

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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COME, LORD.

Come, Lord, and tarry not;
Bring the long-looked-for day;
O, why these years of waiting here,
These ages of delay?

Come, for creation groans,
Impatient of Thy stay;
Worn out with these long years of ill,
These ages of delay.

Come, for the grave is full,
Earth's tombs no more can hold;
The sated sepulchres rebel,
And groans the heaving mould.

Come, for the corn is ripe;
Put in Thy sickle now;
Reap the great harvest of the earth;—
Sower and reaper Thou.

Come in Thy glorious might;
Come with the iron rod;
Scattering Thy foes before Thy face,
Most mighty Son of God.

Come, spoil the strong man's house;
Bind him and cast him hence;
Show Thyself stronger than the strong,
Thyself Omnipotence.

Come, and make all things new;
Build up this ruined earth;
Restore our faded paradise,
Creation's second birth.

Come, and begin Thy reign
Of everlasting peace;
Come, take the kingdom to Thyself,
Great King of righteousness.

[H. Bonar.]

THE NEW EARTH.

THE following graphic description of the earth renewed, is taken from the Rev. A. S. Wightman's "Glance at Creation." If any one can read this elegant portraiture of the restitution without being alike impressed with the descriptive powers of the writer and the scriptural views here set forth, they are of a different cast of mind from ourself. It is also truly refreshing to see men of orthodox faith defending such fundamental truths as contained in the following extract. Without forestalling the present article we simply add, the author has painted out the future of our present sin-cursed world in a manner greatly to edification.

G. W. A.

THE great and interesting truth, proclaimed to the apostle by the voice of God, during his residence upon the lonely island, in the words, "Behold I make all things new," is a truth upon which even very few professed Christians have bestowed much thought.

No argument is necessary to convince any one,

who has proper conceptions of the character of the Creator, that the world which we now possess, came from his fashioning hand with the visible impress of high perfection upon all its features; for anything less than this would be unworthy of the living and all-wise God.

We learn from the Scriptures, that there is to be a restitution of our present very seriously impaired world; and also that Satan's dominion in the same is to come to an end; for when the end of time shall finally come—when Christ "shall have delivered up the kingdom to God, even the Father"—then the time will have arrived, "when he shall have put down all rule, and all authority, and power," and when that triumphant work is done, this world will be refined and restored, at least to its paradisiacal state, and then, and not till then, in the full sense of the promise, will the deep, dark marks of Satan's diabolical scourge be obliterated from the world, and his power over the same effectually broken.

This second or renewed Paradise—or Paradise redeemed from the scourge of the devil—will be most lovely and indescribably beautiful in all its phenomena. The heavens will no more be disturbed by storms and tempests, no frightful hurricanes, or devastating tornadoes, sweeping onward in their frightful rage, no dreadful thunderbolts to shake the ground, no lightning's glare to frighten guilty ones, no muttering earthquakes to prostrate temples and swallow cities, nor clouds or fogs to mar the glory of refulgent and perpetual day. There will be no poisonous winds or pestilential blasts; no deadly vapors loading the air and leaving in their march the dead and dying; no sirocco gales, breathing devastation and ruin in their fatal course; no poisonous plants, noxious weeds, briars, thistles or thorns.

The change in the element of water will, doubtless, be very great. "It will be, in every part of the world, clear and limpid, pure from all unpleasing and unhealthful mixtures; rising here and there in crystal fountains, to refresh and adorn the earth with liquid lapse of murmuring stream."

It should be remembered, that the fact is clearly revealed, that "there shall be no more sea;" yet we do not see in what sense its absence could affect the perfection of the new earth. Indeed, all its present space may be occupied by attractions a thousand times more lovely than anything ever yet conceived by the most active imagination.

The new earth will not be subject to extremes of heat and cold, or sudden and fatal changes of the same; no desert sands, perpetually heated by the blazing sun—no frozen regions held in the chains of everlasting Winter—no horrid rocks, yawning chasms, frightful precipices or sinking bogs, to mock the trust of the unfortunate traveler. The charms of that bright world are inconceivable by mortal powers. The poet has sung—

"O! the transporting, rapturous scene,
That rises to my sight,
Sweet fields arrayed in living green,
And rivers of delight."

Yet, smooth and expressive as are his lines, they fall far short of expressing the glory and beauty by which he was inspired to an effort at description.

But the most glorious perfections seen in all the associations of the new earth, will be those enjoyed by the children of God, who, in the fall, in many respects, sank lower than many other parts of creation, and who, in the restoration, shall enjoy the greatest elevation.

The rightful occupants of the second paradise, will enjoy all that confidence of, and communion with, God, which was enjoyed by those of the first; and if the views of some eminent men are reliable, they will enjoy higher degrees of perfection than our first parents enjoyed in the garden of Eden, before sin ruined them. No tears shall ever fall from weeping eyes, or sighs escape from heaving bosoms, in that world of bliss that is to be fitted for the residence of God's faithful ones.

O, how comforting the thought, that our time of weeping is so soon to be passed—yes, if faithful to our God, the last pang will soon have wounded our spirit, and the last groan will have escaped from our burdened heart. Tears and sorrow may be endured for a night, if joy but come in the morning. . . . Reader, remember that the pious alone are to "have right to the tree of life." In that blissful region there is to be no more sin, and no more temptation, for all hearts are to be pure; and no tempting Devil will ever be allowed to press the golden pavements of the New Jerusalem with his diabolical foot, or whisper lies into deceived and bewildered ears.

There will be no need of fast-sailing ships to convey men and merchandise from kingdom to kingdom,—a fact much in harmony with the statement of the Apostle, that "there was no more sea,"—for the citizens of that glorious retreat will be far above the necessities and honors of commerce; too rich to need and too holy to desire the profits of trade, and too spiritual to require the food that perisheth.

There will be no need of railroads, for conveying the inhabitants of the land from one part to another, for those who are worthy to dwell there are to be "equal to angels" as to swiftness and strength, and consequently can pass from one side of the sphere with the fleetness of thought—with a velocity that would quickly leave the most powerful locomotive in the shadowy distance.

From the above facts, the lengthened wires of the telegraph would also be a needless appendage, for all communications, at all points, can be instantly and conveniently personal. . . . O! how delightful it will be for fellow-pilgrims—old companions of a common and perilous warfare, honorably and victoriously closed, and in full possession of the glorious rewards of faithful allegiance—to greet and re-greet each other, as easily and frequently as their harmonious sympathies and ecstatic spirits may require.

Another very striking peculiarity of the new earth, will be the absence of death, the presence of which is a prominent feature of the present one, which at best is a vast charnel house—a common cemetery—daily swelling with gathering victims, from the infant of an hour to the infirm and time-worn of "three-score years and ten."

Walk along the silent alleys of "the city of the dead," look upon the marble slabs and imposing monuments, with their inscriptions of fame;

but how ephemeral! just as full of death as are the mouldering forms beneath them, whose dying glories they vainly attempt to perpetuate.

But in the better land—the promised home of the Christian—there will be no mouldering skeletons, no dark sepulchres, no cold, coffined forms, no earthly beds, dismal and damp; the hiding-place of wasting mortality and winding-sheets; no funeral pageants or solemn array of mourners going about the streets; for death's dominion shall be broken, and instead of the marbled paleness and icy chill, there shall be upon every cheek the flush of eternal youth, and in every body the quenchless fires of immortal life.

Instead of labored eulogies to commemorate the deeds of the departed, and chiseled columns to speak their fame, there will be the perpetual bestowal of the truthful approbations of the everlasting Father, and the unwasting records of a blood-bought right to a crown of glory, that shall shine with increasing brilliancy while the undying cycles of eternity shall continue their successions. Who would not wish to be an inhabitant of that fair land, where wasting consumption, burning fevers, pestilential chills, withering pains and loathsome contagion are never known? O! glorious home! O! promised land of the blest! our spirits are longing for thy peaceful and perfect clime, where our sorrows shall be known no more forever.

Such, we think, will be among the many perfections of the promised land. We are sensible that their beauties and very desirable character have only been faintly traced, yet we hope that the outlines have been sufficiently drawn to interest the inquiring and comfort the pious.

Kind reader, since our present interview is nearly closed, permit us to ask you if, as you look out upon the hills and valleys, and walk along the way, you realize that these very hills and vales, over which you pass, perhaps with thoughtless steps, are destined to constitute, in a highly refined and every way improved state, the great and glorious promenade ground of the saints of the Most High God?

Such a destiny awaits the very elements of the ground daily pressed by a thousand hurried feet of those who are in zealous pursuit of the mocking phantoms of an hour, whether such elements form the flinty rocks, the mountain range, the rolling hills, or humble plains.

Let us rejoice that the dawn of our being commenced amidst elements possessing so glorious a future. Here, the earth is often measured by steps, attended by heavy hearts and sighing spirits; but when the same redeemed ones shall walk amidst its enchanting scenery, in its new and glorious state, sorrow and sighing shall be known no more.

Move on, then, ye children of light, although your present way is sometimes rough, and thorns sometimes wound your journeying feet. Move on, in the name of Israel's God, where you shall wear white robes, and wave palms of victory. There shall be no roughness nor thorns in the way, for the immortal earth and immortal feet shall press each other with the gentleness of that charn that must be experienced to be fully apprehended.

