


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."

VOL XVI.

BATTLE CREEK, MICH., THIRD-DAY, JULY 17, 1860.

No. 9.

The Advent Review and Sabbath Herald is published weekly, at One Dollar a Volume of 26 Nos. in advance.
 J. P. KELLOGG, CYRILIUS SMITH and D. R. PALMER,
 Publishing Committee.
 Uriah Smith, Resident Editor. J. N. Andrews, James White, J. H. Waggoner, R. F. Cottrell and Stephen Pierce, Corresponding Editors.
 Address REVIEW AND HERALD Battle Creek, Mich.

I AM WITH YOU ALWAYS.

ALWAYS with me! always with me!
 Words of cheer and words of love;
 Thus the risen Saviour whispers
 From his dwelling-place above.

With me, when with sin I struggle,
 Giving strength and courage too;
 Bidding me to falter never,
 But to him be ever true.

With me, in the hour of sorrow,
 When my heart is pressed with grief,
 Pointing to a brighter morrow,
 And imparting sweet relief.

With me, when the storm is sweeping
 O'er my pathway, dark and drear;
 Waking hope within my bosom,
 Stilling every anxious fear.

With me, when I toil in sadness,
 Sowing much and reaping none;
 Telling me that in the future
 Golden harvests shall be won.

With me, in the lonely valley,
 When I cross the chilling stream;
 Lighting up the steps to glory,
 Like the ancient prophet's dream.

Always with me! always with me!
 Pilot on the surging main;
 Guiding to the distant haven,
 Where I shall be home again.—Nevin.

SECRET PRAYER SUCCESSFULLY MANAGED.

(Continued.)

6. SUBMISSION to the all-wise and holy will of God. This is the great benefit of a saint's communion with the Spirit, that he maketh intercession for them according to the will of God. When we pray for holiness there is a concurrence with the divine will, for "this is the will of God, even your sanctification." 1 Thess. iv, 3. When we pray that our bodies may be presented a living sacrifice, acceptable to God, we then prove "what is that good, acceptable and perfect will of God." Rom. xii, 1, 2. In the covenant of grace, God does his part and ours too. As when God commands us to pray in one place, he promises in another place "to pour out upon us a spirit of grace and supplication." Zech. xii, 10. God commands us to repent and turn to him. Eze. xiv, 6. In another place, Jer. xxxi, 18, "Turn thou me and I shall be turned, for thou art the Lord my God." And again, "turn thou us unto thee, O Lord, and we shall be turned." Lament. v, 21. And again, "A new heart will I give you, and a new spirit will I put within you, and cause you to walk in my statutes." Eze. xxxvi, 26, 27. And Paul says, "For this cause I cease not to pray for you, that he would work in you that which is well pleasing in his sight." Col. i, 9, 10; Heb. xiii, 21. "Work out your own salva-

tion, for it is God that worketh in you, to will, and to do of his good pleasure." Phil. ii, 12, 13. Precepts, promises and prayer are connected like so many golden links to excite, encourage and assist the soul in spiritual duties. But in other cases, as to temporal and temporary mercies, let all thy desires in prayer be formed with submission, guided by his counsel and prostrate at his feet, and acted by a faith suited to the promises of outward blessings, and then it shall be unto thee even as thou wilt. Gerson said well: "Let all thy desires as to temporals turn upon the hinges of the divine good pleasure." That man shall have his own will that resolves to make God's will his. God will certainly bestow that which is for the good of his people.

One great point of our mortification lies in this: to have our wills melted into God's; and it is a great token of spiritual growth, when we are not only content, but joyful to see our wills crossed that his may be done. When our wills are sacrifices of holy prayer, we many times receive choicer things than we ask expressly. It was a good saying, "God many times grants not what we would in our present prayers, that he may bestow what we would rather have when we have the prayer more graciously answered than we petitioned." We know not how to pray as we ought, but the Spirit helps us out with groans that secretly hint a correction of our wills and spirits in prayer. In great anxieties and pinching troubles, nature dictates strong groans for relief, but sustaining grace and participation of divine holiness, mortification from earthly comforts, excitation of the soul to long for heaven, being gradually weaned from the wormwood breasts of their sublunary, transient and unsatisfying pleasures, and the timing of our hearts for the seasons wherein God will time his deliverances, are sweeter mercies than the immediate return of a prayer for an outward good. What truly holy person would lose that light of God's countenance which he enjoyed by glimpses in a cloudy day for a little corn and wine? Nay, in many cases open denials of prayer prove the most excellent answers, and God's not hearing us in the most signal audience. Therefore at the foot of every prayer subscribe "Thy will be done," and thou shalt enjoy preventing mercies that thou never soughtest, and converting mercies to change all for the best, resting confident in this, that having asked according to his will he heareth thee.

7, and lastly. Present all into the hands of Christ. This was signified of old by praying toward the temple, because the golden mercy seat typifying Christ was there. 1 Kings viii, 33. Heb. viii, 3. He is ordained of God to offer gifts and sacrifices, and therefore it is of necessity that he should have something from us to offer, being the High Priest over the house of God. Heb. x, 21. What does Christ on our behalf at the throne of grace? Put some petition into the hands of Christ; he waits for our offerings at the door of the oracle; leave the sighs and groans of thy heart with this compassionate intercessor, who is touched with the feelings of our infirmities, who sympathizes with our weaknesses. He that lies in the Father's bosom, and hath ex-

pounded the will of God to us [John i, 18], adds much incense to the prayers of all saints before the throne of God, and explains our wills to God, so that our prayers perfumed by his are set forth as incense before him. Rev. viii, 3; Psa. cxli, 2. He is the day's-man, the heaven's-man betwixt God and us. Job ix, 23. Whatever we ask in his name he puts into his golden censer, that the Father may give it to us. John xv, 16, and xvi, 23. When the sweet smoke of the incense of Christ's prayer ascends before the Father, our prayers become sweet and amiable, and cause a savor of rest with God. This I take to be one reason why the prevalency of prayer is so often assigned to the time of the evening sacrifice, pointing at the death of Christ, about the ninth hour of the day, near the time of the evening oblation. Matt. xxvii, 46; Acts iii, 1; x, 30. Hence it was too, that Abraham's sacrifice received a gracious answer, being offered about the going down of the sun. Gen. xv, 12, and xxiv, 63. Isaac went out to pray at even tide. Elijah, at mount Carmel prays and offers at the time of the evening sacrifice. 1 Kings xviii, 36. Ezra fell upon his knees and spread out his hands at the time of the evening sacrifice. Ezra ix, 5. David prays that his prayer may be virtual in the power of the evening sacrifice. Psa. cxli, 2. Daniel at prayer was touched by the angel about the time of the evening sacrifice. Dan. ix, 21. All to show the prevalency of our access to the throne of grace by the merit of the intercession of Christ the acceptable evening sacrifice. Yea, and therefore we are taught in our Lord's prayer to begin with the title of a Father; in him we are adopted to be children, and to use that prevalent relation as an argument in prayer.

There are some other particulars in respect to prayer in general, as it may be connected and coincident with secret prayer as stability of spirit; freedom from distraction by wandering thoughts; the acting of faith; the aids of the spirit; all of which I pass by and come to.

DIRECTIONS, SPECIAL AND PECULIAR TO SECRET PRAYER.

1. Be sure of intimate acquaintance with God. Can we presume, who are but dust and ashes, to go up into heaven and boldly to enter the presence chamber, and have no fellowship with the Father or with the Son? "Acquaint thyself with him and be at peace; then shalt thou have thy delight in the Almighty, and lift up thy face unto God. Thou shalt make thy prayer unto him and he shall hear thee. The decrees of thy heart shall he establish to thee, and the light shall shine upon thy ways." Job xxii, 21, 26, 27, 28. First shining acquaintance, and then shining answers. Canst thou set thy face unto the Lord? Then thou mayest seek him by prayer; first Daniel sets and shows his face to God, and then seeks him by prayer and supplication. Dan. ix, 3. Does God know your face in prayer? Do you often converse in your closet with him? Believe it, it must be the fruit of intimate acquaintance with God to meet him in secret with delight.

Can ye come familiarly as a child to a father, considering its own vileness, meanness or unworthiness in comparison with his divine love, the

love and bowels of a heavenly Father. Such a Father, the Father of fathers, and the Father of mercies. How sweetly does the apostle join it! God is our Father because the Father of our Lord; and because his Father, so our Father, therefore the Father of mercies. 2 Cor. i, 2, 3. O what generations of mercies flow from his paternity! But we must plead to this access to the Father through Christ by the Spirit. Eph. ii, 18. We must be gradually acquainted with all three; first with the Spirit, then with Christ, and last with the Father. First God sends the Spirit of his Son into our hearts, and then through the Son we cry Abba Father. Gal. iv, 6; Eph. i, 4. The bowels of mercy first wrought in the Father to us, he chose us in Christ and then sends his Spirit to draw us to Christ and by Christ to himself. Have you this access to God by the Spirit? Bosom communion flows from bosom affections. If your souls are truly in love with God, he will graciously say to your petitions, be it unto you according to your love.

