
The events there foretold have already transpired;  
And this very delusion speaks loud on the ear,  
That the coming of Jesus is now very near;  
For Satan is working with power to deceive,  
And his great lying wonders how many believe!  
But *J— may God save you from his cruel power,*  
Is the prayer of your mother from this very hour.

CORNELIA RICE.

Folsomdale, N. Y., March 1st, 1853.

## The Fruit of the Spirit.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. v. 22, 23. We have only to refer back to verses 19-21 of this chapter to learn what the works of the flesh are, and they are the opposite of the fruit of the Spirit. "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like."

The question comes up, Do we in any respect lack the fruit of the Spirit? and instead, are we manifesting any of the works of the flesh? Love is a fruit of the Spirit, and hatred is one of the works of the flesh. We read, this is the love of God that we keep his commandments. I John v. 3. We must not only keep the Sabbath, but it must be a heart-work in keeping all the Commandments of God and the Faith of Jesus. God's word is a discerner of the thoughts and intents of the heart. Heb. iv. 12.

Again, faith is a fruit of the Spirit and idolatry is one of the works of the flesh. Let me ask, Do not some manifest that they have idols in their hearts by holding on to their earthly possessions, heaping treasures together for the last days, while they should be helping advance the cause of God with their substance? And do not they betray a lack of faith in the present truth by so doing? Then they lack one of the fruits of the Spirit, and it is to be feared that they are manifesting one of the works of the flesh by making an idol of what God has placed them as stewards over. Let us take heed lest our hearts be overcharged with cares of this life, and so that day come upon us unawares. The day of the Lord is coming, and in order for us to be ready we should examine ourselves by the word of God, and see that no one of the works of the flesh is found upon us, and that we are manifesting all the different graces of the Spirit. "Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. vi. 7, 8.

There are no if's or and's in the case. One class shall reap corruption, the other shall reap life everlasting. I would tremble for myself as I view the straitness of the way, lest I should be found contaminated with the works of the flesh. My prayer is that God would purify me from all the works of the flesh, and help me, in every respect, to bear the fruit of the Spirit.

A. A. MARKS.

Jackson, Mich., March 4th, 1853.

## LETTERS.

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

From Sister Hutchins.

DEAR BROTHERS AND SISTERS: I have been greatly encouraged of late. For some time past I had had hung over my mind. Though in this time I had seasons of rejoicing, when my spirits were free, my hope high, and my confidence in the Lord strong, again discouragements weighed heavily upon me. But recently I have been enabled in some degree to rise above this state of feeling. I have seen the work of the Lord prospering and progressing among his people, and if possible my confidence that the church are coming up, has greatly increased.

But in my own heart there has been a change. I have ever believed that all the people of God have a work to do. None so small but, if in the place God would have them, they can be a help. Since embracing the Third Angel's Message, I have greatly feared I should be found an idler in the cause of God. But I have not directed my attention to the right source for strength. I have looked to my weakness, and inability to perform a duty, till in view of this and my responsibility, I have at times almost sunk in discouragement. Yet through the grace of God given me, I have endeavored to discharge my duty, and the Lord has blessed me. But I think I have many times been bound by these feelings, and through fear, which has not been pleasing to God.

Of late I have tried to get the victory. I have sought to draw near to God, and he has drawn near to me. I have endeavored to throw off feelings that would hinder me from engaging in the work of God heartily, and with courage, and am resolved to do what I can, and in all that I do to study to show myself approved unto God. And as I have endeavored to do thus, I have felt a nearness to Christ that I cannot describe. It has seemed to me, heaven never possessed so many attractions for me as now. I have seen new beauties in the plan of salvation; and the path of the Christian, though it may be rough, looks

pleasant and easy when compared with the "far more exceeding and eternal weight of glory," that awaits the faithful. When I think of overcoming, to sit down with Jesus on his throne, the suffering part of religion looks desirable; and I pity the poor soul, who through fear, shuns to bear the cross, and as a consequence, loses heaven. From a full heart I can say, let such have the world, if they choose, but give me Jesus. Let me suffer with him, let me share in the trials, and help bear the burdens of his people, and meet their reward; but "gather not my soul with sinners, nor my life with bloody men."