But what will be the ecstasies of those who shall be found worthy to enter the celestial city, which is to constitute the great central attraction of the new earth! The heirs of life are not only to be permitted to enter its pearly gates, but are to be received—yes, received, after all, to the honors and privileges of the holy city of God.

O, who can comprehend the perfections and glory of those decorated walls and golden streets, the river of life clear as crystal, the tree of life, growing luxuriantly upon either side of the river, and the throne of God in the midst of all, more lovely and glorious than the most vivid imagination can possibly conceive; and finally, the beautiful presence, emitting a transcendently luminous and inexpressibly beautiful halo of light, enriching with the Godhead's charms the whole display of matchless attractions. Such a place—such a

city—and such a home of the Christian, gentle reader, shall be the crowning glory of this, at present, sin-cursed world.

Let us, therefore, prize it in view of its high destiny, yield a cheerful and ready obedience to its demands, improve well our residence in it—that we may be its rightful occupants in its higher, holier and eternal state.

WHAT IS YOUR TESTIMONY?

If you profess to be a Christian you are understood to be one of those to whom God says, "Ye are my witnesses." You are therefore under obligation to give your testimony for God.

When a witness is placed on the stand, if he is unwilling to answer, or answers with hesitancy or doubt, or contradicts himself, he does damage to the cause for which he appears.

Bear in mind, also, that a witness is not called up to tell what he thinks, hopes, or supposes; but what he *knows*.

Furthermore, you can give no testimony but your own; i. e., what *you know*.

It is no testimony for you to state what you believe to be the views, feelings, or experiences of other Christians, or what are the teachings of the Bible. Your testimony is the declaration of your own experience. It cannot be anything else, for this is all that you know. You believe the Bible, but you can give no testimony respecting it but that you experience the fulfillment of its promises in your own soul. You believe that Jesus is the friend of sinners. To testify of this you must have known yourself a sinner, and then have known the love of Christ in your own soul. The scripture says that the love of Christ revealed in the soul gives peace and joy. When you have experienced this, you can testify that it is so—not before. It is a very different thing to believe it on the testimony of the Bible, or of other Christians, from what it is to know it from experience.

You are before the world as a witness. What is your testimony?—H. B.—[*Golden Rule*].

"TAKE HOLD OF MY HAND."

"Take hold of my hand," says the little one, when she reaches a slippery place, or when something frightens her. With the fingers clasped tightly around the parent's hand, she steps cheerfully and bravely along, clinging a little closer when the way is crowded or difficult, and happy in the beautiful strength of childish faith. "Take hold of my hand," says the young convert, trembling with the eagerness of his love. Full well he knows that if he rely on any strength of his own, he will stumble and fall; but if the Master reach forth his hand, he may walk with unwearyed foot, even on the crested wave. The waters of strife or of sorrow shall not overwhelm him, if he keep fast hold of the Saviour.

"Take hold of my hand," falters the mother, feeling that she is all too weak for the great responsibilities that throng in her path. Where shall she learn the greatness of the mission—the importance of the field that has been assigned to her? and, learning it, how shall she fulfill it, if she have not the sustaining, constant presence of one who loves his people?

"Take hold of my hand," whispers the aged one, tottering on through the shadows and snows of many years. As the lights of earth grow dimmer in the distance, and the darkening eye looks forward, to see if it can discern the first glimmer of the heavenly home, the weary pilgrim cries out, even as the child beside its mother, for the Saviour's hand.

O Jesus! Friend and Elder Brother, when the night cometh, when the feet are weary, when the eyes are dim, "take hold of our hand."—*Chris. Intell.*

As gold is found but here and there upon earth, so it is with love in human life. We meet it a little in the hearts of children, and in our households; but it is here and there a scale of gold, and a whole continent of dirt.

MAN AND HIS SAVIOUR.

A VERY old German author discourses thus tenderly of Christ:

"My soul is like a hungry and thirsty child, and I need His love and consolations for my refreshment; I am a wandering and lost sheep, and I need Him as a good and faithful Shepherd; my soul is like a frightened dove pursued by the hawk, and I need His wounds for refuge; I am a feeble vine, and I need His cross to lay hold of, and wind myself about; I am a sinner, and I need His righteousness; I am naked and bare, and need His holiness and innocence for a covering; I am in trouble and alarm, and I need His solace; I am ignorant, and I need His teaching; simple and foolish, and I need the guidance of His Holy Spirit.

"In no situation, and at no time, can I do without Him. Do I pray? He must prompt and intercede for me. Am I arraigned by Satan at the divine tribunal? He must be my advocate. Am I in affliction? He must be my helper. Am I persecuted by the world? He must defend me. When I am forsaken, He must be my support; when dying, my life; when mouldering in the grave, my resurrection. Well, then, I will rather part with all the world, and all that it contains, than with Thee, my Saviour; and God, be thanked, I know that Thou art not willing to do without me. Thou art rich, and I am poor; Thou hast righteousness, and I sin; Thou hast oil and wine, and I wounds; Thou hast cordials and refreshments, and I hunger and thirst. Use me, then, my Saviour, for whatever purpose and in whatever way Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace. Here is my sinful and troubled soul, quicken and refresh it with Thy love. Take my heart for Thine abode; my mouth to spread the glory of Thy name; my love and all my powers, for the advancement of Thine honor, and the service of Thy believing people. And never suffer the steadfastness and confidence of my faith to abate, that so at all times I may be enabled from the heart to say, "Jesus needs me, and I need Him, and so we suit each other."

RULES FOR MORAL WARFARE.

A SIMPLE "yes" or an emphatic "no" may cost you a fortune—may cost you a troop of friends—may cost you your political promotion—may cost you your character—may cost you your soul! How many a public man has had his whole career decided by his course in some trying emergency, or on some one great question of right. He is led up into the mount of temptation, where some gigantic iniquity bids him bow down and worship it, and promises in return "all the world and the glory thereof." From that mount of trial he comes down a hero or a fool. The die is cast. If he has honored justice and truth, then justice and truth will honor him; if not, his bones will be left bleaching on the road to a promotion he can never reach.

That was a hard struggle for Nathaniel Ripley Cobb, of Boston, when he decided to accumulate no more than fifty thousand dollars during his life, and to give all the surplus to the treasury of the Lord. But after the noble resolution was once taken, selfishness was a conquered lust in that man's breast forever. He had come off more than conqueror. How many a minister of Christ has been charged upon and overcome by this accursed spirit of "worldly wisdom!" He was put to the decisive test, not in Nero's judgment-hall, or before Agrippa's tribunal; not before a Popish inquisitor, or in sight of Smithfield's fire of martyrdom; but in his quiet study, when some timid friend counseled a treacherous silence in his pulpit on some vital question of right, his "yes" or his "no," will either call from his Master the precious benediction, "Well done, good and faithful servant," or else the fearful anathema, "Ye were ashamed of me and my truth, and of thee will I be ashamed before my Father and his holy angels."

We all have our moral Marengoes and our Waterloos, where we win or lose the crown of Christian character. When these decisive conflicts come on between our conscience on the one hand, and some selfish schemes or Satanic iniquity on the other, then try to remember a few simple rules of moral war:

1. Never change your position in sight of an enemy. This was a fatal policy to the allies at Austerlitz. It has cost many a disgraceful defeat in spiritual warfare.

2. Never place on guard a doubtful or a questionable principle. Your sentinel will be sure to betray you.

3. Never abandon the high ground of right for the low lands of expediency. Before you are aware, you will be swamped in the bottomless morass of ruin.

4. Get your moral armor from God's word; and "put on the whole armor." An exposed spot in character may admit the fatal weapon of the foe. Ahab was wounded through the joints of his harness. Do not mind blows in the face. Heroes are wounded in the face; cowards in the back.

5. But whether wounded by foes or deserted by friends, never surrender. It is said that not one of the old Imperial Guard survived the wreck of Waterloo. Towards the sunset of that long, bloody day, when the surviving remnant of the Guards was summoned to lay down their arms, the scarred veterans of fifty victorious fights cried out, "The old guards can die, but they never learned to surrender!"

The glorious Captain of our salvation could die for us, but he could not desert us. Blessed is he who is found faithful! He shall wear the crown of amaranth in the paradise of God.—*T. L. Cuyler.*

A WORD TO BOYS.

BE POLITE.—Study the graces, not the graces of the dancing master, of bowing and scraping; not the foppish infidel etiquette of a Chesterfield, but benevolence, the graces of the heart, whatever things are true, honest, just, pure, lovely and of good report. The true secret of politeness is, to please, to make happy—flowing from goodness of heart—a fountain of love. As you leave the family circle for retirement, say good night—when you rise, good morning. Do you meet or pass a friend in the street, bow gracefully, with the usual salutations. Wear a hnge on your neck and keep it well oiled—and, above all, study Solomon and the epistles of Paul.

BE CIVIL.—When the rich Quaker was asked the secret of his success in life, he answered, "Civility, friend, civility." Some people are un-civil, sour, sullen, morose, crabbed, crusty, haughty, really clownish and imprudent. Run for your life! "Seest thou a man wise in his own conceit! There is more hope of a fool than of him!"