2. The times of finding God. A godly man prays in finding seasons. When God's heart and ear are inclined to audience then God is said to bow down his ear. There are special seasons of drawing nigh to him when he draws nigh to us; times when he may be found. When thy "beloved looks forth at the window and shows himself through the lattice." Ps. xxxi, 2; Isa. lv, 6; Ps. xxxii, 6; Cant. ii, 9. That is a time of grace when God knocks at the door of thy heart by his Spirit. Motions upon the heart are like the doves of the East sent with letters about their necks. It is said of Bernard, he knew when the Holy Spirit was present with him by the motions of his heart. When God reveals himself to the heart he opens the ears of his servants for some gracious message. When God bids us seek his face, then the soul must answer "One thing have I desired, that will I seek after." Holy desires warm the heart and set the soul on seeking; they are like messengers sent from heaven to bring us into God's presence. Take heed then of quenching the Spirit of God. He that is born of the Spirit knows the voice of the Spirit. John iii, 8. When the soul is melted by the word, or softened by affliction, or feels some holy groans and sighs excited by the Spirit, that is a warm time for prayer. Then we enjoy intimations of the presence of God. Rom. viii, 27. Or when prophecies are near to expire, then there are great workings and searchings of heart in Daniel, Zechariah, Simeon and Anna; or when some promise comes with applying power, "therefore thy servant hath found in his heart to pray this prayer unto thee, for thou hast promised this goodness unto thy servant." 2 Sam. vii, 27, 28. When we find promises dropped into the soul like wine, it causes the lips of them that are asleep to speak. Cant. vii, 9.

3. Keep conscience clear and clean from secret sins. With what face can we go to a friend to whom we have given any secret affront? And will ye be so bold as to come before the God of heaven when he knows ye maintain some secret sin in your hearts? Darest thou to bring a Dalilah with thee into this sacred closet? True is that remark of Tertullian: "He that turns his ear from God's precepts must stop his mouth in the dust, if God turn his holy ears from their cry." When our secret sins are in the light of his countenance we may rather expect to be consumed by his anger and terrified by his wrath. Ps. xc, 7, 8.

But it is perhaps objected—Then who may presume and venture into secret communion? True; if God should strictly mark what we do amiss who can stand? David was sensible of this objection, but he answers it humbly: "There is forgiveness with thee, that thou mayest be feared." Ps. cxxx, 4. If we come with holy purposes, God hath promised to pardon abundantly. Isa. lv, 7. His thoughts and ways are not as our ways; guilt makes us fly from his presence; but proclamation of pardoning grace to a wounded soul that comes for strength from heaven to

subdue its iniquities, sweetly draws the soul to lie at his feet for mercy. Though we cannot as yet be so free as formerly, while under the wounding sense of guilt, yet when he "restores to us the joy of his salvation he will again uphold us with his free Spirit." Ps. li, 12. Yet take heed of scars upon the soul. God knows our foolishness, and our guiltinesses are not hid from him; yet we come for purging and cleansing mercy. A godly man may be under the sense of the divine displeasure for some iniquity that himself knoweth as the Lord spake of Eli; yet the way to be cured is not to run from God, but like the distressed woman come fearing and trembling, and fall at his feet and tell him all the truth. But if prayer has cured thee, sin no more lest a worse thing come upon thee. Matt. v, 33. For if we "regard iniquity in our heart the Lord will not hear us," but the guilt may stare conscience in the face with great amazement. Ps. lxxvi, 18. It is storied of one who secretly had stolen a sheep, that it ran before his eyes in prayer, that he could have no rest. How strangely will memory ring the bell in the ears of Conscience, if we have any secret sin, if we look but aside with desires and secret thoughts (after our peace-offering) to meet our beloved lusts again. This is dangerous. God may justly give up such to cast off that which is good, to cleave to their idols, and let them alone. But if the face of the heart be not knowingly and willingly spotted with any sin and lust (bating infirmities which he mourns under), then thy countenance through Christ will be comely in the eye of God, and thy voice sweet in his ears, and as he said, "he who prays well lives well," so a holy life will be a walking continual prayer; his very life is a constant petition before God.

4. Own thy personal interest with God and plead it humbly. Consider whom thou goest to in secret; "pray to thy father who seeth in secret." Canst thou prove thyself to be in covenant? What thou canst prove thou mayst plead, and have it successfully issued. In prayer we take God's covenant into our mouths, but without a real interest; the Lord expostulates with such; what have they to do with it? Ps. i, 15, 16. God never graciously hears, but it is upon interest. This argument Solomon presses in prayer: "For they be thy people and thine inheritance." 1 Kings viii, 51. Thus David pleads: "Thou art my God; hear the voice of my supplication." Ps. cxl, 6. I am thine, save me." Ps. cxix, 94. "Truly I am thy servant." Ps. cxvi, 16. Asa turns the contest heavenwards: "O Lord, thou art our God, let not mortal man prevail against thee; thou takest me for the sheep of thy fold and the servant of thy household, therefore seek me." 2 Chron. xiv, 11. When Israel shall be refined as silver and tried as gold, "they shall call on his name and he will hear them. I will say it is my people, my tried, refined, golden people, and they shall say, the Lord is my God." Ps. cxix, 176, and Zech. xiii, 9. When thou canst discern the print of the broad seal of the covenant upon thy heart, and the privy seal of the Spirit upon thy prayers, and canst look upon the Son of God in a sacerdotal relation to thee, thou mayest come boldly to "the throne of grace in time of need." Heb. iv, 6.

5. Be very particular in secret prayer, both as to sins, wants and mercies. Hide none of thy transgressions if thou expect a pardon. Be not ashamed to open all thy necessities. David argues because he is poor and needy. Ps. xl, 17; lxx, 5; lxxxvi, 1; cix, 22. Four several times he presses his wants and exigences before God, like an earnest, but holy beggar, and shows before him his trouble, presents his ragged condition and secret wounds, as Job said he would "order his cause before him." Job xxiii, 4. There we may speak out our minds fully, and name the persons that afflict, affront, and trouble us; and wo to them that a child of God, upon a mature judgment, names in prayer. I do not find that such a prayer in Scripture returned

empty. Jacob in a great strait, "Deliver me from the hand of my brother, from the hand of Esau." Gen. xxxii, 11. David in the ascent of mount Olives: "O Lord, I pray thee, turn the counsel of Ahithophel into foolishness." 2 Sam. xv, 31. Prayer twisted the rope for him at Gilead. Thus Jehoshaphat in his prayer names Ammon, Moab and Edom, conspiring against him. 2 Chron. xx, 10. Thus Hezekiah spreads the railing letter before the Lord. Isa. xxxvii, 14. And the Psalmist takes them all into a round catalogue that counselled against Israel. Ps. lxxxiii, 6, &c. Thus the church in her prayer names Herod Antipas and Pontius Pilate, whereof the first was sent into perpetual banishment, and the latter slew himself. Josephus. L. 18, c. 9; Euseb. Chron. L. 2, p. 159. It is of great use in prayer to attend to some special case or single request, with arguments and affections suitable. "For this cause," says Paul, "I bow the knee." Eph. iii, 14. Suppose a grace deficient in its strength: "Lord increase our faith." Luke xvii, 5. Or a temptation urgent; "For this I prayed to the Lord thrice." 2 Cor. xii, 8. A great reason why we reap so little benefit by prayer, is because we rest too much in generals; and if we have success, it is but dark, so that often we cannot tell what to make of the issues of prayer. Besides, to be particular in our petitions would keep the spirit much from wandering, when we are intent upon a mighty case, and the progress of the soul in grace would manifest its gradual success in prayer.