I never felt more like burying myself in the work of God than now. I see there are trials ahead. The shaking time is before us, and if we are not found with the truth for our shield and buckler, and clothed with the righteousness of Christ, we shall not be able to stand.

O brethren and sisters, get into the work of the Lord, and let his work have a large place in your hearts. Let the truths of the Third Angel's Message purify you. There is power enough in the truth to do this, if you will only let it work upon your hearts. But remember if you would inherit all things, you must give all. You may give a part, but that will not do. You cannot become heirs of eternal life at so cheap a rate. Jesus requires the whole heart, and he will not accept of anything short of this.

But there are conflicts ahead. Let us, brethren and sisters, strive for the unity of the faith. We must press together. We are not going to the kingdom scattered and divided. If we attempt to push off by ourselves, or get into little companies, we shall run away from God, lose his Spirit, and be left to perish. "For God is not the author of confusion, but of peace, as in all churches of the saints." 1 Cor. xiv. 33.

Says the Apostle, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." 1 Cor. i. 10.

I feel quite certain that when the Lord lets the light shine upon any portion of his word, that the remnant who are walking in the light, will be prepared to see and rejoice in it together. Let us then be careful to follow the good Shepherd, and not a stranger; but keep with the body, and with Elisha say, "As the Lord liveth, and as thy soul liveth, I will not leave thee."

In hope of being found with the Israel of God when the chief Shepherd shall appear.

E. M. HUTCHINS.

Battle Creek, Mich., March 8th, 1853.

Note from Bro. H. S. Lay.

[From a private letter of his to a brother here, we take liberty to extract the following:]

"We are getting along pretty well here. I think several have embraced the truth since you were here. C. S. has come out quite strong and determined; others have embraced the truth as follows: M. F. and his wife, G. F., Mrs. S. and daughter, at the toll-gate, and Mr. B.'s whole family, I believe. Father B. [the white-headed pilgrim you spoke of.] is coming along, and takes quite an active part in our meetings. Last Sabbath he spoke four times. He says he thinks the seventh day is the right day to keep. He has stood alone for several years, but he believes God is with us. He appears very humble and child-like.

"We have meetings every Wednesday evening, and on the Sabbath once in two weeks. We would have meetings every Sabbath, but the school-house is occupied so as to prevent. We have good meetings. Last Sabbath we met with the church in Watson and had a good meeting.

"I think that the number in Allegan who are now keeping the Sabbath as the result of Bro. Loughborough's meetings is about fourteen or fifteen. Several others are almost persuaded to be Sabbath-keepers. Some more, I think, will soon decide to keep all the Commandments of God, and go through to Mt. Zion. I feel much encouraged to go on in this cause. It is a glorious cause to be engaged in. A glorious reward is in reserve for the faithful, and soon to be realized."

From Bro. & Sr. Glover.

BRO. SMITH: Realizing that now is the time of which the prophet wrote, and that soon the day of probation will cease, we desire to heed the counsel of the faithful and true Witness, to be zealous and repent, that we may not longer bar the Saviour from our hearts, but have all our sins confessed, and forgiven that they weigh us not down in the judgment.

We feel a longing to be more like our Saviour, that the truths of God's word which we profess, may shine forth in every act of our lives, and that when the Saviour comes we may be found among those that are waiting for him. Oh, the blessed hope! that

we though polluted by sin, may have access to God through his Son, and not only access, but help to overcome the weakness of the flesh and the temptations of the enemy, and in the end, may drink of the river that makes glad the city of our God.

Your brother and sister striving for the kingdom.  
C. S. GLOVER.  
JANE GLOVER.

Saline, Mich., March 2d, 1858.

From Bro. Lindsey.

BRO. SMITH: I have felt much encouraged of late. While I have been to visit some friends in the North part of this State and Wis., and tried to talk the truth to them, I have felt blest of the Lord. I am glad that the truth is gaining ground. It is cheering to hear of the success that the dear servants of the Lord meet with in different parts of the field.

