

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. XVII.

BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 26, 1861.

No. 15.

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

SPEED THEE, CHRISTIAN.

Speed thee on thy christian course,
Never weary, never tire;
Faith within thee ever glows
Like a radiant, burning fire.

Faith thou hast, aye, humble trust
That the Saviour died and rose;
Faith that he will from the dust
Raise thee up when time shall close.

Though the tides of sin arise,
As the ocean billows high,
Hope within thee never dies;
Thine an anchor in the sky.

Though the world should on thee frown,
Though the scoffer's voice be heard,
Christ hath called thee for his own,
Thou reliest on his word.

Love within thy bosom swells,
Love for him who died for thee;
Him, for whom no Sabbath bells
Ever tolled on Calvary.

Love thou hast, yes, love for those
Who may err in life's rough way;
Love for those who are thy foes,
And for them thou oft dost pray.

Speed thee—thine a glorious crown,
When life's weary race is run;
Speed thee—heaven is all thine own;
Speed thee, Christian, speed thee on.

HOW SHALL WE MEET THEM?

MEET whom? Why those who believe in modern Spiritualism. Shall we meet them by saying that there is nothing in it? That it is all a humbug? No, certainly not: that would be no meeting at all; it would only be a denial. And then there are so many creditable witnesses to the manifestations and ocular demonstrations, that to deny them, in toto, would only convince them that our prejudice was so great, that we could not look at the thing dispassionately.

Well, shall we meet them by saying that it is all the work of the Devil, and we will have nothing to do with it? No, certainly not; that would neither be courteous nor fair. There is no argument in railing accusations, neither can the christian condescend to use them without losing his dignity. Even angels cannot make them.

Again, if we, by taking the Bible (which they deny), prove the dead unconscious, and they, by some other standard, prove the dead conscious, that would be no real engagement; it would be simply the setting up of rival doctrines. But if they will come upon our grounds, or if we can pass over upon theirs, then we may meet and engage with them, and perhaps vanquish them. This is the way the Saviour met the tempter. He met him on his own ground. Yea, he met him on scriptural ground (it would not have been wis-

dom for Satan to have attacked him otherwise; that would have shown his hand); and he caused the cold blade of truth to fall upon his naked head in such a manner as to completely rout him; and the record says, And when the Devil had ended all the temptations he departed from him for a season. No wonder that he left! what should he stay for? He had chosen his own weapons, his own manner, place, and time of attack, and was honorably and completely beaten, yea, he was so driven from the field that he never attempted to occupy that sacred ground again. It would have been folly for him to do so. How important the lesson the christian may here learn; namely, that every temptation, fairly met, resisted and overcome, is an actual conquest. It is so much ground gained.

How then shall we meet them? Why, of course on their own admissions, when they take the Bible or any of its facts, as evidence of the truth of what they teach. In the first place, then, they teach that the dead are conscious, and that they are permitted to return and talk, or communicate with us through mediums. Well, suppose the dead are conscious, and do return and manifest themselves to those living? What then? Are we bound to hear them? Can we rely upon their testimony? Is it authoritative? and if so, where is the precedent? what is the criterion, or standard by which we are to be governed in our investigations of this matter? What is the rule by which we determine either the identity or responsibility of the spirit that claims to be speaking?

In receiving testimony it is always a very important matter to understand the ability, the authority, and circumstances of the witness testifying. Especially is this true in a case where there is much pending. Unless, therefore, the above questions can be answered so as to leave no reasonable doubt on the minds of those to whom the claims of Spiritualism are presented, surely no one can be considered better, or wiser, for heeding, or censurable for rejecting what they teach.

Again, admitting the dead conscious, we might vary our questions and ask, By whom are they sent back to earth? What is the object of that mission? And what is the plan of action by which that mission is to be carried out and developed?