6. Holy and humble appeals before the Lord in secret, when the soul can submissively and thankfully expose itself to divine searching. The soul cannot dwell in the presence of God under the flashing of defilement, neither will the Holy Spirit own a defiled soul. But when a person can humbly, modestly and reverently say, "Search me and try my reins, and see if there be any wicked way in me, and lead me in the way everlasting," [Ps. cxxxix, 23], it will be the means of the ebullitions and boilings up of joyful affections and meek confidence at the footstool of grace, especially in pleas of deliverance from wicked and proud enemies. When David can plead in the case stated between his enemies and himself, "for I am holy" [Ps. lxxxvi, 2, 14, 17], it shows him a token for good; or when we plead against the assaults of Satan, can we be conscious that we have watched and prayed against entering into temptation? When in the main we can wash our hands in innocency, we may then comfortably compass God's altar about. In case of opposition or injustice: "He rewarded me (says David in the point of Saul) according to my righteousness and the cleanness of my hands before him." Ps. xviii, 20. Or about the truth of the love that is in the heart to God: "Thou that knowest all things knowest that I love thee." John xxi, 17. As to zeal for the worship and ordinances of God, so did Nehemiah. Neh. xiii, 14, 22. As to the integrity of a well-spent life, so did Hezekiah. Isa. xxxviii, 3. Or if we cannot rise so high, yet as the church did: "The desire of our soul is to thy name and to the remembrance of thee." Isa. xxvi, 8. Or lastly, when we can unfeignedly plead the usefulness of a mercy entreated in order to the divine glory; as when a minister, or the church of Christ for him, prays for such gifts and graces—such knowledge and utterance—that he may win souls to Christ, and can appeal that it is his principle aim, this is glorious! Eph. vi, 19; Col. iv, 3.

7. Pray for the Spirit, that ye may pray in and by the Spirit. "Awaken the north wind and the south to blow upon thy garden, that the spices thereof may flow forth." Cant. iv, 16. Then thou mayest invite Christ: "Let my beloved come into his garden and eat his pleasant fruit," that the soul may enjoy him and hold sweet communion with him. All successful prayer is from the breathing of the Spirit of God when he inspires and indites, when he directs the heart as to matter and governs the tongue as to utterance. God graciously hears the sighs of his

own Spirit formed in us. He sends forth his Spirit, and "the waters flow." *Psa. cxlvii, 18.* The waters of contrition flow upon the breathing of the Spirit and the soul is as it were all afloat before the throne of grace, when these living waters issue from under the threshold of the sanctuary. *Exe. xlvii, 1.* Devout tears drop down from the Spirit's influences. Molting supplications follow the infusions of grace by the Spirit. "Then they shall mourn for piercing of Christ," says the prophet, "and be in bitterness as for a first born," like the mourning at the town of Hadadrimmon, where Josiah was slain. *Zech. xii, 10.* Then, in that day [*Zech. xiii, 1, 2, 4, and xiv, 8*], what inundations of mercy shall refresh the church, when the Lord will extend her peace like a river, and the glory of the Gentiles like a flowing stream! great things to the church and gracious things to the soul. Holy sighs in prayer give intelligence of great mercies to follow. To withstand powerfully all the wiles of Satan, one means is to consecrate every part of the spiritual armor by prayer in the Spirit. *Eph. vi, 18.*

Apply special promises to special cases in prayer. For God hath and will magnify his word of promise above all his name; when we are under the word of command for a duty, we must seek for a word of promise, and unite them in prayer. *John xii, 28.* When a promise of aid suits the precept it renders prayer victorious, and obedience pleasant: when we come with God's own words into his presence, when we take his words with us that he would "take away all iniquity," he will "receive us graciously." *Hosca xiv, 2.* Jacob urges that God had bid him return from his country and kindred. *Gen. xxxii, 9.* Solomon urges the word of promise to David. *1 Kings viii, 24.* Jehoshaphat urges the word of promise to Solomon. *2 Chron. xx, 8, 9.* Daniel fills his mouth with the promise given to Jeremiah; he reads and then applies it in prayer. *Dan. ix, 2, 3.* First search the Bible and look for a promise, and when found, open it before the Lord. Paul teaches us to take the promise given to Joshua, and then to say boldly the Lord is our helper. *Heb. xiii, 5, 6.* The special ground of the answer of prayer lies in the performance of a promise. *Psa. l, 15, and lxy, 24.* Simcon lived upon a promise and expired sweetly in the arms of a promise, in the breathings of a prayer. *Luke ii, 29.* Sometimes the soul depends for an answer by virtue of the covenant in general; as of that "I will be thy God." *Gen. xvii, 7.* Sometimes by the great Remembrancer it draws water out of some well of salvation. *John xiv, 26.* But in both, God's faithfulness is the soul's surety. Hence it is that David in prayer does so often argue upon the veracity and truth of God; and the church in Mica is so confident that the mercy promised to Abraham and confirmed in truth to Jacob, should be plentifully performed to his people Israel. *Mica. vii, 20.*

9. Sober and serious resolutions before God in prayer. The sixteenth Psalm is full of these: "I will keep thy statutes. I will run the way of thy testimonies. I will speak of thy testimonies before kings. I have sworn and will perform it, that I will keep thy righteous judgments." And elsewhere; "quicken us and we will call upon thy name." *Psa. lxxx, 19.* "O when wilt thou come unto me? I will walk within my house with a perfect heart." *Psa. ci, 2.* Thus the soul makes holy stipulations and compacts of obedience to God. Thus Jacob, "if God will be with me, then shall the Lord be my God," and resolves upon a house for God, and reserving a tenth of all his estate to his service and worship. *Gen. xxviii, 22.* And this conjunction "if" is not to be taken for a single condition, as if God did not bestow what he asked, God should not be his God; that were a great wickedness; but it is a rational setting forth of order and time. *Because, or since,* God is graciously pleased to promise, I will acknowledge him to be the God whom I adore, by erecting a temple and paying tithes to maintain his worship. But whatever it is that the soul in dis-

ress does offer to God in promise, be not slack to perform, for many times answers of prayer may delay till we have performed our promises. *Psa. xcvi, 13, 19.* David professes to pay what his lips had uttered in trouble, for God had heard him. If we break our words to God, no wonder we feel what the Lord threatened to Israel, that they should know his breach of promise. *Num. xiv, 34.*

10. A waiting frame of spirit in prayer. "I waited patiently for the Lord; he inclined to me and heard my cry." *Psa. xi, 1.* The Hebrew word signifies, "I expected with expectation."—He walked up and down in the gallery of prayer. This is set forth by hope till God hear: "In thee, O Lord, do I hope; thou wilt hear, O Lord, my God." *Psa. xxxviii, 15.* Say with Micah: "I will look unto the Lord; I will wait for the God of my salvation." *Micah vii, 7.* Hoping, expecting, trusting, living upon the promise and looking for an answer of peace, as when an archer shoots an arrow he looks after it with his glass to see how it hits the mark; so says the soul, I will attend and watch how my prayer flies toward the bosom of God, and what messages return from heaven. As the seaman when he has set sail goes to the helm and compass, and stands and observes the sun, or the pole star, and how the ship works, and how the land marks form themselves aright according to his chart; so do you, when you have been at prayer, mark your ship, how it makes the port, and what rich goods are laden back again from heaven. Most men lose their prayers in the mists and fogs of non-observation or forgetfulness. [*See.*

(To be Continued.)

CHRIST WAS THE SON OF GOD.

HERE then is the issue which the wavering disciple is bound seriously to consider. Taking into account the various questions, whose answers, on the one side or the other, form the sum total of evidences for or against the claims of Christian faith; the genuineness and authenticity of the documents; the judgment and good faith of the writers; the testimony to the actual occurrence of prophecies and miracles, and their relation to the religious teaching with which they are connected; the character of the teacher himself, that one portrait, which, in its perfect purity and holiness and beauty, stands alone and unapproached in human history or human fiction; those rights and ceremonies of the elder law, so significant as typical of Christ, so strange and meaningless without him; these predictions of the promised Messiah, whose obvious meaning is rendered still more manifest by the futile ingenuity which strives to pervert them; the history of the rise and progress of Christianity, and its comparison with that of other religions; the ability or inability of human means to bring about the results which it actually accomplished; its antagonism to current ideas of the age and country of its origin; its effects as a system on the moral and social condition of subsequent generations of mankind; its fitness to satisfy the wants and console the sufferings of human nature; the character of those by whom it was first promulgated and received; the sufferings which attested the sincerity of their convictions; the comparative trustworthiness of ancient testimony and modern conjecture; the mutual contradictions of conflicting theories of unbelief, and the inadequacy of all of them to explain the facts for which they are bound to account;—taking all these and similar questions into full consideration, are you prepared to affirm as the result of the whole inquiry, that Jesus of Nazareth was an impostor, or an enthusiast, or a mythical figment; and his disciples crafty and designing, or well meaning, but deluded men? For be assured that nothing short of this is the conclusion which you must maintain, if you reject one jot or tittle of the whole doctrine of Christ. Either he was what he proclaimed himself to be,—the incarnate Son of God, the divine Saviour of a fallen world—and if so, we may not divide God's Revelation and dare to put asunder what he has joined together,—or the civilized world for

eighteen centuries has been deluded by a cunningly devised fable; and he from whom that fable came has turned that world from darkness to light, from Satan to God, with a lie in his right hand.—*Mansel's Limits of Religious Thoughts.*