I can say my heart is with them in this great work, and my prayer is that the Lord will sustain them. Our conference was good. Harmony prevailed throughout the meeting.

We were glad to see our dear Bro. Andrews here, and hear the words of life from his lips once more.

JOHN LINDSEY.

Round Grove, Ills.

From Sr. Davis.

BRO. SMITH: I have often been comforted when reading the communications in the *Review*, and wished that I had the ability to say something comforting to others.

It is about six years since I first commenced to investigate the present truth. The enemy suggested, that as I was a Sabbath Baptist, there could not be many new doctrines for me to learn; and that I must be very cautious about embracing sentiments so unpopular. The consequence was, I did not make that advancement which otherwise I should. I did not have that strong, unwavering faith, that implicit trust in the promises of God, which every true christian must have in order to live pleasing in his sight.

But affliction came, and the Lord made use of that affliction to teach me his will. Blessed be his holy name! Praise ye the Lord! O give thanks unto the Lord, for he is good; for his mercy endureth for ever! Who can utter the mighty acts of the Lord? Who can show forth all his praise?

Last August I was taken ill, and for a long time unable to leave my room. November 1st, I sent for the elders to pray for me. I was very low at the time, as you might say, just alive. The Lord blest according to our faith; but ever since, the enemy has been filling my mind with unbelief; and when I doubted, like Peter, I began to sink, and the Lord withdrew his face from me. Then I saw where I had done wrong. O what agony I endured because I had grieved the Lord. February 27th, I sent for the elders, and was anointed and prayed for; and the Lord raised me up, and I walked to my chair, a thing I had not done since the 12th of August. And I have been about the house ever since; and last Sabbath, March 6th, I rode two miles to meeting.

It is impossible for me to express my gratitude to the Lord for his goodness to one so unworthy. Now, dear brethren and sisters, be strong in the Lord. Believe his promises; for it is very displeasing to him, that we should be unbelieving.

Yours in hope of meeting where the "inhabitant shall not say, I am sick."

ESTHER DAVIS.

Mill Grove, March, 8th, 1858.

Communication from Bro. Phelps.

BRO. SMITH: It has been a long time since I have written anything for the *Review*, and I have felt for some time past like writing a few words that the brethren may hear from me once more, and especially my old friends in the present truth, with whom I formed a happy acquaintance years ago. And having seen my name recently mentioned in the *Review*, and learning from that that the brethren have not understood the facts altogether as they exist in relation to my leaving the field, it makes me feel the more like speaking a few words and saying that it has not been altogether through discouragement that I have left the field.

Let me give a little of my experience in the cause of present truth. I with a few others embraced the present truth in the Spring of 1851, when Bro. Case took his first tour to Wisconsin. I directly commenced preaching those precious truths contained in the Third Angel's Message, and commenced traveling in the Winter following. It is well known that the friends of the cause in the West at that time were few and far between. I traveled on foot until I was so worn down with traveling and preaching, that I could travel on foot no longer; then through the as-

sistance of kind friends, I obtained a horse and buggy and traveled with that and preached until I was taken with bleeding at the lungs, and my health became so impaired that I was obliged to leave the field entirely; and having a large family, and no home for them in this world, I commenced laboring with my hands when I could do but two or three hours' work in a day, to obtain a home and subsistence for them, and my health has been gradually improving. But my lungs are much impaired yet. I have not preached but very little for two years, but I have so far recovered my health that I think I could now enter the field once more.