BE KIND TO EVERYBODY.—There is nothing like kindness. It sweetens everything. A single look of love, a smile, a grasp of the hand, has gained more friends than both wealth and learning. "Charity suffereth long and is kind." See 1 Cor. xiii.

ONE WAY ONLY.

THERE can be but one kind of straight lines; but there may be any variety of crooked ones. So there is but one way of going to heaven; but an incalculable diversity of ways of going to hell. As there was but one ark in which men could be saved from the deluge, but any quantity of places in which they could be drowned, so there is but one Saviour, Jesus Christ, by whom we can be saved from hell, while there is any number of enemies to drag us thither. The exercise of one particular grace especially is essential to salvation; but the commission of any sin is enough to condemn the soul to hell though a man keep the whole law, yet offend in one point, he is a transgressor, and as such, under the condemnation of the law, though that point may, in his opinion, be

a very small thing. Obedience of some commands does not atone for disobedience of others. Men talk of amiable moralists, and little sins, but in the sight of God, no sin is little, no morality is amiable short of that which springs from faith in Christ. A man need but sit still and do nothing, and he goes to hell; the descent to it is comparatively easy, for it does not require the mortification of a single lust. Many fancy that if their morality be unblemished in the sight of the world, they are safe. They never think how many duties they omit to do; they look merely at the sins they have refrained from committing. They have not sinned as other men, and therefore fancy themselves safe, just as though there were but two or three ways of going to hell, whereas the truth is, worldly morality will furnish a passage to hell, as surely as gross immorality.

From the Sabbath Recorder.

"SUNDAY NO SABBATH."

UNDER the above heading the *Boston Investigator*, an infidel paper, publishes the following paragraphs. We copy them partly because of the truth they contain, and partly because we hope in that way to enable some of those who never look into an infidel paper to see themselves as others see them. How much easier it would be to promote a reform in the manner of keeping the Sabbath, if those who advocate such a reform would themselves practice what they preach—if they would in other words, keep the Sabbath according to the commandment upon which they profess to base their movements. Here is the extract:

"Professed theologians ought to possess some information upon this subject. They should not subject themselves to a laugh of such scornful derision as must curl the lip of every man of information, on beholding erudite divines denominating Sunday the Sabbath day, and declaring, moreover, that it is the Sabbath ordered to be kept holy by the fourth commandment. This is worse than ignorance; it is deliberate misrepresentation; it is a willful perversion of truth and of the Bible. The Sunday is not the Sabbath-day of the fourth commandment. There is no authority whatever in the Bible for giving to the Sunday the denomination of the Sabbath. It is a theological delusion to use such language, and they who use it are guilty of misleading and deceiving the people.

"Both in the Old Testament and in the New, it is the seventh day, the Saturday, that is called the Sabbath. The practice and tradition of the Jews, preserved and acted upon to the present day, inform us that the Saturday is the Sabbath. In opposition, then, to the Bible, in opposition to the information of all history, in opposition to the practice to this hour of that very people to whom the fourth commandment was expressly given, and who, to the present time deviate not in the slightest degree from the practice and custom of their ancestors in the day which they observe as the Sabbath, how dare clergymen come forward and with shameless audacity tell us that the Sunday is the Sabbath-day of the fourth commandment? Sunday is not the Sabbath, nor has the law of the Sabbath any reference to Sunday; and if that law be in force now, the strictest and most straight-laced observer of the Sunday is a violator of the Sabbath-day."

THE "RAVENS" THAT FED ELIJAH.

It is probable that the ravens that fed Elijah were Arabians. On the words of 1 Kings xvii, 4, 6: "And it shall be that thou shalt drink of the brook; and I have commanded the ravens to feed thee. And the ravens brought him bread and flesh in the morning and bread and flesh in the evening, and he drank of the brook," Horne in his introduction says:

"Had these writers (unbelievers), however, consulted the original word of this passage, and also other places where the same word occurs, they would have found that *Orbhim* (the word translated raven) signifies Arabian. Such is the

meaning of the word in 2 Chron xxi, 16, and in Neh. vi, 7, where our version renders it Arabian. Now we learn from the *Beresith Rubba* (a Rabbinical commentary on the book of Genesis) that there anciently was a town in the vicinity of Berthsham (where the prophet concealed himself), and are further informed by Jerome, a learned writer of the fourth century, that the 'Orbin' or inhabitants of a town on the confines of the Arabs, gave nourishment to Elijah. This testimony of Jerome is of great value, because he spent several years in the holy land, in order that he might acquire the most correct notion possible of the languages and the geography of the country, as well as the customs and habits of the people, in order to understand, explain and translate the language of the holy Scriptures. Although the common printed editions of the Latin Vulgate read *Corui*, crows or ravens, yet in 2 Chron. xxi, 17, and Neh. iv, 17. Jerome properly renders the same word (Arbin or Arabian) Arabians. What adds farther weight to those testimonies is the fact that the Arabic version considers the word as meaning a *people*, Arabian, and not ravens or fowls of any kind. We may also add that the celebrated Jewish commentator, Jarchi, gives the same interpretation. It is therefore most likely that some of the inhabitants of Oreb or Orbo, furnished the prophet food, being specially and divinely directed to do so."

The Second Death—Rev. xx, 14.

"And death and hell were cast into the lake of fire. This is the second death."

Professor Stuart remarks on this passage: "By repeating the sentiment, *this is the second death, the lake of fire*, the writer means to say, that the death to which *thanatos* (death) and *hades* (hell or the grave) are now brought, is one from which there is no resurrection. It is final.

UNIVERSALISM.

H. Ballou, of the Universalist denomination, mourns over the great fecundity of Universalism. "It has hatched out," he says, "a brood of ministerial mesmerists, biologists, fourierists, and Neocromancers;" and in conclusion, he asserts that we (the Universalists) must put a stop to this fecundity, or it will put a stop to us."

"Would it not be wise," says the *Calendar*, "for the intelligent portion of this denomination to look into this matter, and ascertain the cause of such effects? If such witness is true (and we have no reason to doubt it), then something must be wrong in the system. A higher wisdom has said, 'By their fruits ye shall know them.'"

A GOOD TEST.—Mr. Dodd, an eminent minister, being solicited to play at cards, rose from his seat and uncovered his head. Being asked what he was going to do, he replied,

"To crave God's blessing."

The company exclaimed, "We never asked the blessing on such occasions."

"Then," said he, "I never engage in anything but on what I can beg of God to give his blessing; in all thy ways acknowledge Him."

SAID a distinguished American statesman to a debating club of young men: "Life is a book of which we can have but one edition. As it is first prepared, it must stand forever. Let each day's actions, as they add another page to the indestructible volume, be such as that we shall be willing to have an assembled world read it." Good advice!

CHARITY is a universal duty, which it is in every man's power sometimes to practice, since every degree of assistance given to another, from proper motives, is an act of charity; and there is scarcely any man in such a state of imbecility, that he may not, on some occasion, benefit his neighbor.

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, SEPT. 25, 1860.

WORLDLY POLICY.

"There is that scattereth," says the wise man [Prov. xi, 24], "and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." So there is a worldly policy in high repute among men as shrewdness and dexterity of management, of which the Christian would do well to beware, lest that also tend to poverty and loss, not only in spiritual things but in temporal also.

When Abram and Lot could no longer dwell together on account of the increase of their herds and the strife that arose between their herdsmen, Abram proposed a separation, and gave Lot his choice of the land, saying that if he would go to the left, he would take the right, or if Lot preferred the right he would take the left. With this latitude accorded to him Lot lifted up his eyes to see what portion of the country afforded the best prospect for his prosperity. He beheld the plain of the Jordan, that it was well watered everywhere, even as the garden of the Lord. Gen. xiii, 10. This portion of the country afforded him the most brilliant prospect of success in his temporal affairs. No doubt he thought he should do far better there than in any other place. The country was well watered; it was like the garden of the Lord, or the land of Egypt; it would afford easy sustenance to his numerous flocks, and enable him to rise rapidly in opulence and influence in the world.

In Lot then, if we do not misjudge, we have an instance of a man pursuing that line of policy which worldly wisdom would dictate at the expense not only of the interests of others, but of his own spiritual interest also. For Lot seems to have had no care for the prosperity of Abram, nor to have regarded the associations into which he would be thrown with the wicked inhabitants of Sodom. And the inspired record seems to have had an eye upon this very thing, when it significantly states right in connection that the "men of Sodom were wicked and sinners before the Lord exceedingly."

Lot chose his own course of action, and with the sequel all are familiar. He was fortunate in being himself just and righteous to that degree that the Lord had a care for him, and was unwilling to abandon him to his course, but chose to save him in the only way probably in which it could be done, viz., by crossing and disappointing his worldly spirit and expectations. Prosperity did not attend him. Once he went into captivity; and finally we behold him hurrying away from Sodom with his two daughters only, his riches, his flocks and his herdsmen all gone, and even his wife overwhelmed in the ruin that overtook the guilty inhabitants of the place. An instructive issue truly to all those who would be inclined to pursue a similar course.