"TAKING THOUGHT."—Notwithstanding the Great Teacher has so beautifully and impressively shown us the folly of giving ourselves up to anxiety, with reference to the wants of to-morrow, how apt we are to do so. We do not really mean to be distrustful toward the over-ruling Providence, yet we often hang our heads in doubt, and pour our lamentations from our hearts, as if we had never been told of God's faithfulness to his offspring, or that, even he "opens his hands to satisfy the wants of every living thing." We should make up our minds to walk through all the changes of our earthly life in trust. If we would be and seem like men of "cheerful yesterdays, and confident to-morrows," we must consider to what improving tasks the trials of this world introduce us, and also reverently keep in mind the verity, that God's vision is boundless and impartial, while our own is small and dim, and opens and dilates but to see the things which come nearest to ourselves, and which, often, are only baubles or toys.—*Banner.*

HUMILITY.—An exchange says—"It is worthy of remark that soon after Paul was converted he declared himself 'unworthy to be called an Apostle.' As time rolled on and he grew in grace, he cried out, 'I am less than the least of all saints.' And just before his martyrdom, when he had reached the stature of a perfect man in Christ, his exclamation was, 'I am the chief of sinners.'"

DOMESTIC BEARS.—Once upon a time, there lived a couple known far and wide for their interminable squabbles. Suddenly they changed their mode of life, and were as complete patterns of conjugal felicity as they had formerly been of discord. A neighbor, anxious to know the cause of such conversion, asked the gudewife to explain it. She replied, "I and the old man have got on well enough ever since we kept two bears in the house."

"Two bears?" was the perplexed reply.

"Yes sure," said the lady, "bear and forbear."

THE PARTING HOUR.—The hour is coming—and it is a fearful and solemn hour, even to the wisest and best—the hour is coming when we must bid adieu to the scenes which please us, to the families we love, to the friends we esteem. Whether we think, or whether we think not, that body which is now warm and active with life, shall be cold and motionless with death. The countenance must be pale, the eyes must be closed, the voice must be silenced, the senses must be destroyed, the whole appearance must be changed by the remorseless hand of our last enemy. We may banish the remembrance of the weakness of our human nature; but our reluctance to reflect upon it, and our attempts to drive it from our recollection are in vain. We know that we are sentenced to die; and though we sometimes succeed in casting off for a season the conviction of this unwelcome truth, we can never entirely remove it. The reflection haunts us still; down with us at night, it awakens with us in the morning. The irrevocable doom has passed upon us, and too well do we know it—"Dust thou art and unto dust thou shalt return."—*Townsend.*

The above is indeed an unpleasant picture, and the "hour of parting," an unwelcome anticipation; and this has been the unavoidable prospect before all the generations that have preceded us. Think what this must have been; and then think how glorious is the hope we cherish which relieves us from it. The separation of the grave we may have to experience, to be sure; but the blessed hope bids us look for the soon appearing of our coming King, through whose advent we shall be translated to heaven without seeing death, and enter upon the realities of eternal life without the pang of separation from the friends we love.—*Ed.*

The Review and Herald.

"Sanctify them through thy truth; thy word is truth."
BATTLE CREEK, MICH. THIRD-DAY, JULY 17, 1860.

REPORT OF MEETINGS.

BRO. SMITH: Since I left Battle Creek I have tried to keep myself busily employed in the vineyard of the Lord. The meeting appointed for Northern Ills. was held with the Round Grove church, in the school-house near Bro. Wick's. As the school-house was small, the brethren had made a bower of green bushes over the door, and arranged seats to accommodate about as many outside as the house itself would hold. We had good congregations both Sabbath and first-day. We did not see so many brethren from other places at this meeting as we had hoped, owing to the shortness of the notice.

The Lord gave freedom in bearing a plain testimony on the unity of the church and perpetuity of the gifts. On first-day the seats and school-house were well filled, and we had unusual liberty in speaking on the conditions of the inheritance in God's kingdom. Matt. xxi, 43. Our own heart was cheered by this meeting, and the church seemed strengthened.

We were much encouraged while there by a letter Bro. Andrews had just received from his sister in England, who is now keeping the Lord's Sabbath. She told of an independent minister with whom she had been talking, who had about made up his mind to keep and teach the Sabbath.

From Round Grove we went with Bro. Lathrop to Crane's Grove, where we spent a day very agreeably with the brethren and sisters, and in the evening had considerable freedom in speaking to them on the unending character of the law and Sabbath, even as taught in the New Testament.

Went from Crane's Grove to Mackford. Found the tent had come all in good order. The tent was pitched, and meeting was commenced sixth-day evening. Quite a goodly number of brethren and sisters assembled at this meeting which was one of deep interest, and we trust will profit those who were assembled. Bro. Steward was unavoidably detained, so that he could not join us at Mackford. Bro. Allen of Illinois (who is laboring with success in Wisconsin), was with us and joined us in the labors of this meeting. On first-day two were baptized by Bro. Allen.

Last sixth-day we pitched our tent in this place. Although we have given but six discourses, there is a great interest awakened. People think they never saw so much truth before. We cannot tell how the matter will turn, but know of no other way than to preach the truth straight out, and let that and the Spirit of the Lord work in the hearts of the people. Bro. Steward is here with me, and Bro. Baker of Mackford is taking charge of the tent. More soon.

J. N. LOUGHBOROUGH.

Marquette, Wis., July 2, 1860.

REVIEW OF ELDER RUSSELL---No. 4.

BY M. HULL.

ELDER R. next attempts to show that Jesus Christ has been crowned king, and quotes Zech. ix, 9: "Behold thy King cometh unto thee. He is just and having salvation; lowly and riding upon an ass, and upon a colt the foal of an ass."

If this proves that Christ has been crowned king, it proves too much for Mr. R.; for he says "Christ was not coronated until after his ascension." But if this text locates the time of his coronation at all, it would place it at the time Christ rode into Jerusalem. But Zechariah says nothing about the time when Christ should have been crowned; it only says "thy King cometh." If simply calling Christ king would place a crown upon his head, then verily Christ was crowned at his birth, for at that time the wise men say, "Where is he that is born King of the Jews." Matt. ii, 2.

It is an easy matter to prove that Christ was anointed, but it cannot be proved that he was crowned, at the time he ascended to heaven. It cannot be proved that he was seated on David's throne at that time. The elder needs to learn that there is a vast difference be-

tween the coronation and anointing of Jesus Christ. While we admit that there is a kingship connected with the priesthood of Jesus Christ, it is not the kingdom that he has the promise of when his foes are made his footstool; nor is it the kingdom which is given to him when he comes in the clouds of heaven. See Dan. vii, 14.

Mr. R.'s main object in his writing and preaching is to prove 1st, That the Israelites were God's chosen people or nation. 2d, That the ten commandments were exclusively Israelitish—that they belonged exclusively to the Jews. 3d, That that nation has been cut off and a new nation established. 4th, That the old law (the ten commandments) perished with the old nation; and 5th, That a new law has been introduced for the benefit of the new nation.

But if we weigh some of the above positions in the scale of truth, I apprehend that we shall find *MENE MENE TEKEL* inscribed in large letters upon them. Let us see.

1. While we admit that the Jews were God's chosen people, we do not believe that they kept the law because they were chosen as Mr. R. teaches. But they were God's people upon the condition that they kept the law. Proof. Ex. xix, 5, 6. "Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, an holy nation."

2. Instead of the ten commandments' being exclusively the national law of the Jews, they are God's laws, and when any people adopt them as theirs, they place themselves under the government of God, and thus become God's peculiar nation or people. Otherwise God is a respecter of persons. Acts x, 34. Hence God's having rejected the Jews from being his peculiar people does not destroy the law by which they were (or could have been) governed, but shows they did not obey it. But if God's having rejected the Jews, destroys the law, would not his rejecting the Gentiles as a nation, destroy the gospel?

3. While we do not deny that the old nation has been rejected and a new one raised up, we must take the position that the old nation was rejected for violating God's laws, and the new nation are God's peculiar people upon the condition that they comply with rules by which the Jews refused to walk. In Matt. xxi, 43, after giving the parable of the wicked husbandmen, our Saviour says to the Jews, "Therefore I say unto you, the kingdom shall be taken from you and given to a nation bringing forth the fruits thereof."