I would here say that since seeing the course of Stephenson and Reed, I have felt my zeal increasing for the Third Angel's Message. I feel it is high time for every lover of truth to be up and doing, and trying to counteract the work of death that is going on in Wisconsin by those who have made shipwreck of their own faith, and are trying to overthrow the faith of others. In some few instances they have succeeded in turning some from the holy commandment, and persuaded them to transgress God's divine Law. It shows they have a carnal mind which is not subject to God's Law, neither indeed can be. It proves they are enemies of God. O what an account they will have to give. I feel like confessing all my faults and consecrating all to God and entering the field anew to spend and be spent in defense of the truth. I would here state that the time has been when I had confidence in Hall, Stephenson and Reed, and sympathized with some of their views; but I have lost all confidence in them, and do not know of but very few in Wisconsin that have any confidence in them as ministers of the gospel. How can they, while they ever have been changing their views, until they have finally ignored the most sacred obligation which men can be under to their Creator, their obedience to the Ten Commandments. The first step to all this has been in denying the gifts of the Spirit, promised by the great Head of the church. Mark xvi, 17, 18; 1 Cor. xii, 7-10; James v, 14, 15. The next step was to deny the movement of 1843-4 as being a fulfillment of the judgment hour cry of Rev. xiv, 6, 7. Then of necessity they must deny the present application of the Third Angel's Message; and when they had gone thus far, who could expect they would stop short of taking one step more, and abandoning the Sabbath, and going over to the enemies of the Lord. O how dangerous to deny the work of the Lord, lest he should leave us to wander in the dark and be destroyed by the enemy. Lord save the remnant of thy people.

My heart sickens when I look over the fields of labor where the messengers of the Lord have worn themselves nearly out in getting the present truth before the people, and so many have rejoiced in the present truth, and see the precious cause nearly a wreck. I have no sympathy for any view that militates against the Third Message, and feel to ask God to forgive me wherever my influence has operated against it, for I have no hope out of it.

I think the prospect is better for good to be done in Wisconsin now than it has been for two years past. This State is a great field of labor, and there are many honest souls in it that would obey the truth if they had a chance to hear; but how can they hear without a preacher? and how shall they preach except they be sent? Rom. x, 14, 15. I hope every lover of truth in Wisconsin will feel the responsibility that God has laid on them, and move with the message, and come up to the standard of truth. O how necessary that we have self and all upon the altar, and try to become an acceptable sacrifice to God, that we may be found of him in peace when he comes.

In hope of eternal life when Christ comes.

Hebron, Wis., Feb. 26th, 1858.

From Sister Frisbie.

DEAR BRETHREN AND SISTERS: In view of the shortness of time, the narrowness of the way, and the many perils by which we are surrounded, it becomes us who profess to be looking for the near coming of the Saviour to adorn our profession by a well ordered life and a godly conversation, knowing that not every one that saith, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of our Father which is in heaven. It is no small thing to be a christian, to be a true follower of Jesus, who knew no sin, neither was guile found in his mouth. I oftentimes am led to fear while realizing that we must be without fault before the throne, be like our blessed Master who condescended to leave the glory of the Father, and come to this dark world to lead a life of sorrow and humiliation, all, all for poor fallen beings like us. He was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. And even now in these last

days, in pity and love to his people, he is warning them to be zealous and repent. He is knocking at the door for admission, not willing that any should perish, but rather that all would turn to him and live.

Let us, dear brethren and sisters give heed to the many admonitions already given, lest a worse thing come upon us; lest these solemn words be verified unto us: "I will spue thee out of my mouth."

Strait is the gate, narrow the way,  
That leadeth unto life;  
Yet all who wish to find it, may,  
If earnestly they strive.

The Lord will lead his people through,  
If they his guidance seek;  
There's naught to hard for him to do,  
None then need fall, though weak.

Then lift your heads, ye mourning ones,  
Press on in Jesus' name;  
He will give grace and glory soon,  
And all his people claim.

D. J. FRISBIE.

Battle Creek, March 8th, 1858.

TRUE AND FALSE PLEASURE.—"All pleasure," says John Foster, "must be bought at the expense of pain. The difference between false pleasure and true, is just this: for the true, the price is paid before you enjoy it, for the false, afterwards."

#### OBITUARY.

SISTER MARY A. daughter of J. P. Kellogg, Battle Creek, Mich., fell asleep in Jesus, March 14th, 1858, aged about fifteen years.