Another instance to the same effect we have in the case of Gehazi, the servant of Elisha. 2 Kings v. When Naaman the Syrian had been cured of his leprosy, he came and stood before the man of God and in the fervency of his gratitude urged him to receive a present at his hand. For some reason the prophet thought best to refuse. But another spirit took possession of Gehazi—one which, in accordance with the heading of these remarks, we shall call a spirit of worldly policy. He acted accordingly; and from his actions we may judge that he reasoned somewhat after this manner: "It is strange that my master should refuse that gift at the hand of the Syrian. A valuable present has been offered us, which we might have just as well as not. Why then not take it? The Syrian is rich; he is able to give it: he is grateful for his cure, and is willing to give it. Astonishing that such a good opportunity to add to our treasures should be let slip! But if my master is so unmindful of his interests as this, I do not calculate to lose any such opportunities. As the Lord liveth, I will run after him and take somewhat of him."

Gehazi carried out his resolution, and got his present at the expense of his veracity. And did his ill-gotten wealth profit him? We need not ask the ques-

tion. With the Syrian's treasure, he received the Syrian's leprosy.

Numerous other illustrations may be found in the sacred record, illustrating the same rule that in the Christian a worldly spirit tends to spiritual and temporal loss.

And what may we learn from all this? A great lesson, which the Sabbath-keeper should especially heed,—to beware of that shrewd and schemy spirit of the world which makes temporal gain the great object of worship, when it would lead us into evil associations, or endanger our spiritual interests.

"I WANT THE REVIEW DISCONTINUED."

So says Bro. R. Miles of the Mannsville, N. Y., church, in a letter of the 12th inst. But why have the REVIEW discontinued? He says:

"Bro. White has taken such a position about organizing churches, and also of making us a name, that I see no consistency in his former position. I do not wish to point out his former position, for all the brethren know what that was. I must say that a good many in this church have lost a great deal of interest in reading the REVIEW, as well as myself. I think that Bro. Arnold's exposition of making us a name is very good, that is, the Remnant. This name the Lord gave himself."

The above plainly shows that Bro. M. is suffering from a confused and unhappy state of mind. What a pity that a few columns from our pen on the subject of organization should spoil the REVIEW for Bro. M., and, as he claims, for so many of his brethren. But should they all stop the REVIEW, it would be published the same; for the whole amount would be only about twice the daily increase of subscribers. We can spare a few hundred subscribers much better than they can do without the REVIEW. But we are happy to know that most of the Mannsville church are the real friends of the cause. Why leave the ship if she should shake a little? Is it not evidence that such have but little on board? Those who have put all on board will not be so ready to leave the ship.

As to making us a name, we have only suggested the propriety of taking the name furnished in the word of God—"Feed the CHURCH OF GOD which he hath purchased with his own blood." Acts xx, 28. Again, if Bro. M. sees "no consistency in our former position," we hope he does in our present one. But Bro. M. may be mistaken in regard to our former position. It has not been Bro. White, but some body else, who has been writing and preaching against the judicial oath under any circumstances, collecting dues by law, organization, &c. Some of our remarks on Babylon may be bent that way, but it is well known that we have for the last eight years stood opposed to the extreme positions taken, and have urged the subject of order in the church to the great displeasure of many. Bro. M. is mistaken in the man.

But what seems a little amusing is that Bro. M. agrees with Bro. Arnold, when it is evident that Bro. A. agrees with us on the one point upon which we have written, namely, holding church property legally. Bro. Arnold, in a letter of the 12th inst., speaking of a communication before sent which has not been received says:

"The leading features of the article were (1.) Scripture reasons why we as a church should take upon us the name given us by inspiration, viz., 'The Remnant.' (2.) Reasons why we should as a church thus entitled avail ourselves of the privilege held out to us by the powers under which we live, and secure our pecuniary interests to the purposes intended. (3.) A coincidence with Bro. White as proposed in last *Samaritan*, and exactly agreeing with Bro. Andrews in *Review* No. 14, viz., a conference or conferences to prayerfully consider the matter. Your unworthy brother, desiring a part in the burdens and blessings of the Remnant Church."

Now we affirm that we have not suggested from first to last any more than is contained in the above statement by Bro. A., or than is admitted to be necessary by Bro. R. F. C.

Then why do certain ones feel as they do towards us? Answer. There was a class of minds like Bro. Miles, ready to be prejudiced against us by the articles of R.

F. C. on making us a name. And although Bro. R. F. C. has changed his position, and now thinks it right to secure the Office legally, yet as he has not frankly acknowledged those articles wrong, certain ones are left in the confused, unhappy position in which we see Bro. M.

Let it be fully understood that we have only suggested legal organization necessary to hold church property, and have recommended the simplest form possible. We have presented some of the necessities of the case. The question has not been just what should be done, but whether anything of the kind should be done. Here we stand. We can have nothing to say in regard to what shall be done until it be decided whether steps shall be taken so that the church shall hold their office of publication.

Meanwhile we would advise those who are suffering under blind prejudice to seek relief in sober reflection, common sense, and humble prayer at the throne of divine mercy. J. W.

PENT-MEETING AT LODI, WIS.

THIS meeting which commenced Aug. 10th, continued over four Sabbaths, and was one of interest. The first week of the meeting our congregations were rather thin because people were still busy with their harvests, and because there was much prejudice in the minds of some on account of false reports which were circulated against us. But as the people came in to hear, this prejudice to a great extent gave way, and we had much freedom in talking the truth to the people. We sold \$30,00 worth of books in the place; and when we left there were over twenty who had decided to keep the Sabbath. We expect others will take a stand upon the truth, and that the cause will still move on in Lodi.

We are now in Cherry Grove, Ills. Have given eight discourses. The interest is good, and we have hope to see something accomplished here, with the Lord's blessing upon the effort.

J. N. LOUGHBOROUGH,
T. M. STEWARD.

Cherry Grove, Ills., Sept. 13, 1860.

INDECISION.

"How long halt ye between two opinions?" 1 Kings xviii, 21.

To be almost persuaded to be a Christian, and stop here, will never secure to one an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. Were it possible to be almost a Christian, and be almost saved with the ransomed of the Lord, we should then come short of salvation, should lose heaven, should lose all.

How ought this solemn and weighty consideration to lead us to "give all diligence" to make our calling and election sure. To "strive to enter in at the straight gate. To consecrate ourselves fully and unreservedly with all we possess to our heavenly Master; for God requires the whole heart. It is but just and reasonable that he should have it. And then, O then, how small and poor the sacrifice we make!

But how large the number that profess godliness at present, who reserve most of the heart for self, for the world and worldly interests! Present the evidences of the near coming of the dear Redeemer to most people who profess devout love for him, teach the claims of the fourth commandment of the decalogue, and how soon the fact reveals itself that they have but a little relish for those precious truths so clearly taught in the sacred volume of inspiration.

But at this time our mind rests more particularly upon those professors who have heard and read on our position for months and perhaps years, and manifest a tender, affectionate spirit towards us, love our meetings, speak of the good spirit which characterizes them, &c., yet do not take a stand with God's people in favor of the unpopular truths we believe and advocate. The observance of God's holy Sabbath seems too great a cross for them, though they claim not the least argument for Sunday-keeping, but contrarywise, admit that the seventh day is the Sabbath. At times they seem almost persuaded to keep it, almost on the point of stepping out upon the light and truth of this precept.

Dear reader, is this your position? If so, the matter stands thus: You profess to be God's servant. He instructs you to keep his commandments, if you would enter into life. Matt. xix, 17. One of those commandments is, "Remember the Sabbath-day to keep it holy." Ex. xx, 8. He informs you that "the seventh day is the Sabbath." The light shines upon your pathway; you know your duty, but do it not. Still you expect salvation—salvation in disobedience!

Hearken to the word of God: "And that servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes." Luke xii, 47. See also Matt. v, 19. And again: "Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth." John xi, 41.

With such declarations from the volume of truth standing out against you, is there no cause of fear? Do you feel safe and secure? Your preacher, your friend, your neighbor may whisper safety in your ear. Your companion, your children and relatives may stand in your way; but will this excuse you in the judgment? What will be your plea then?

"And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?" Isa. x, 3. What then will ye do when "God riseth up?" and when he visiteth what will you answer him? Stop! consider well here! Decide now. Decide to-day. Let your decision be in favor of the truth. Let it be to obey God. Let your choice be for heaven, for life, for eternal life. "If the Lord be God follow him."

To-day the sweet voice of mercy invites you. To-day Jesus intercedes with the Father for you. And the Spirit and the Bride say, "Come." To-day the gospel is preached, and the light shines from the pages of inspiration.

But soon the scene will change! The warning notes of mercy are heard no longer. The mediation of our great High Priest in the heavenly sanctuary closes. A voice is heard out of the temple of heaven, from the throne, saying, "It is done."

"And now there is pardon,
Sweet pardon, no more."

Dear reader, are you living without an abiding and satisfactory evidence of your acceptance with God? I beseech of you to secure an interest in the atoning blood of the compassionate Redeemer *now*. Exercise "repentance toward God, and faith toward our Lord Jesus Christ." And remember that,

"He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. xxviii, 9.
A. S. HUTCHINS.

GRACE THROUGH UNRIGHTEOUSNESS.