We learn from this (1.) That the Jews were rejected from being God's peculiar people. (2.) That another people take their place, and (3.) That this other nation are bringing forth fruits which the Jews refused to bring forth, and hence were overthrown. Now what are the conditions? We have already found that the Jews would be God's peculiar people or holy nation if they would keep his covenant of ten commandments.

Again, God commanded the Jews to be holy [Lev. xix, 2], and showed them that the ten commandments contained the principles of holiness by telling them that they would be a holy nation if they would keep them. Ex. xix, 5.

When Peter writes to the *strangers* scattered abroad, i. e., the Gentiles, he tells them [1 Pet. ii, 6], "But ye are a *chosen* generation, a royal priesthood, an *holy nation*." Here the new nation is an *holy nation*; just what the old one could have been if they had kept the law. Eld. R. will not dare to say that the principles of holiness have changed; that God is more lax in his government now than he was when the Jews were his peculiar people.

But we are not yet done with this. In 1 Pet. i, 14, there is a command to the strangers to be holy, based upon the law which Mr. R. says was *exclusively Israelitish*, and perished with the rejection of that nation. "Be ye holy in all manner of conversation, because it is written, Be ye holy for I am holy." Is it possible that Peter is quoting an old obsolete, Jewish commandment, and urging Gentiles to obey it, a commandment which never was binding upon the Gentiles? and if it had been, was abolished several years before Peter wrote this epistle, and had never been re-enacted!! No, no. This commandment was written for all God's people, in all ages of the world; and when the Gentiles became

God's people, it was as really binding upon them as it was upon the Jews before the kingdom was taken from them. But as I cannot protract the argument on this point, for positive evidence that the Jews were rejected for violating God's law, see Jer. viii, 13-16; xxvi, 4-6; xlv, 10, 11; Hosea iv, 6.

4. That the old law perished with the old nation, and a new law was given by which to detect sin in this dispensation, we do not believe for the following reasons:

First, It has been proved that the Jews were cut off for transgressing the law. But if the Law was so imperfect that God saw that it was not fit to live and maintain a jurisdiction over his creatures, and hence abolished it, why was it wrong for the Jews to transgress it? The Jews did not show any more disrespect for the law in transgressing than God did in abolishing it; hence God and the Jews were co-workers.

Second. If the law which the Jews transgressed could have been destroyed, the Jews by the destruction of that law would have been restored to the favor of God, and not have been cut off.

Third. Mr. R. said in his debate with the writer in Fairfield, Iowa, that "no man had a right to keep the law until he was circumcised." But on this matter there is a difference of opinion between Paul and Mr. R.; for Paul says [Rom. ii, 26], "Therefore if the *uncircumcision* keep the righteousness of the law, shall not his *uncircumcision* be counted for *circumcision*?" Thus Paul understood that others beside the Jews had the privilege of keeping the law. Again, in Rom. iii, 19 we are informed that the whole world is guilty before God in consequence of having violated the law.

In Rom. viii, 4, Paul informs us that Christ died that "the righteousness (precepts, Whiting,) of the law might be fulfilled in us, who walk not after the flesh but after the Spirit." This could not be the case if the law perished with the Jewish nation.

Fourth. But grant elder R. his position, and he has made sad havoc of every moral principle in the universe; for he says (p. 40), "The law (i. e., the new law) starts in these words: 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins.'" Again, he says on the same page, "Laws were issued and subjects submitted thereto on the day of pentecost." This law takes the place of the ten commandments. Now we have got rid of the ten commandments, let us see what we have to take their place. The first commandment in the elder's new law (the one which takes the place of that one which says "Thou shalt have no other gods before me") is, "Repent." The second is, "be baptized," and the third (for there are only three) is, "Save yourselves from this untoward generation. I now ask you, dear reader, Are you willing to swop the decalogue for these three commandments, not one of which contains a moral principle?"

In the above position Eld. R. has given birth to a new theological child. He says, "The laws were issued for the new nation—the citizens of the new kingdom to obey." Thus according to R., *they are citizens of the new kingdom before they repent, are baptized, or save themselves from this untoward generation*. I hope this child by the time it gets rid of its swaddling bands will teach its father (Mr. R.) that he has been doing wrong for the last thirty years when he has been baptizing flesh and blood into the kingdom of God. "Surely the legs of the lame are unequal."

Let me close this article by beseeching the elder to desert his sinking ship. O cease to drink of the muddy waters of such a theory. Flee to the ark of God, and thus prepare for an inheritance in the kingdom of God when it shall come.

DEVOTION.

DEVOTION to any cause is necessary to insure success. The Moslem is devoted to the religion of the Koran, and the devotee of heathen rites is often ready to lay down his life to attest his sincerity; and the worshiper of mammon shames the worshiper of the true God in his consistent and ardent service of self and his efforts for the requisition of gold.

All have some object of worship, or some object to which they cling with supreme devotion. With many this object is changed at different periods of life, or

as fortune changes and places new prizes in view; and this is the great object of the enemy to lure with anything which may please, if the true object of devotion may but be passed by.

Devotion is necessary in the formation of the Christian character, and is the breath and the life of theory; and while we do not undervalue the theory of the truth, we assert that the theory of the truth, however correct and beautiful, cannot alone regenerate and purify the soul. Theory cannot lift the soul to God until assisted by devotion.

Genuine devotion has its rise in a deep sense of dependence on God alone, with self-loathing on account of sin, and a longing for holiness, and a just appreciation of the saint's reward, causing vehement desires, winged with faith, assured by the promise and strengthened by an enlightened view of the truths of revelation.

Devotion is strengthened by use and a well ordered life and conversation, and when free from clogs may remain upon the wing without fatigue or exhaustion.

Devotion should, like the atmosphere which circulates everywhere, and permeates almost everything, be all-pervading. It is not like the garment, assumed for the time, but like the air we breathe inhaled at every breath, vivifying and purifying all with which it comes in contact.

The man who considers himself a Christian without devotion, who supposes to theorize himself into a holy life, is only building a castle in the air to be dispelled on waking to reflection. He who is in the constant exercise of faith, in devoted constant service of God is always in a frame for prayer and, at intervals of leisure can send up his desires to Jesus wherever his business may call him, and in any company with which duty calls him to associate; at all hours his silent or vocal aspirations ascend as truthful and constant as the magnet to the pole, or as the flame ascends to the skies.

But, says one, "How can I when thronged with business and burdened with anxiety, stop to pray?"

Brother, imagine yourself in the great western wilderness somewhere, without food or water, hundreds of miles from any human dwelling, and with no food but such as might happen to be in your path as you journey. How would you long as you traveled your wearisome journey, hungry and thirsty, for the end of your toil, when you would arrive at the place where plenty reigned, and where you might satiate your longing appetite. Could you not pray at every breath and every step of that dreadful journey? Would not your breath be a prayer, and would not your step be quickened by desire? Would this desire hinder your progress? Would it not stimulate and quicken your steps?

So with the devoted soul. You may immerse it in care, and steep it in anxiety and trouble, and the more its care, the more it cries for strength; the fiercer its trials, the more it sighs after God; the more constant its labors, the more diligent in seeking opportunities of devotion. In fact, such a soul mixes faith with all its labors, and makes them all only so many helpers to devotion, so many stepping-stones to lift the soul out of this low grovelling sphere.

The devoted Christian hungers and thirsts after righteousness. This desire impels him onward and forbids him to forget his daily food. So often has he feasted on this manna that he pines if it is denied him, and as soon would the hungry man forget his food, or the thirsty man forget the sparkling spring as the devoted Christian forget his only hope and consolation. No! he who deems it a difficult and hard matter to maintain a devotional frame of mind, has either lost or has never had the flame lighted in his soul; he has not yet tasted of the sweets of communion with God, or he is yet in the very infancy of the Christian life.

What are a few faint or sudden flights of joy, or a few hours or days of peace? What must be the danger of that soul which is tossed about between doubt and certainty, as those are whose calmness is interrupted by sorrows, prayerless thoughtlessness, or by times of bustle and business, when God is not thought of? And when reflection comes to foot up the account it finds him sadly in arrears.

Does he hunger and thirst after righteousness? Does that man hunger who does not desire food? But says he, "I do desire eternal life;" but I respond,

How much do you desire it? Does this desire recur to your mind in intervals of business throughout the day? or does business drive out the desire for the time, so that it is forgotten? and does sleep often suspend your powers at night without a single fervent aspiration, either in the silence of the soul, or in the secret place of prayer, or in the family? Or perhaps when jaded out with toil a sleepy petition is indited, hollow, forced and unheeded by him who never accepts the lame and the refuse for a sacrifice.