Our young sister has ever kindly obeyed her parents, and strictly observed the Sabbath since they received the truth about six years since. About one year since consumption marked her as its victim, and she slowly wasted away till her death. She endeavored to consecrate her heart to God, and prepare for her end. She bore her sickness with patience and resignation. A few moments before her death she kissed each of the family, told them to meet her in heaven, said she felt the evidence that there was not a sin standing against her, and calmly fell asleep.

Will her companions and young friends with whom she associated imitate her last days, that they may meet her where parting shall be no more?

Sister Mary took delight in the hymn, a verse of which we give below:

"O tell me of heaven, sweet heaven,  
The home of the pure and the blest,  
Where sorrow and sin cannot enter,  
Where the weary forever shall rest.  
Let me hear of that heavenly city,  
Where all is immortal and fair,  
And I'll flee from all earthly enchantments,  
And earnestly strive to be there."

J. N. LOUGHBOROUGH.

BRO. SMITH: I am called upon to record the death of Hiram Westaver, who fell asleep at his father's residence. (Afton, Union Co., Iowa,) on Feb. 18th, at 11 o'clock, P. M., aged 19 years. We deeply sympathize with those who mourn his loss; but while nature mourns "departing friends, and shakes at death's alarms," "we sorrow not as those which have no hope;" for we do "believe that Jesus died and rose again," and that "those who sleep in Jesus will God bring with him."

Notwithstanding Hiram had arrived at the age when boys are most apt to be disobedient and indolent, he never was known to break the fifth commandment. He sought for light, and lived in harmony with the light he obtained from the Bible. His father, four brothers and two sisters, mourn his loss; but in view of the approaching crisis they can but say, "Blessed are the dead which die in the Lord." We truly shed tears of sympathy with father Westaver, as it has been but two years since he was called upon in a strange land, while emigrating to the West, to follow a christian companion to the grave; yet it is cheering in these disconsolate hours to have a Bible which we can take for a companion, and to have a hope, firmly fixed, "whither the forerunner for us hath entered."

A discourse was preached on the occasion by the writer from John xi, 23, in which we tried to portray the resurrection in its native beauty, with a few remarks on "the fiery trial" through which the church must pass, in consequence of which it will be said, "Blessed are the dead," &c. May this affliction be sanctified to the glory of God and the good of surviving friends.

M. HULL.

## THE REVIEW AND HERALD.

BATTLE CREEK, MICH. MAR. 18, 1858.

## Book Notice.

THE GREAT CONTROVERSY BETWEEN GOD AND MAN: Its origin, progress, and termination, By H. L. Hastings, 1 Vol. pp. 167, neatly bound in cloth, price 60 cts., paper, 50 cts.

A copy of this work we have received from the Author. It contains a general outline of the more prominent events that have transpired along the stream of time, common to both prophecy and history. It abounds in graphic descriptions, showing the futility on the part of man of a controversy with his Maker—showing how God with an outpouring of divine vengeance cut short the controversy with the Antediluvians, the Sodomites, the Egyptians, the Canaanites, the Ninevites, the Babylonians, &c.,—and showing, finally, the great issue of this controversy, and the cessation of man's rebellion in the indiscriminate overthrow and ruin of the enemies of the Lord. And while every one must close the volume with a vivid sense of the manner in which the controversy will close in the triumph of the power and justice of God, and the certainty of this issue, we could wish that the author had dwelt more at length on the points of man's rebellion, and the terms of reconciliation. When he speaks of the way we may approach to "a more glorious mercy-seat," of the position of Christ "in the heavenly places," and of the "ark of God's testament" seen in the temple of heaven, we could wish he had reminded the revolters of a certain law that reposes in that ark, beneath that mercy-seat, which is the constitution of God's government, and upon which hinges the whole controversy between him and man. Had man never broken God's law, there would have been no controversy; but man rebelled; and the controversy commenced: he persists in disobedience, and the controversy continues. And it will continue until the repentant few, who have been willing to turn and yield obedience to God's just requirements, and seek through faith in Christ forgiveness of their past transgressions, receive the reward of their faithfulness, and the disobedient are wiped out of the universe as the just desert of their deeds.