As is the tree, such is the fruit that it bears. A wrong course can never end in the right place; and it is no matter of wonder that those who begin by affirming that the law of God is abolished, are found in the end teaching a doctrine equivalent to the one found in the above heading.

Those who thus begin and thus end may be honest; they may, indeed, think that it is necessary to remove the law of God in order that the light of divine grace may shine out more brilliantly. But, nevertheless, the very opposite of this is true; because mercy is the compassion that is shown to those who are guilty. It is the forbearance that is manifested to those who are convinced of crime, heresy or indebtedness. And when we take away the law by which is the knowledge of sin, if we do not destroy the necessity of mercy, we at least take away the means by which the favor of God is reflected in the face of his Son.

First the cause, and then the cure; the disease and then the remedy. A man can only properly appreciate a favor or deliverance, by understanding his wretchedness or want. The skill of the physician is known by the nature and extent of the disease cured.

Again, to destroy evidence of indebtedness would not manifest the mercy of the creditor. On the contrary it would place him in a condition where he could neither exhibit mercy, nor collect his honest dues.

Example. The promissory note that A. holds against

B. is evidence of his indebtedness. To destroy this, although it would favor B., would be injustice to A., and at best would only be an exhibition of grace reigning through unrighteousness. But if A., while in the possession of B.'s evidence of indebtedness, should say to B., Inasmuch as I have a right to do with that which I will with my own, and inasmuch as thou canst not pay, I will therefore freely forgive you. Here would be grace reigning through righteousness.

And so it is with the law of God: it is holy (it defiles no one), is just (it demands no more than is due) it is good (it seeks the highest lasting good of all), and it cannot be set aside for the purpose of favoring man, without doing injustice to its Author. And as all creature rights are founded on the rights of the Creator who has formed them, to deny God's right or to attempt to build up man at the expense of justice, and the rights of his Maker would be to set on foot a system of action which would in the end take from man that which belongs to him. And it is but logical to conclude that those who knowingly transgress a commandment that requires us to pay homage to God, would under like provocation and circumstances, transgress those commandments that are given to guard man in the rights that God has conferred upon him. In fact the two ideas (God's rights and man's rights) are inseparably connected; and the one cannot be violated without violating the other.

And again, to destroy the law of God can be of no real benefit to man, because the disease is in *man*, not in the law; and to destroy the law neither changes his creature relations, his wicked heart, nor his corrupt nature. No, the remedy that God has provided cannot consist in denying the disease nor in destroying the evidence of its malignity. But it consists in the employment of those active virtues whereby man is completely purged from his sins and all corruption and made a new creature. The liberty wherewith Christ makes us free consists in making man free *from* sin, not free *to* sin. It consists in destroying the law of sin and death that reigns in man's mortal body, and not in denying those obligations that grow out of moral relations sustained to God. This doctrine is clearly and fully set forth in the epistle to the Romans, in which the apostle Paul portrays man's condition both while unconverted, and when converted.

In the first place, he presents man in his natural and unconverted state, showing that while in this state and condition he is an enemy to God, because he is the subject of sin, and in him reigns all those passions and promptings that manifest themselves in every species of sin and disloyalty, showing that the carnal or natural mind is enmity against God, is not subject to the law of God, neither indeed can be. So that those that are in the flesh, or the possession of the carnal mind, cannot please God, showing that as the law of sin and death reigns in our natural bodies, unless we are freed from its dominion here, we cannot expect to live hereafter, hence the need of a remedy; and hence the doctrine of conversion, or that the old man of the flesh, the body of sin, should be crucified with all his affections and lusts.

In the meantime, or second place, he presents us with the law of God, by which is the knowledge of sin, by which God's claims are vindicated, and sin painted in its own native colors, and magnified to its own hateful dimensions. The law is not sin, neither does it make sinners; these exist where the law is not revealed. The same moral corruption and deep-seated depravity exists in the hearts of those who never heard the law, as in the minds of those who know its claims and yet remain unconverted. The design of the law is to make known the nature, extent and dread consequences of sin. This is done by showing that God is our Creator and his law is holy, just and good, and all that comes in contact with it must perish forever. When these things are known, and not till then, can the grace of God in our salvation be estimated or shine forth in its own divine glory.

As an illustration, a cure may be genuine, thorough and great; and yet if the persons or parties upon whom the cure is effected be ignorant of the nature, extent, and malignity of the disease, they will be quite as ignorant of the skill of the physician, or the cost by which they are cured. The above sentiment is expressed by the apostle [Rom. v, 20, 21] in the follow-

ing language: "Moreover the law entered that the offense might abound. But where sin abounded grace did much more abound, that as sin hath reigned unto death even so might grace reign *through righteousness* unto eternal life by Jesus Christ our Lord." And lest some should misinterpret his language and feel somewhat free to sin, he anticipates them by asking, "What shall we say then? Shall we continue in sin that grace may abound?" He then answers the question with the strongest possible negative: "God forbid." And not being content with only a negation he immediately begins to argue the question (whether a man may sin after he is converted or not) and in the seventh and eighth chapters he has given a complete exposition of the whole matter, showing that the Christian is one that has become dead to sin, has been crucified with Christ, and has arisen to walk in newness of life, or to live a new life. He is one whose old man is put off and the body of sin destroyed and his members are no longer yielded to commit sin, but are instruments of righteousness unto holiness.

Showing in the third place the remedy which consists in the law of the Spirit of life in Christ Jesus by which we are made free, not from the law of God, but from the law of sin and death. This is the liberty wherewith Christ makes free: a deliverance from the dominion of lust and sin. This kind of remedy is genuine and thorough, because it begins with the root of the matter and aims at a complete change of nature. The necessity, consistency and beauty of such a reformation as this, is the better seen and realized when we remember that a dying nature and a sinful nature are identical. To be delivered from one is to be freed from the other. This sentiment is expressed by the apostle, [Rom. vi, 6], when he says, Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him; for in that he died he died unto sin once; but in that he liveth he liveth unto God. Died unto sin: not that Christ ever sinned, or that guile was ever found in his mouth; but as the children are partakers of flesh and blood, and he also likewise took part of the same, he inherited a part of our nature, subject as it was to the law of sin and death. And having inherited our nature with its sinful susceptibilities and promptings, he could feel the power of the tempter, yea, be in all points tempted as we are. And having been tempted, he could sympathize with and succor those that are tempted, and thus be a merciful and faithful High Priest. But when he died he was put to death in the flesh, but raised by the Spirit, the power, and glory, of the Father, and placed infinitely above the power of temptation, the dominion of sin or death. Now, according to the apostle's reasoning and language, as Christ died unto sin, and as when we are baptized we are baptized into his death, to carry out the figure and doctrine, as Christ was raised up by the glory of the Father, and lives a new life, so we, having died unto sin, should live the rest of our time to God.

The above and foregoing is in brief the doctrine of the Bible from beginning to end; and how any one who has read the Scriptures, who has learned the reason why man fell, the purpose for which the Son of God was manifested, and who professedly has been converted,—how any such can for a moment believe that the moral law of God ceased by limitation, or was abolished by the death and mediation of Christ, is a mystery—a mystery that seems only to be explained by the deception of the human heart and the enormity of the carnal mind. E. GOODRICH.

Edinboro, Pa.

MICHIGAN TENT.

BRO. SMITH: We commenced our meetings in Ray, Macomb Co., on the evening of Sept. 1st, and closed the evening of the 16th.

The first week we had a very good attendance, all things considered. The Methodists had a grove meeting about four miles distant, which called off some on first-day. The next first-day there was a Methodist quarterly meeting about the same distance, which also called off some.

The second week it was wet and rainy, so that we were obliged to leave the tent and resort to the Baptist meeting house near by, for the privilege of using which we were thankful.

The evenings were too wet and cold to hold meetings in the tent, until Friday evening. The last first-day we had a good congregation all day and evening; and the meeting closed up with some interest.

Nearly a hundred arose to manifest that they believed we had the truth on the Sabbath question. A few have decided to keep it. As the evenings were damp and cold, and a number had taken cold by being out, we concluded to close up for the season.

On the whole we judge that it has been a profitable meeting, as many are investigating the truth. We left an appointment at the Baptist meeting house for meeting next Sabbath, and expect that Bro. Lawrence will attend, as he lives about twelve miles from the place.

We might add that the excitement on politics is now so high that there is but little use in holding meetings much more in these parts for the present.

Yours in Christ,

R. J. LAWRENCE.

J. B. FRISBIE.

Oakland, Oakland Co., Mich.

HOLINESS OF HEART.

DEAR BRO. SMITH: It is a matter of deep satisfaction to me, that there exists at the present time so much feeling with our brethren and sisters, on the subject of entire consecration to God. The church in the East as well as the West, are waking up to this important work.

The fervent prayer of my heart is that the Spirit of God may guide each of us in our efforts to attain unto holiness of heart, and lives, free from sin, and that this good work may move on understandingly and in God's order. For I distinctly see we have lacked wisdom in the past in our efforts to get right.

The "old man with his deeds," must be "put off," and the "new man" put on. We must attain unto that state where "Christ is all and in all."

Of the one hundred and forty-four thousand it is said, "And in their mouth was found no guile: for they are without fault before the throne of God." Rev. xiv, 5. And do we expect to be found with this pure and spotless company, without a closer walk with God? Without greater watchfulness, more fervent prayer, more gentleness, meekness, and more of the love which characterized the compassionate Redeemer?