Not so with the devoted soul. God and Christ are the first in his thoughts as he wakes; and the good Spirit is invited to preside over his thoughts for the day; in everything by prayer and supplication his wants are made known unto God, his temporal cares are committed to God; his burdens are cast upon the Lord, and his steps are ordered of the Lord, and the peace of God which passeth all understanding keeps his heart and mind through Jesus Christ, a holy serenity keeps his mind in peace during the day; and as business presses upon him this peace is diffused through all the avenues of thought, a heavenly joy continually resting like an angel's hand upon his bosom insuring quietness and assurance.

This is no hindrance to business. On the contrary it assists and expedites business, or strengthens the frame for heavy labor. It clears the brain, gives energy and activity to all the powers, and fits a person to do well the greatest amount of labor in a given time possible under the circumstances.

Night finds such a Christian in the full exercise of the Christian graces; and he does not defer prayer till the last thing before sleep, but when slumber does come to his relief, he has angelic guards who watch his repose and defend him from vile spirits, who would fain disturb his slumbers, or pollute his imagination; and he wakes somewhat as those do who are purified from earth, his heart aglow with heavenly fire, and engrossed with sacred meditation.

Such a man is better and better fitted for business or labor as he approximates to his pattern in holiness, as he advances in the path of the just, and his path shines more and more, and will to the perfect day.

Noah who had the care of the ark in its building and fitting up, at the same time was a preacher of righteousness. He was such a man.

Abraham whose possessions were so great that his servants made an army, was such a man.

Moses with the care of a nation of three millions resting upon him, David fleeing before an envious rival, with the care of an army, in caves and deserts, and secret places; and when advanced to the throne, where multiplied responsibilities rested upon him; and Paul with the care of all the churches and his own support, persecuted and oppressed:—these were all such men. Devotion fits the mind for action,

J. CLARKE.

BE RECONCILED TO GOD.

We pray you in Christ's stead, be ye reconciled to God. This language used by Paul is applicable to many of the professed followers of Christ in our day. Dear reader, it may apply to you. How is it with you? Are you reconciled to God? You may not be a professor. If not, take upon you now the yoke of Christ; for he has said, My yoke is easy and my burden is light. To be reconciled to God is to be humble, to be obedient to all the requirements that we find in his blessed word. His word, as we read, is a lamp to our feet, and a light to our path. It guides us in all the duties that are enjoined upon us. Then if we are reconciled to God, we shall esteem it a great pleasure to obey.

The blessed Saviour became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him and given him him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth.

Jesus our Saviour saith unto Thomas, I am the way, the truth and the life. No man cometh to the Father but by me. Now if we are reconciled to God we are reconciled to Christ our Lord, and as he has marked out the way for us, we need not err therein. Thank the Lord for his word, precious record, daily bread!

While the world is being ensnared by the allurements of Satan in the weaving of the web of politics, in appearing as an angel of light to the friends of the departed, touching the tenderest chord of sympathy, in the alluring cup of intoxication, in the clay pipe, burning incense to Baal, the mouth filled with the poison weed, tobacco, and being drowned with the cares of the world, and seeking the applause of mortal man, are there not those among the professed advent people that are guilty of these besetting sins, with many others that might be mentioned? See to it, dear reader, that you are not thoughtless of these things. Cleanse yourselves from the filthiness of the flesh, perfecting holiness in the fear of the Lord.

E. MACOMBER.

New Shoreham, R. I.

A LITERAL INHERITANCE.

SOME are ready to cavil and object, whenever the future residence of the redeemed from the earth is represented as a literal, material place; not remembering, it would seem, that this is the usual representation of the place in the Scriptures. And they appear to forget, too, that man, in his original glory, walking and conversing with his Creator, was a being with a body as well as a soul; that he rejoiced in communion with the Lord, in the literal Eden where he was originally placed, and from which, after he sinned, he was driven. What do we sinners want more than original immortality and glory, with uninterrupted and everlasting enjoyment of God's presence and favor?

If, by the resurrection, all the effects of sin are perfectly and perpetually removed, and our bodies, like our Lord's, shall be glorious and incorruptible, shall we complain and cavil because there is nothing better? Do we demand a *premium* for having sinned? Do we require to be *better* conditioned than if we had never transgressed? Where has God promised to make sinners better and happier than man would have been if sin had not been committed?

If man was originally perfectly holy, perfectly happy, free from all disease and disquietude, and blessed with familiar communion with his Maker; why should we feel such a shrinking from the idea of having a *local habitation*, adapted to the *spiritualized*, yet—of necessity—still *material* body, with which all will be furnished in the resurrection state? The *new heavens* and the *new earth* will undoubtedly be indescribably and inconceivably beautiful and glorious; but they will be *earth* and *heaven* still.

The reader is earnestly advised to do himself the favor to read Dr. Chalmers's Sermon on the New Heavens and the New Earth. As all may not have at hand the Sermon referred to, it may be expedient to give some portions of it, that the reader may be informed of the Doctor's view of this subject:

"It were venturing on the region of conjecture to affirm, whether, if Adam had not fallen, the earth that we now tread upon, would have been the everlasting abode of him and his posterity. But certain it is, that man at the first, had for his place this world, and, at the same time, for his privilege, an unclouded fellowship with God, and, for his prospect, an immortality, which death was neither to intercept nor put an end to. He was terrestrial in respect of condition, and yet celestial in respect both of character and enjoyment. His eye looked outwardly on a landscape of earth, while his heart breathed upwardly in the love of heaven. And though he trode the solid platform of our world, and was compassed about with its horizon—still was he within the circle of God's favored creation, and took his place among the freemen and denizens of the great spiritual commonwealth. This may serve to rectify an imagination, of which we think that all must be conscious—as if the grossness of materialism was only for those who had degenerated into the grossness of sin; and that, when a spiritualizing process had purged away all our corruption, then, by the stepping stones of a death and resurrection, we should be borne away to some ethereal region, where sense, and body, and all in the shape either of audible sound, or of tangible substance, were unknown. And hence that strangeness of impression which is felt by you, should the supposition be offered, that in the place of eternal blessedness, there will be ground to walk upon; or scenes

luxuriant to delight the corporeal senses; or the kindly intercourse of friends talking familiarly, and by articulate converse together; or, in short, anything that has the least resemblance to a local territory, filled with various accommodations, and peopled over its whole extent by creatures formed like ourselves—having bodies such as we now wear, and faculties of perception and thought, and mutual communication, such as we now exercise. The common imagination that we have of paradise on the other side of death [Chalmers is certainly speaking of the resurrection state, as the previous paragraphs show], is that of a lofty, aerial region, where the inmates float in ether, or are mysteriously suspended upon nothing—where all the warm and sensible accompaniments which give such an expression of strength, and life, and coloring to our present habitation, are attenuated in a sort of spiritual element that is meagre, and imperceptible, and utterly uninviting to mortals here below—where every vestige of materialism is done away, and nothing left but certain unearthly scenes that have no power of allurements, and certain unearthly ecstasies, with which it is impossible to sympathize. The holders of this imagination forget, all the while, that really there is no essential connection between materialism and sin; that the world which we now inhabit, had all the amplitude and solidity of its present materialism, before sin entered into it; that God so far, on that account, from looking slightly upon it, after it had received the last touch of his creating hand, reviewed the earth, and the waters, and the firmament, and all the green herbage, and the living creatures, and the man whom he had raised in dominion over them, and he saw everything that he had made, and behold it was all very good. They forget that on the birth of materialism, when it stood out in the freshness of those glories which the great Architect of Nature had impressed upon it, that then “the morning stars sang together, and all the sons of God shouted for joy.” They forget the appeals that are made everywhere in the Bible to this material workmanship: and how from the face of these visible heavens, and the garniture of this earth that we tread upon, the greatness and the goodness of God are reflected on the view of his worshipers. No, my brethren, the object of the administration we sit under is to extirpate sin, but it is not to sweep away materialism.”

This renewed and immortal man, composed of a spiritual and a material nature united, must now have an appropriate residence. Chalmers shall speak again:

“And we do hail the information of our text, that after the dissolution of its present frame-work, it will again be varied and decked out anew in all the graces of its unfading verdure, and of its unbounded variety—that in addition to our direct and personal view of the Deity, when he comes down to tabernacle with men, we shall also have the reflection of him in a lovely mirror of his own workmanship, and instead of being transported to some abode of dimness and mystery, so remote from human experience, as to be beyond all comprehension, we shall walk forever in a land replenished with those sensible delights, and those sensible glories, which, we doubt not, will lie most profusely scattered over the ‘new heavens and the new earth, wherein dwelleth righteousness.’”

But will not this be Mahometanism?