We designed to give the reader a specimen of the character and style of the work, by a short extract from its pages, but have not room in this No. Those who desire to peruse it, can obtain it of the author, Rochester, N. Y.

## A. New Time.

We have received a sheet purporting to be "An Address from the Advent Church in New York and Newark, to the Church scattered abroad." It is another effort to fix the definite time of the Lord's second advent. The time set is the present spring, 1858. Its only redeeming feature is that the period is short to which its influence (if it should have any, which we hope it will not) is limited. Of the groundless positions therein assumed, it will be sufficient to notice the one on the 2300 days, as they must necessarily be the main pillar of any argument on the prophetic periods.

The position assumed is that 69 of the 70 weeks reach to the crucifixion, whereas the prophecy locates the commencement of Christ's ministry at that time, and places the crucifixion in the midst of the 70th week. The writer then endeavors to show that the crucifixion took place in 41, ten years this side of the authorized date; and there being 1817 years remaining they would end in the spring of the present year, 1858.

A simple statement of this view is its own refutation. It is necessary that a period should have a commencement as well as a termination; but no effort is made to show that anything like a command to restore Jerusalem went forth b. c. 442, or that the days should be reckoned from the spring. No effort is made to prove that the cleansing of the Sanctuary at the end of the days, means the coming of the Lord, and none to set aside the mass of testimony which places the crucifixion in the year 31. We have only to add that if any are deceived by such an argument as this they deserve to be.

## An Acknowledged Want.

The American Messenger of January, 1858, under the heading, "The Great Want of the Church," has some thoughts worthy of attention. After stating that a great work remains to be accomplished before truth will become "universally diffused" and the "earth be filled with the knowledge of the Lord," it concludes that the

great want of the church for the accomplishment of this work is not a more numerous, able and devoted ministry, that it is not a larger church room; for what already exists is as yet only partially filled; that it is not an army of colporteurs, nor more numerous, better organized, and more energetic societies. It then states what the great want is, in the following language:

"What then is it, but the gift of the purchased and promised Spirit—the Holy Spirit—as a spirit of revival, widespread, all-pervading, mighty? This we verily believe is the one want of the church. Oh, if the promise, 'I will pour out my Spirit upon you,' were fulfilled upon us, as it was upon the early disciples, when 3,000 souls were converted under one sermon, and when there were added daily to the church of such as should be saved; as it was in the days of Livingston, and Whitefield, and Wesley, and Griffin, when thousands were seen flocking to the cross; if every sermon preached and sacrament administered, and personal appeal made, were accompanied by the mighty power of the Spirit, how soon would this earth be redeemed from the power of sin! This, this is that for which every believing one should plead incessantly at the throne of the heavenly grace: 'Come from the four winds, O breath, and breathe upon these slain, that they may live.' 'O Lord, revive thy work.'"

## "The Prayer of Faith shall Save the Sick."

To the praise of God, and for the encouragement of his saints, I would record what the Lord has done for us at Mill Grove. Our beloved sister Davis, "whom Satan hath bound" for more than six months is set at liberty. Jesus, who is stronger than the strong man armed, has given her strength to rise up and walk. Faith in his name still imparts strength to the impotent.

As sister Davis states in her letter, she had been confined to her bed since early in August last. On the first day of November she called the elders of the church. At that time she was very low, apparently near to death, having constant night sweats. We followed the teaching of the apostle James, and the Lord wrought a sensible and immediate change. Her night sweats ceased, and, for a short time, she gained strength rapidly. But still our hopes were frustrated. She lingered, and at times grew worse, till it seemed that she must go down into the grave. Thus she remained, unable to help herself or to sit up more than to have her bed made, till Sabbath, Feb. 27th. She then sent a request to our meeting that we should come again and pray with her. She thought she had learned better how to believe than before. After meeting we went, and having anointed her with oil in the name of the Lord, we prayed the Lord to raise her up. After prayer I proposed that she should try her strength to arise in the name of the Lord. She had often tried to help herself, but in vain. Even that morning, after being placed in her chair, she could not raise her head without help, to place a pillow behind it. It was necessary also to lift her feet to place them on a footstool. But in the name of Jesus she arose without help and walked to her chair; and after standing and praising God for some time, sat down, still calling upon all to praise God for what he had done for her. Said she, "Only see what the Lord has done for me. This morning I was perfectly helpless. Now I have walked to my chair, leaning on none but the Lord!" Her widowed mother was at this time in another room. She sent for her to come in, and called upon her to praise God. Said she, "The God that you have served so many years has raised me up. What god is like our God?"