Oh it is to be feared that many who for years past have lost rather than grown in grace, will yet be spued out of the mouth of the faithful and true Witness. Nothing can save us from it but heeding his counsel. Of Enoch it is said, "For before his translation he had this testimony that he pleased God." Dear brethren and sisters, can we obtain this testimony any too soon.

A. S. H.

CHEAP SACRIFICES.

"AND the king [David] said unto Araunah, Nay, but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing" 2 Sam. xxiv, 24.

Dear brethren and sisters, is not here something for our instruction? How is it with us? Are we *anxious* to have what we offer to the Lord cost us something? or do we find we have a disposition to give that to God's cause, or his poor, that we do not feel? Let us examine our hearts, and look well to our motives, realizing God's eye is upon us; and let us be careful and not feel that the blessing pronounced upon the liberal soul is ours, if only the inferior wheat, wood, &c., finds its way from our granary and forest to the abode of the needy saint, while the grain of a superior quality is held for a higher market price, and an abundance of timber stands to testify to those ungodly neighbors that we do not believe the Lord is soon coming.

Perhaps these may be thought small things; but is it not the little foxes that spoil the vines? and is not God as often dishonored by the selling of a pint of milk or a pound of butter as in disposing of crops of grain or a farm? We cannot be too cautious, especially in our dealings with the world. They are watching us to see if another than the Master we profess to follow rules our hearts. Let us be careful and give full weight and measure, and in transactions of greater importance, let not our names be found where they will have even the appearance of evil.

A.

Parma, Mich.

SUNRISE.

He maketh his sun to rise on the evil and on the good.
Matt. v, 45.

Slowly up the orb of day,
Showers blessings on his way,
Comes to shine upon the poor,
On the good and evil doer.

All alike the blessings share,
Hindoo devotee at prayer,
Christian in his home of love,
Atheist scornful all above.

Jesuit chanting Greek at mass,
Priest-deluded "lower class,"
Moslem at the crescent shrine—
For the whole the sun doth shine.

Princess in her palace fair,
Beggar-boy with uncombed hair,
Saint and sinner, all the same,
Share the sunshine and the rain.

Hill, and dell, and forest tree,
River, lake, and boundless sea,
Crowded mart and prairie fair,
All alike the blessing share.

Summer's stream and winter's snow,
In the sunbeam sparkle, glow;
Beast and bird and humble flower,
Join to praise their Maker's power.

Let us from the rising sun,
Learn the Christian race to run,
Scatter blessings in the way,
As we labor day by day.

Labor-meekly for the poor,
Mercy show the evil doer,
Old, or young, or middle age,
Peasant, yeoman, child or sage.

Mendicant with stooping form,
And maniac we may not scorn,
For the sunshine and the rain,
Fall on all mankind the same.

Lo! the God that reigns above,
On his throne enshrined in love,
Looks upon thee all the while,
Works of love will meet his smile.

Falls the sparrow to the ground?
Quick his ear discerns the sound,
Bread upon the waters cast,
Shall be gathered at the last.

Never effort made for good,
But this promise sure has stood:
Thy reward a glad well done,
With at last a heavenly home.

Toiler sad with downcast eyes,
Hope for thee shall soon arise,
Sun of righteousness who brings,
Blessed healing in his wings.

L. C. HUTCHINS.

Ganges, Mich.

LETTER FROM BRO. CZECHOWSKI.

DEAR BRO. SMITH: Sunday, the 9th inst., we held a church meeting in Brooklyn, N. Y., for the purpose of examining the wants of the cause. We felt anxious to send a delegate to the general conference at Battle Creek, but we concluded that we could not under our present circumstances. Howbeit we felt it duty to say through the *Review* that we have increasing confidence in the cause in which we have enlisted; that we believe that he who has taken care of the cause from its rise till the present time, will watch over it to the end; and that we will pray the Lord to lead his servants to adopt such plans as will conduce to the happiness and prosperity of Zion. At this meeting we were happy to see the brethren willing to help defray the expenses of our place of worship for the present month.

In my last report, I said that I had rented a chapel for \$200 a year. I should have remarked that I pay \$200 a year for a large saloon which we use as a place of public worship, and a room adjoining it in which we reside. I was compelled to sell my house last Spring. The rail-road company built a new road which crossed my lot; and they paid me for my house and lot and gave me about \$100 besides. For the time being I was left without a home. I searched for a dwelling-place, but found that a house for myself and family

would cost me about \$150 a year. Finally after many prayers and after consulting the brethren, I found the house that I now occupy, which, in my opinion, is cheap and indispensable.

According to previous appointment I spent last Sabbath and first day with the brethren in Montgomery. On the Sabbath I held four meetings in English for the benefit of several American brethren who had come from Berkshire, Richford and Johnson; and on first day I spoke to the French. Brn. A. C. and D. T. Bourdeau were present and assisted in presenting the word. I found the little church in this place united, and trying to learn in the school of Christ. May the Lord help them to keep together, and to so direct their steps that others may fall in love with the truth. I believe there are many honest souls in Montgomery who will yet embrace the third angel's message.

Bro. D. T. Bourdeau will accompany me to Chazy.

M. B. CZECHOWSKI.

TO THE YOUNG.

THERE is a question I would like to ask the *youthful* readers of the *Review*: Are you as much engaged in the cause of present truth as it is your duty and privilege to be? In imagination I hear the ready response in the negative. I beg leave to ask, Why are you not? Do you think to drift along on a smooth sea to the harbor of everlasting repose,

While others fought to win the prize
And sailed through bloody seas?

Oh! no; but we do not like to be *too* forward, we would rather see young persons *too* backward. We have heard of elder brethren and sisters being *tried* with the forwardness of those younger than themselves, either in years or in knowledge of the truth; therefore we prefer to behave with becoming modesty in the house of God, which according to our ideas is—to be seen—not heard.

My dear young friends, do you think that such excuses can avail anything with the heart-searching God, who seeth not as man seeth? Can you really think that the true, honest Christian, whose heart burns with zeal for the honor and glory of his Master's cause, who mourns over the lack of faithfulness in God's house, could possibly be *tried* if his dear children, for instance, for whom he has prayed with strong crying and tears, should in some of our social meetings by the grace of God break loose from the shackles with which the great enemy of souls would fain bind them down from rising with his people, and cry aloud to God for help from the sanctuary to rise above the powers of darkness without waiting for *all* those who usually take part in the public services?

God is emphatically the God of order, and has commanded that all things pertaining to his public service, should be done with decency and in order, and has set us the example of appointing holy men, approved of God, to have the charge and oversight of his spiritual house. So it is proper that there should be certain ones upon whom should rest the responsibility of conducting, even a social meeting, appointed for prayer and praise; but after it is thus opened all are invited by the great Master of assemblies to partake of its rich privileges, the young as well as the old, children as well as the parents. Now can you not, dear young friends, be persuaded to arouse yourself from the fatal sleep of the enchanted ground by exhorting each other and so much the more as you see the day approaching? Oh! what an impetus it would give to the cause of the third angel's message if all the *youth* in our midst would commence with one heart and voice to cry aloud and spare not, showing each other their sins and transgressions. Depend upon it, none would be "*tried*" but those who will not stand the trial of their faith, but will be spued out of the mouth of Him who warns us to be zealous and repent, for he cometh quickly.

M. H. LYON.

Battle Creek, Mich.

BREVITIES.

SOME are fond of attending conferences, and of hearing celebrated preachers; but the prayer-meeting has no charms for them. Such have an ear for truth, but no heart in it.

He who does not reflect upon the past, and search out his sins and errors, will at last find justice overtake him when mercy is out of sight; as the man who cares not to pay his debts, will finally be obliged to satisfy other claims than the original ones.

Parents who do not subdue their children while they are young, will be incapable of doing it when bad habits become fixed. It is much pleasanter and more creditable for parents to govern their children than for children to govern their parents.

There is no real wealth below; those only are rich who have taken stock above. Those who still clutch at earth, resemble those mariners on board the burning ship Kent, who, taking advantage of the circumstances, were so intent on the acquisition of the costly treasures and liquors below deck, that they slighted the command of Capt. Cobb, to embark on board the ship which lay near for their rescue, so were blown up with the burning ship, while their sober comrades escaped.

The Adventists and Sabbath-keepers are caricatured in the public journals of the day. So when we were boys, we have often seen a group of rude lads making sport for the school over some studious pupil, who was so diligent in his studies that he had no inclination nor time to join them in their lawless enterprises. The studious sober lad lived to see his boyish persecutors either in prison, or on the gallows, or on the town, or begging at his door. Truth will float while error sinks.

The will controls the mind, and grace gets the reins by taking the will into its grasp; and he whose will is not sanctified, is not sanctified at all. The will is emperor of the mind. Subdue the will first: here is the grand mistake we have made, in *trying*, when we should have *willed*.

J. CLARKE.

KNOXVILLE, IOWA, SABBATH-SCHOOL.

BRO. SMITH: Having seen reports from several Sabbath-schools which were quite interesting to me, and thinking that a report from us might interest others, I herewith transmit a brief report of our school, together with our plan of conducting it.