“But though a paradise of sense, it will not be a paradise of sensuality. Though not so unlike the present world as many apprehend it, there will be one point of total dissimilarity betwixt them. It is not the entire substitution of spirit for matter, that will distinguish the future economy from the present. But it will be the entire substitution of righteousness for sin. It is this which—signals the Christian from the Mahometan paradise—not that sense, and substance, and splendid imagery, and the glories of a visible creation seen with bodily eyes, are excluded from it—but that all which is vile in principle, or voluptuous in impurity, will be utterly excluded from it. There will be a firm earth, as we have at present: and a heaven stretched over it as we have at present; and it is not by the absence of these, but by the absence of sin, that the abodes of immortality will be characterized. There will be both heavens and earth, it would appear, in the next great administration—and with this speciality to mark it from the present one, that it will be

a heaven and an earth wherein dwelleth righteousness!”

This long extract will be welcomed in this connection, not only for the beauty and eloquence of its composition, but for its perfect relevancy to the subject in hand. This is the way to interpret Scripture; not according to the fancies of men, but according to the teachings of Inspiration. This discourse of Chalmers is eminently valuable, as well for the correctness of its philosophy, as for the evident scripturalness of its divinity.—*Our Lord's Great Prophecy, by Buck.*

PSALM 121.

I'll lift mine eyes unto the hills,
Whence help will soon descend;
The Lord that made the heaven and earth,
Is able to defend.
He's willing too, he'll never let
Thy foot be moved astray:
And since he never slumbers, he
Can keep thee night and day.
The Lord preserves his people, in
His shade they're all secure,
The sun nor moon nor all beside,
Can ever harm them there.
He'll shield thee well from every ill,
Thy soul he'll keep from sin,
From this time forth thy goings out
And all thy comings in. M. E. S.

BREVITIES.

SERVILITY.—I was early taught that it was an evidence of low breeding, and depraved mind, to pay great respect, and esteem, and attention, to the rich, and popular, and great, while at the same time you would despise the poor, and the dependent, and the lowly. It is better to make a sort of average, and bestow love where it is most needed.

A WARNING.—After giving a needed rebuke pretty plainly, it is natural to say something comforting, and the danger is of spoiling the whole. The best way is to let the thing work awhile, and bestow comfort when penitence calls for it. Do your work well, and do not overthrow it by mistaken kindness.

“IS HE RICH?”—When I see an individual living highly and dressing richly upon credit, I ask, How much better is he than a thief? It may be a sort of comforting plaster to be thought rich by strangers: but this will hardly overbalance being looked upon as a sharper by my creditors, and a grief to angels, and a monster of pride and injustice to all the good and just. “Is he rich?” His coat indicates it, and his equipage asserts the same; but an enemy has the taunt ready, “Not if his debts were paid.”

POVERTY is no disgrace to the honest man, who has used his best endeavors to avert it. To the proud and unjust it has a thousand stings; but to the conscientious, good man it brings no sting of remorse, no reproach, but with the worthies of old, he counts the loss of all things but gain.

CONFESSION.—Much stress is laid upon confession in scripture, “confess and forsake,” this is the order of God's word.

It may be more consonant with the feelings of some, to forsake without confession, but if I have wounded or injured my brother, confession is first necessary, in order to fulfill the demands of scripture.

It is dangerous, as all profane and sacred history shows, to reverse gospel order. The papal church is an example of the danger of trusting to other oracles than the word of God, and they plainly cite us to the law and the testimony, and anathematize those who reverse them.

I may be naturally averse to confession, and my heart may say, “Only do right, and this is the best confession;” but the scripture says, “He that trusteth in his own heart is a fool.” O how many a bleeding heart has been healed by contrition, finding vent in humble confession; and I think I may say, that heart is carnal which is constitutionally averse to confession.

No one will say that sin is not to be confessed to God. All allow this; but I allude to those who will not rectify an error, or heal a wound by confession. So well do I know the scripture demands on this point, that I tremble for the brother who will not confess when he has injured the feelings (unnecessarily) of a friend or an enemy. J. CLARKE.

MEETINGS IN GREENFIELD, N. Y.

DEAR BRO. SMITH: Agreeably to request, Bro. Sperry and myself attended the meeting at the dedication of the house of worship in this place, June 8-10.

This house was built by a sister (a widow), who felt that God desired a house here for the benefit of his people and for the accommodation of such as have a desire to hear his word preached. It is plain and convenient, and of suitable size for this place.

At an early hour the first day of the meeting, the house was well filled with attentive hearers. The next day (Sabbath) we were happily surprised and greatly encouraged to find our congregation so large, and manifesting so much interest in the unpopular truths of God's word. First-day again the house was crowded.

On Sabbath morning our hearts were rejoiced to meet Bro. and sister Wheeler, who were on their eastern tour. Second-day morning Bro. and sister Sperry left for the central part of the State. Bro. and sister W. remained with us one week longer and aided much in presenting the solemn, sacred truths of the last message of mercy.

The last three weeks I have been alone doing what I could in my feeble state of health, in preaching and visiting from house to house. And I think I may safely say the interest in this section has gradually increased to the present.

Congregations on first-days have been as large as could have been expected, considering the number of Sunday-schools, prayer-meetings, and preaching by different denominations near us.

One week ago last Sabbath, three confessed the Bible Sabbath, and resolved to keep it hereafter. Others are almost persuaded to keep it, while more are quite interested in the meetings and the word spoken. While the church here, hitherto scattered and much discouraged, seem to manifest an interest to arise with the rising and spreading message of mercy, O may the Lord give them the decision of character and grace requisite to stand in this evil time. Four have followed the example of their Lord in the ordinance of baptism.

I would not here be understood that we have no opposition, for the opposing spirit with some moves briskly. And if they can say here, as a Methodist said in Vt., “I enjoy my mind first rate when I oppose you” (or equivalent to this), I think I shall leave some of this people in a very happy frame of mind.

May the Lord grant that we may all have “another spirit,” one which yields peace and happiness by following him fully, and that we may be brought into the land of promise and possess it forever and ever.

To-morrow, if the Lord will, I leave for Jamaica, Vt.

A. S. HUTCHINS.

P. S. The church hope to see Bro. and Sr. Wheeler here on their return. A. S. H.

Extracts from Letters.

Sister R. P. Wilson writes from Lisbon, Iowa: “I feel to thank God for his goodness to me in that he has permitted me to see the harmony in his precious truth, and given me a heart to strive to live it out. My determination is, by the grace of God, to keep all his commandments and the faith of Jesus, that I may have a right to the tree of life. While I write I feel to praise his holy name that he has counted me worthy to be persecuted for keeping his holy Sabbath. Our blessed Redeemer was persecuted in the most shameful manner, and are we better than he who suffered that we might have eternal life? O that we may be willing to suffer for his sake, and count it all joy, knowing that our blessed Saviour will soon come and take us home, if we hold out faithful unto the end. Then we shall walk the golden streets of the New Jerusalem. What a glorious thought, to be forever with the Lord! Pray for me that I may stand with the little flock on mount Zion, for the prayer of the righteous availeth much.”

Bro. L. Gardner writes from Osceola, Clark Co., Iowa: “I wrote you to send me a few numbers of the *Review* for investigation, and I find their teaching in harmony with the Scriptures. I can cheerfully recommend this little sheet to all who are seeking after

truth, as a good guide to piety. It will help the brethren to come into the unity of the faith. I thank the Lord that he directed Bro. Hull and Cornell this way, and that we have heard a few sermons of truth. Though there has never been a messenger within five miles of this place, there are ten Sabbath-keepers here now; and the *Review* is received as a welcome visitor. With pleasure we read the letters from the brethren scattered abroad, and can sympathize with them in their persecutions, while the cry of Mormon, Millerite, Infidel, &c., is the cry raised against us here. May the Lord help the honest to lay aside all prejudice, and investigate present truth, come out of Babylon, and keep the commandments of God and the faith of Jesus. May we, brethren, be united in one mind, and prepared to meet the Lord at his coming; for he that shall come will come and will not tarry. Heb. x, 37. Let us continue to keep all the commandments and abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming. John ii, 28. Be ye also patient, stablish your hearts; for the coming of the Lord draweth nigh. James v, 8."