Soon she called for something to eat. Said she was hungry. She had been without appetite, and was reduced almost to a skeleton. We were soon obliged to leave, sooner than we would but for other duties. Next morning she arose and walked out into the kitchen to breakfast with the family, and was about house through the week, to the astonishment of friends who came to see her. The next Sabbath, March 6th, though a very cold day, she rode about two miles to meeting, and the church were cheered by her presence, and strengthened and encouraged by her exhortations. One beloved, aged brother, who from former teaching had been sceptical about the prayer of faith saving the sick in these days, arose and remarked that he, like the people that beheld the impotent man that was healed at the Beautiful gate of the temple, "could say nothing against it." He has since confessed his faith that the gifts of the Spirit would again be developed in the church.

After sitting through two lengthy meetings, with but a short intermission, sister Davis rode home again, and, instead of being weary, she felt stronger than when she left home in the morning. I went with them to their

home, where I remained till near sunset; and, instead of seeing her lie down to rest, as I expected, she was still sitting up when I left. Her appetite is good, and she is rapidly gaining flesh. To God be all the praise!

Mill Grove, March 9th, 1858.

R. F. O.

## Note from Bro. Holt.

BRO SMITH: We have been much blessed and encouraged by the visit of brother and sister White in this vicinity. They came to this place no doubt with the expectation of enjoying light and freedom. But in this they were disappointed. A dark cloud hung over the meeting for two or three days, which at times seemed almost impenetrable, and they had but little liberty in preaching the Word. But by earnest prayer and perseverance, they pressed through to the light side of the cloud, where the Lord was well pleased to manifest the gift of prophecy and expose the cause of the great darkness. This was a great relief to us, and we thanked God and took courage.

Bloomington, Ohio, March 10th, 1858.

## To Correspondents.

"S." Our views of Job xxxviii, 22, 23, may be seen by comparing those verses with Dan. xii, 1, and Rev. xvi, 21.

R. F. C. Revelation xii, 14, will not bear the rendering you propose. It is in the present tense, is nourished.

H. Childs and L. B. Caswell. Your positions will be noticed next week.

50,000 conversions per week are reported as the result of the great religious movement now going on in the nominal churches. It is said that in some towns in Mass., there is not a single adult person left unconverted; and the last Tribune reports the work still onward.

## APPOINTMENTS.

PROVIDENCE permitting I will meet with the brethren in conference as follows:

Buck's Bridge, St. Law. Co. N. Y., 20, 21.

Rouse's Point, N. Y., 27, 28, where Bro. Taylor may appoint.

Johnson, Vt. April 3, 4, or where Bro. Bingham may appoint.

Battle Creek, Mich., March 8th.

JOSEPH DATES.

## Appointments for Wisconsin.

Providence permitting, a Conference will be held in Mauston, Adams Co., commencing March 20th.

Will Bro. Thurston, of Marquette, make arrangements for a Conference in that part of the county, to commence April 3d, and give notice? J. H. WAGGONER.

## Business Items.

W. Phelps. Bro. C. Pangburn's P. O. address is Mokena, Will Co. Ills.

I. N. Pike. We have the Review from Vol. 1, but not bound.

G. W. Holt. We do not understand your last letter. You have twice told us to credit 25 cts. each to B. Johnson and M. Meeker, which we have done, as you will perceive by referring to Nos. 15 and 17 of Review.

## Receipts.

Annexed to each receipt in the following list, is the Volume and Number of the Review and 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.

## FOR REVIEW AND HERALD.

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