The subject of a Sabbath-school had been the theme of conversation among the brethren frequently since the church had been organized in our place (which was in the fall of 1859), some of the brethren being fearful that we could not keep up an interest, urging as a reason that we could not get suitable books for the children to read at their homes, as the books published for the use of *Sunday-schools* were objectionable on account of the doctrines inculcated in them—the truth being mixed with the traditions of men; and they were fearful that unless we had some suitable books for the children to read during the week, we should not be able to keep up the interest.

Others again thought that the study of the Holy Scriptures alone, could be made interesting to all, both young and old, and we finally determined to make the trial, trusting that God would impart his assisting grace, and that we might be enabled so to conduct our school that it might be both interesting and profitable to all who should attend it.

We accordingly organized a Sabbath-school, which now numbers about seventy scholars, and is divided into about ten classes, which are classed with reference to age and qualifications, each class being superintended by a teacher, whose duty it is to select the lesson for the class, ask questions upon it, and be fully prepared to expound the scripture contained in the lesson to the comprehension and understanding of the pupils. Before dismissal, the lesson for the succeeding Sabbath is chosen, and the pupils urged to study it thoroughly through the week.

The object of the school is not to have the pupils read a great many chapters over, without any apparent interest or instruction, but the great object is to search and study the Holy Scriptures, which are able to make us wise unto salvation. The children also are requested and encouraged to commit to memory portions of Scripture during the week, which they recite to their teachers upon the Sabbath.

We meet in the morning at half past nine o'clock. The school is opened by reading a lesson from the word of God, and with singing and prayer, after which the

teachers take charge of their several classes. Each class selects the subjects of their own lesson. Most of the brethren and sisters attend the school, and many of them participate in the exercises, finding that they can spend the time both pleasantly and profitably in receiving and imparting instruction to their brethren and sisters. The children, as far as I have been able to learn, like to attend the school, and appear to be very much interested; and they generally attend punctually.

Our school has now been in operation about two months, and up to this time we have had no cause to regret the steps we have taken, but on the other hand, we have had cause to rejoice that our efforts thus far have been blessed of God, and that in the discharge of our duties his good Spirit has attended us. The school appears to grow in interest, and is growing in numbers. After having fully tested it, we feel assured and do testify that the study of the Holy Scriptures when properly conducted is both interesting and profitable to both young and old, and that the Bible and the Bible alone is not only sufficient for our rule of faith and practice, but that it is the Book of books, and contains meat for all classes—for the youth as well as for the adult, under any and all circumstances.

E. S. WALKER, Superintendent.

MR. SEL. IN THE FIELD AGAIN.

INASMUCH as there are sentiments which we hold in common with some of almost every denomination, there are occasionally to be found stirring and well-written selections involving no disputed points, and which we can all freely endorse. To a limited amount of choice selections of this kind, enough to fill some "small corner," there could perhaps be no objection. Still our paper ought to be, with but slight, if any, exception, an original paper; for selections are not likely to be found treating upon those points which are of most peculiar interest to us as commandment-keeping Adventists under the last message of mercy. We should therefore be glad if we had no occasion for selections of any kind, and hence can second, in the main, the appeal of the following article.—Ep.

I have noticed of late that Mr. Sel. has occupied a conspicuous place in the *Review*. Now I have nothing against Mr. Sel. as a strictly moral man and a good citizen; and I believe he is trying to do much good in the world; but it is evident that as a general thing his standard of piety and knowledge of present truth falls far short of the Bible standard.

Brethren and sisters, my appeal is to you. Shall we suffer Mr. Sel. and his constituents to occupy from one to three pages of the *Review*? There seems to be a lack somewhere; and upon whom does it rest? We cannot believe it rests upon Bro. Smith; for his task is a laborious one; and we cannot expect him to perform all the labor assigned him in the Office, and then be obliged to fill the columns of the *Review* with editorial matter. Our corresponding editors, are men whom God has called out into the field to labor in word and doctrine; hence they cannot devote so much of their time to this object as they could perhaps, under other circumstances.

Where then, I ask again, shall we look for the obviation of this wrong? I answer, to the remnant church. We believe the *Review* to be the organ of the remnant, and that the Office is the property of the church, and that we should co-operate together temporally, intellectually and spiritually, in carrying forward the last crowning truth the world will ever hear. We are to bear one another's burdens in this respect and so fulfill the law of Christ.

We profess to be a law-abiding people. The times in which we live call for the united efforts of every lover of present truth to cast in his mite for the advancement of this glorious cause.

Brethren and sisters, may we be stirred up to diligence and duty. I know of some within the circle of my acquaintance who profess the third message, of sound minds and giant intellects who do little or nothing in this department of the work. May the Lord stir up the five talents, break up the great deep of their hearts, and may they throw their whole being into the scale of present truth. And we of the one talent, should not neglect our duty. God requires his own with usu-

ry. May the Lord help us each to exercise the gift that is within us, so that the *Review* may be, for the future, as it has been in the past, a means of giving meat in due season to the household of faith. By this means Mr. Sel. would be obliged to retreat into a small corner of the *Review* or compelled to leave the ground. Says Jesus, "Feed my sheep."

F. GOULD.

E. Brookfield, Vt.

LETTERS.

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

From Sister Wilkerson.

DEAR BRETHREN AND SISTERS: It is almost nine years since I first experienced religion, and began to look for and love the appearing of our Lord and Saviour Jesus Christ. Since that time I have made many crooked paths; sometimes entirely backsliding, and at other times trying to live for God.

Not quite two years ago, by conversing with some of my friends who were Sabbath-keepers, I was strongly convicted that the Sabbath was binding, and the first Sabbath after my friends left my house, where they were then visiting, as I was about my work as usual, I seemed to hear a voice saying, "Remember the Sabbath-day to keep it holy." I tried to silence it, by thinking I would study into the matter as I had leisure; and finally tried to think that the law was done away. Still, when thinking on the subject, my mind was not fully satisfied that this was the case. A little over a year ago I attended a tent meeting of Sabbath-keepers at Fitchburg, Mass., where I heard a sermon on the Sabbath, by Bro. A. S. Hutchins, which tended to convince my mind on the subject. From that time I commenced trying to keep all the commandments of God, and I still feel a determination to press my way onward, knowing that in keeping the commandments there is great reward.

There are only two Sabbath-keepers in this place besides myself. There are a number of Adventists here, however, but they have been in a backslidden state for some time past. During the camp-meeting here last month, one young man was converted to God, and came out strong in the liberty of the gospel. Since that, there have been prayer-meetings here, and some have been awakened, backsliders are returning, and sinners are being converted. One more has been, as we humbly trust, converted to God. O may the Lord show them the whole truth, and help them to realize the solemnity of the third angel's message: the last message of mercy to a dying world.

Dear brethren and sisters, we are living in a solemn time. O that we might realize the responsibility resting upon us who profess to be keeping all the commandments of God, and to have faith of Jesus. May God help us to let our light so shine that those around us may take knowledge of us, and own that we have learned of Christ.

Your sister in the hope of eternal life.

H. M. WILKERSON.

Westford, Nass.

Extracts from Letters.

BRO. H. W. LAWRENCE writes from West Bangor, N. Y.: "As a people we fall or rise on an experience of holiness. I mean, we fail without that true Spirit of Jesus, or endure with it. Most of the Seventh-day observers in Northern N. Y. are convicted of the need of a deeper work of grace at heart. Some have tasted of the powers of the world to come in the other messages and now desire a fullness in the third. I trust most realize that without the Spirit of Christ we are none of his."

OBITUARY.

BRO. SMITH: It becomes my painful duty to announce the death of my mother, Betsey Marks, who died at her residence in Spring Arbor, Aug. 31, 1860, in the 74th year of her age. Her death was caused by a fall, which dislocated her hip, causing her severe suffering. She survived but two days and about five hours. But she rests from pain to wait until Jesus shall awake the dead.

A. A. MARKS.

Jackson, Mich.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 25, 1860.

THE second edition of "Which? Mortal or Immortal?" revised and enlarged is now ready. Price post-paid 15c.

THE propensity and inclination to sin which exists in the natural heart of man, is shown in the very wording of the ten commandments. Our rule of life is given us as an instrument of restraint. Nearly all its particular precepts are put in the negative form—"thou shalt not," &c., showing that we are naturally inclined to do those things which God sees it necessary to prohibit.

It is sometimes profitable to inquire into the origin of things, and learn the source from which certain customs and fashions have sprung; for however true it is that a stream from a pure spring may become corrupted in long meandering from the fountain head, it is certain that an impure fountain cannot send forth pure water. And as persons are sometimes inclined to bolster up the natural pride of their hearts, in the idea that they are treading in the steps of illustrious ancestors, by parity of reasoning, it ought to have a beneficial effect occasionally for them to learn that some of their customs sprung from a source just the opposite. With these remarks we commend one item to the consideration of those who are inclined to indulge in that outward adorning, which the foolish and immodest fashions of the day demand. According to tradition [see Kurtz's Sacred History, p. 54] the first person who added ornament to female apparel, was Naamah, the daughter of Cain!

To Correspondents.