Sister L. S. Cole writes from Eaton Rapids, Mich.: "Some time has elapsed since I first felt a desire to write a few lines for the *Review*. My greatest comfort here below is in seeking the truth, and striving to keep the commandments, and do the whole will of God. I have been trying to consecrate self, and all, upon the altar, for some time past, but fear that the surrender has not been complete, or faith would ere this have done its work, and Christ within, the hope of glory, would have reigned in my heart without a rival. Not far from ten years ago I embraced the Advent faith, and soon (although brought up a Friend) desired baptism; but the way has not been opened as yet for the ordinance, and so I remain; and I have many times thought that there was wisdom in this also, more especially since most of the class with whom I embraced the Advent faith have become no-Sabbath in belief. One year ago last winter I commenced keeping the Sabbath, without any near to join with me. Many about here believe it to be the right day, but for the most of them it is not yet convenient to keep it. Would it be practicable for the tent to come this way, or if not, for some of the traveling preachers to come and tell us the truth? Should they come I want to obey the command of baptism. How glad would I be to join with the brethren and sisters in worshipping God, but of this privilege I am now deprived. Still I am not without courage, or comfort, and soon expect to meet them where congregations ne'er break up, and Sabbaths have no end."

Sister N. Lowell writes from Washington, N. H. "I love all who believe the present truth and keep the commandments of God and have the faith of Jesus. I have the *Review* to read, and am much interested in the truths it contains, and with the impressive and heart-cheering letters and communications of the brethren and sisters, with which it is filled. I have often felt a desire to speak through the *Review*, but have neglected it, partly on account of poor health, and because I thought I could not edify any one; but we read that they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. I now feel it my duty to give in my testimony, feeble though it be, on the side of truth. If we cannot write or talk as well as some, we have all something to do to be prepared to meet the Lord. Time is short. We must not be idle. If we have but one talent let us improve upon that, lest it be taken from us. Our Saviour says, He that confesses me before men, him will I also confess before my Father and the holy angels. I am not ashamed to confess him before the world. I am not ashamed to own my Lord, or to defend his cause. He has done so much for me I have great cause to love him more than all this world. He is the chiefest among ten thousand, and the one altogether lovely. I desire to keep all God's commandments and have the faith of Jesus, which I think is to believe in him, and live up to all his requirements. One is to love God with all our heart, and our neighbor as ourselves. Our Saviour says, This is my command-

ment, that ye love one another as I have loved you. Greater love hath no man than this: that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.

"I have been a believer in the advent doctrine ever since 1843, and have been striving to keep the Sabbath of the Lord about seven years. I firmly believe that the last message of mercy is now being proclaimed to the world, and my prayer is that many may be brought out by it into the truth. I feel to praise the Lord, and to rejoice greatly that he has been so merciful to us, as to lead my youngest daughter and her husband into the truth, and give them willing minds to come out from the world and keep the true Sabbath. I feel that my prayers have been answered in their behalf. My heart would rejoice to see more of my friends led by the Spirit of God into the truth and prepared to meet the Lord when he comes."

Sister L. C. Hutchins writes from Ganges, Mich.: "The Lord called me out of the world before I embraced the third angel's message, or had heard it. I had long felt that I needed a deeper work of grace in my heart. About five years since I had been reading works upon the doctrine of sanctification left by one of our ministers, and was led to see the scripturalness of the doctrine, and how far short, not only the professing world came of that holiness without which none shall see the Lord, but how far I myself was. I had ever been singular in my profession and dress, but I felt that God would have a peculiar people, zealous of good works, and if I would be one, I must arise and shake off worldliness. The following winter Bro. Cornell lectured at Newark. I thought it my duty to prove all things, and hold fast that which is good; and so I read the publications, and was convicted and convinced, but waited for others before I avowed my convictions to any one. Meanwhile the Spirit pressed home to my heart the question, Will you keep the Sabbath of the Lord? Will you call it a delight, the holy of the Lord, honorable? I resisted, read and reflected upon the claims of the first day. Nearly a year passed in this manner, when ill health seemed to warn me to "set my house in order," and I set about the work in earnest. I re-read the publications and laid them aside and took the Bible, determined to disprove them if they were untrue, or receive them if true. Lest I should be found violating God's command I set apart the seventh day for the purpose of investigating. While I was halting between two opinions, dreading and unwilling to proceed alone, and feeling that woe was me if I tarried, unable to pray, because the conflict was renewed, and God's face was hid from me—my sister, Miss A. C. Hudson, came to me; when I presented my views and resolution to devote the seventh day to the investigation of its claims, she joined me; and we have been since endeavoring to walk in all the commandments of the Lord, blameless. I feel that God has been very merciful in giving me some one to go with me, and not requiring me to go alone. My prayer is that God will speed on the message, that that the church may arise and come up to the standard of the Lord.

"I have thought much lately of the question in Solomon's Song, "Who is this that cometh up from the wilderness, leaning upon the arm of her beloved, clear as the sun, fair as the moon, and terrible as an army with banners? Surely such will the church be when she truly keeps the commandments of God and the faith of Jesus. The world seem to shun meeting and conversing with the commandment-keepers. After one or two conversations they will keep aloof and try to injure by circulating false reports, &c. &c. I have thought that those who can present scripture for all they say are indeed prepared as an army with banners.

"I am highly interested in Nos. 1 & 2, Vol. 16, of *Review*. Think them exactly what is needed by the circumstances; but find when I present the truth, that it seems generally to be only 'for a witness.' Yet I will try to labor on content, if at eventide I may receive a penny."

Bro. B. McCormic writes from Sumner, Wis.: "I have just returned from a visit in Bad Axe Co., Wis. Found a number of Adventists that had been brought out under the preaching of Elders Sheldon and Higgins. They were ignorant of our position on the law and

Sabbath. Through the solicitation of friends we gave two lectures on the law and Sabbath, which we think had a good effect. One young man walked eight miles after performing his day's work to attend one of the lectures which was on third-day evening; he manifested much interest, said he was surprised to see the amount of evidence we had in favor of the Sabbath, subscribed for the *Review* and declared his intention to give the subject a thorough investigation. We gave him what books we had, together with our Bible Student's Assistant, posted him on the no-law and no-Sabbath heresy, as well as we could, and left him with the conviction that he would come out on the Lord's side, and keep his holy Sabbath. Some others seemed to be convinced. Two more subscribed for the *Review*. We think there is as good an opening for a tent-meeting in that Co. as in any part of the State. Could not the Wis. tent go there this summer? If any of the messengers should pass through that part of the State, inquire at Viroqua, which is the county seat, for C. W. Pitcher, or R. Lamb, Sumner, Wis."

Sister S. Lyon writes from Elgin, Iowa: "It cheers my heart when I read the welcome messages contained in the *Review* from those of like precious faith. Although we never have seen each other's faces, yet we are brought nigh by the blood of Christ, which cleanses from all unrighteousness and the effects of the traditions that have been handed down to us from the Roman apostasy. I praise the Lord that the light of present truth ever dawned upon my dark mind. It is a little over two years since I commenced keeping the Sabbath; and my peace has been like a river, and I can say with the psalmist, 'O how love I thy law; it is my meditation all the day. My tongue shall speak of thy word: for all thy commandments are righteousness. Let thine hand help me; for I have chosen thy precepts. Great peace have they that love thy law; and nothing shall offend them.'

"I will once more raise the Macedonian cry; Will any one of the messengers of present truth come into this part of the moral vineyard of the Lord. Will not the Iowa tent come to Elgin in its travels in Northern Iowa? I believe there are many honest souls here who will receive the truth with joy. Some here are waiting for some one to come this way to administer the ordinance of baptism. The *Review* is all the preaching we ever have here. O may the loud voice of the third angel's message reach every honest heart here and elsewhere, is my prayer. Once more I ask, Will not some of the ministering brethren come this way, that the few who are here may be formed into a society, that our united efforts may be blessed by the Author of all good.

"P. S. Can any of the lovers of present truth send me some second hand books or papers to distribute among my neighbors. Direct to Samantha Lyon, Elgin, Fayette Co., Iowa."

OBITUARY.

FELL asleep in Jesus in Exeter, Otsego Co., N. Y., July 5, 1860, Bro. Luman D. Armstrong, after a short illness of six days, three of which he was able to be about. On the third day of July he was almost instantly taken down, and in less than three days was beyond the reach of pain, where the wicked cease from troubling and the weary are at rest. May we all profit by this affliction. May it be sanctified to our good. I feel to praise the Lord for the bright evidence and hope of his adoption into the family of the sons of God. He lived with me seven or eight months previous to his death, and I can say, it seemed to be all his desire to know and obey the truth.

Thus has the Lord removed one of us, that he may be hid in the day of the Lord's fierce anger; but he will come up in the first resurrection, clothed with immortality to bloom in eternal youth and beauty on the earth made new. None of the messengers being in the vicinity, some remarks were made from I Cor. xv, 57, by a Methodist minister.

May the Lord strengthen his parents and friends to profit by chastisement, and to overcome and be prepared more fully to appreciate the great and inestimable blessings of the truth.

J. C. LAWTON.