J. H. L., of R. I. In reply to your query how it is known that the ten commandments and no more were on the tables of stone, we refer you to Deut. x, 2, 4. After Moses had come down from the mount and broken the first tables in view of the idolatry of the Israelites the Lord told him to hew him two other tables like the first, and come up to him again into the mount; and he adds [verse 2], "I will write on the tables the words that were in the first tables which thou breakest." Here is a promise to Moses from God that he would write upon the second tables the same words that were upon the first tables, no more and no less. Now if we can find what he did write upon the second tables we have proof positive of just what was there to the exclusion of everything else. Verse 4 of Deut. x, then, reads thus: "And he [God] wrote on the tables, according to the first writing, the ten commandments which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly." This language, in connection with verse 2, confines the writing on the tables, to the ten commandments. What is found in the second verse of Ex. xx, is not a commandment, and could not therefore be included. That is merely the language in which God orally introduced himself to the Israelites and in which he urges upon them peculiar reasons for gratitude and obedience.

From L. A. B. of Mich.: 1. "Does the silence in heaven, spoken of in Rev. viii, 1, occur when Jesus comes with all the holy angels with him?" Matt. xxv, 31.

ANSWER.—We think not; inasmuch as the silence of Rev. viii, 1, takes place under the seventh seal, and the coming of the Lord occurs under the sixth. See Rev. vi, 12-17.

2. "Is the word archangels [plural] found anywhere except in the Episcopal prayer-book? Is not the archangel of the Scriptures, Jesus?"

ANSWER.—Whether this word in the plural is found elsewhere than in the Episcopal prayer-book or not, it is certain that it is not found in the Scriptures. The word means chief angel, or ruler of angels, and undoubtedly refers to Christ. Paul in his first letter to the Thessalonians [iv, 16] tells us that at the resurrection of the dead the Lord himself shall descend from heaven with a shout, with the voice of the archangel &c.; and from John v, 28, we learn that it is the voice of the Son of God which the dead hear when they come forth.

3. "In 1 Pet. iv, 11, where it says, If any man minister, let him do it as of the ability which God giveth, does it mean to give of our means, or that those who go forth to preach should proclaim the truth with the ability they have?"

ANSWER.—The word there rendered minister is defined by Greenfield as follows: "To minister to another's necessities, relieve, assist, or supply with the necessaries of life," &c.

ENGLISH BIBLES.—We have a good assortment of English Bibles. The prices are, sent by mail, post-paid, from \$1.25 to \$2.00, according to size and binding. J. W.

Bro. L. Lathrop, Freeport, Ills., has an assortment of our publications for sale. J. W.

N. F.: We have finally received the \$10 for Bro. Ingraham. It was directed to Elder James Peck!! Charges 75 cts. Had you got a New York draft, less the exchange, it would have been worth \$10 to us. As it is, there is a loss of 75 cts. and the use of the money two months.

Those sending money from the east, not less than \$10, should, if convenient, send in a New York or Boston draft, less the exchange. We get a premium here full equal to the exchange. J. W.

Caution—Jewelry.

We advise our brethren not to receive jewelry when offered to them to use for the benefit of the cause. Those who give it are generally deceived as to its real value. They were abominably cheated when they bought it, and think they are giving five or ten times more than can be realized for it. Worn and damaged jewelry sells for the next thing to nothing, and will not pay the trouble of marketing. Let those who have it, and from a sense of duty wish to wear it no more forever, sell it themselves, and appropriate the proceeds as they think best. J. W.

APPOINTMENTS.

GENERAL CONFERENCE AT BATTLE CREEK.

It is deemed advisable to hold a General Conference at Battle Creek, to commence on sixth-day, at 6 P. M., September 28, 1860.

The church at Battle Creek will esteem it a privilege to entertain all who wish to come, and all are cordially invited. Yet that there may be more equality in bearing burdens, we recommend to all that can, and especially to those who reside near Battle Creek, to bring provisions with them, after the manner of the last Conference. It is hoped that all will endeavor to get to the place of meeting in season to find a place to stay during the Conference, and be ready for the evening meeting at the going down of the sun.

We would give an especial invitation to brethren in the ministry, and request churches in other States to send delegates, as important business will be considered.

J. N. ANDREWS,
URIAH SMITH,
J. H. WAGGONER,
JAMES WHITE.

BATTLE CREEK CONFERENCE.

A GENERAL rally is expected of those who have a mind to work. The real, active friends of the cause are requested to be present. Several empty houses will be engaged for the use of those who come in camp-meeting style, with the exception of a family tent. Also stables and barns will be hired for horses. Stable room and hay for horses will be provided for 50 cts. each, for three nights. Come to the REVIEW Office, where you will be shown a place to stay during the Conference. The Michigan Tent will be needed.

WM. HALL,
G. W. AMADON,
A. A. DODGE,
S. T. BELDEN,
ALBERT KELLOGG,
JOHN DAIGNEAU,
J. W. BACHELLER, } Committee
of
Arrangements.

PROVIDENCE permitting there will be a State conference for N. Y. convened with the church at Kirkville, Onondaga Co., on Sabbath and first-day, Oct. 13 and 14, for the purpose of taking into consideration tent

operations for next summer in this State. The first meeting on Sabbath evening.

Bro. White is invited to attend.

We hope that there will be a good representation from the several localities, and that those who come will ascertain, and be able to report to the conference, how much the brethren in different places will do towards sending out the tent, providing it shall be decided to send it out. Prompt and early action seems necessary in order to secure laborers, and make arrangements, so that we may know what to depend upon, and not come up to the tent season unprepared.

Kirkville is a station on the N. Y. Central R. R., about twelve miles east of Syracuse, at which the express trains do not stop. It will therefore be necessary for those who come on such trains, either to change to the mail or accommodation train before reaching the place, or to get off at Manlius Station, two miles west of Kirkville.

In behalf of the church.

R. F. COTTRELL,
F. WHEELER.

Note to Brethren in Wisconsin.

In closing up the finances of the Wis. and Ills. tent, it was found by the conference that they still lacked \$30 to pay what had been borrowed. As the churches in Wis. have pledged their s. b. money for the support of the tent, they are requested to send it immediately to L. Lathrop, Freeport, Ills.

In behalf of the conference.

J. N. LOUGHBOROUGH.

Sister M. Waid writes from Lynxville, Wis.: "I am happy to think I am one that has been led to see present truth. I feel that a work of grace has been deepened in my heart, and I am glad I ever turned to serve the Lord and keep his commandments. I can pray as David did, 'Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end. Give me understanding and I shall keep thy law; yea, I shall observe it with my whole heart; make me to go in the path of thy commandments, for therein do I delight.' I feel thankful for what the Lord has done for me.

"Brethren and sisters, let us be faithful. I am trying to overcome all the besetments of sin. I rejoice that we can give in our testimonies to those we cannot see face to face. Let us try and speak often one to another, and by so doing we shall get our spiritual strength renewed. Let us confess our Lord before men, that he may confess us before our Father in heaven."

Business Department.

Business Notes.

D. Arnold: Your letter containing article has never come to hand.

A. S. Hutchins: We find 25 cts. to your credit besides the 60 cts. For the whole amount we send you 10 each of B. S. A., and Two Laws, and 1 Seven Trumpets.

Geo. Smith, Ind.: Sent you package of books by express the 16th inst.

G. W. Holt: We place the \$1 to your credit on book.

W. T. Davis: You will see by the receipts that your remittance pays to number 18 of present volume.

We sent a box of books the 24th inst., to S. Osborn, Washington, Washington Co., Iowa. It contained Spiritual Gifts Vol. 2, Hymn Books, and a general assortment of our publications, which can be had of Bro. O. at Office prices. J. W.

Receipts.

Annexed to each receipt in the following list, is the Vol. and Number of the REVIEW AND HERALD to which the money receipt pays. If money for the paper is not in due time acknowledged, inasmuch as the omission should then be given.

G W States 1,00,xvii,1. J Berry (for R W Wilder) 0,50,xvii,19. A Fitch 0,50,xvii,19. M B Garner 0,50,xvii,19. T W Newcomer 0,50,xvii,19. C B Wheelock 0,50,xvii,19. Wm Camp 2,00,xix,1. W S Simpson 0,50,xvii,19. Thos White 0,50,xvii,19. Horace Cornwell 0,50,xvii,19. D A Miner, Esq 0,50,xvii,19. W W Stockman 0,50,xvii,19. Dr C W Foster 0,50,xvii,19. Dr B S Taylor 0,50,xvii,19. Ruth Judd 1,00,xvii,19. Mrs M Snow 0,64,xvii,1. Mrs R Hilton 0,15,xvi,19. D Bisbee 1,00,xvii,1. Jno B Webster 1,00,xvii,8. W Grant 1,00,xvii,1. Thomas King 0,50,xvii,19. A J Corey 1,00,xvi,1. D Griffin 0,40,xvii,19. Robt G Curtis 1,00,xvi,1. M Adderton 1,00,xvii,14. W T Davis 1,00,xvi,18. Wm Hunt 1,25,xviii,1. J Aldrich 0,50,xvii,19. D Libbey 0,50,xvii,19.

FOR MICHIGAN TENT.—Mrs M Snow \$0,36. Ch. in Hillsdale, Mich. (s. b.) \$5.