Again, are their mission and manifestations of ancient or modern origin? If modern, then they are novel, and by every rule of reasoning it devolves upon their advocates to establish every point they claim, by the best of testimony. If ancient, then where is the record? Where do we find their parallels? If it is replied that we have these in the lives of the Old-Testament prophets, and in the lives and miracles of Christ and his apostles, we at once take issue and deny. It is true that there is some similarity between the prophets and miracles of the Bible, and the prophets and miracles of Modern Spiritualism (and herein is the deception); but when we come to the agencies employed by which they are inspired, there is a marked, a clearly defined, difference. No prophet of God ever yet claimed to be inspired by the spirit of a dead man: It is always by the spirit of the living God. And not only so, but every divine manifestation has been by the one self same

Holy Spirit. See 2 Pet. i, 21. For the prophecy came not at any (margin) time by the will of man, but *holy men of God* spake as they were moved by the *Holy Ghost*. Again, 1 Cor. xii, 1-11: "Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away unto these dumb idols even as ye were led. Wherefore I give you to understand that no man, speaking by the spirit of God, calleth Jesus accursed, and that no man can say that Jesus is the Lord but by the Holy Ghost. Now there are diversities of gifts, but the same spirit; and there are differences of administrations but the same Lord; and there are diversities of operations, but it is the same God which worketh *all* in *all*. But the manifestation of the Spirit is given to every man to profit withal. For to one is given, by the Spirit, the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." It is true that we have recorded in the Bible, manifestations corresponding with those of modern Spiritualism; yet they come under the head of Witchcraft, Necromancy, or Demonology, and, as such, are everywhere denounced as being the work of man's enemy.

But, says one, Does not the Bible say something about ministering spirits? Yes, to be sure it does; but there is not so much as an intimation that they are the spirits of our departed friends, that watch over us and guard us. On the contrary the Bible plainly teaches (Heb. i, 7, 14, and in many other places) that God's own angels are the ministering spirits that are sent forth to minister to those who are to be heirs of salvation; so that we need not be deceived here.

And if they say unto us, Seek unto them that have familiar spirits, for they can reveal many wonderful things concerning the past, concerning our departed friends and concerning the future, we may say unto them, Should not a people seek unto their God? And as to the wonders that they may declare, these we will compare with the law and the testimony of God. For if they speak not according to this word it is because they are not like the Bible prophets, and because there is no light in them. And that they are familiar spirits is manifest from the fact that they communicate readily with all, without respect to age, condition in life, or character. The spirit that communicates with the innocent child, the strictly moral or even religious man, will quite as readily speak through the vulgar debauchee. And they are equally ready to suit themselves to the time and to the occasion; either to tell fortunes, to encourage love matters, or to play a dancing tune upon the violin. It is not so with the Spirit, by which the prophets of God are inspired; for it will neither communicate with all classes and characters, indiscriminately, neither will it suit itself to every time, place and occasion.

Again, although the prophets of God are medi-

ums (and speak as they are moved upon) as well as those of modern Spiritualism, yet there is a plain difference between them; for while the prophets of modern Spiritualism may be anything and every body, the prophets of God are *holy men of God*, whose lives correspond with what they teach. By their fruits we may know them. So that if any persons come to us claiming a divine commission, unless their lives, their daily walk and conversation, correspond to and sustain the dignity of pure and undefiled religion, we may be sure that God has never sent them.

Again, we may notice that while the prophets of God may be, and are accompanied by angels, by whom and through whom they receive visions and revelations, yet it is always the same angel, or angels; whereas the prophets of modern Spiritualism may have any variety, and receive communications by a thousand different spirits.

From the above it is evident that there is no essential analogy existing between Bible prophets, and the prophets of modern Spiritualism. But, on the contrary, we find that the latter correspond with the specifications of the prophecy (1 Tim. iv, 1-3), which says, "Now the Spirit (the Holy Spirit) speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry and commanding to abstain from meats," and so on.

It is undoubtedly the working of Satan (2 Thess. ii, 9-12), with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusions, that they should believe a lie that they all might be damned who believed not the truth, but had pleasure in unrighteousness.

Having the above signs by which to distinguish the true from false prophets, and having the above warnings against heeding the latter, let us take heed to ourselves and the word of God, that in the end we may be saved with an everlasting salvation through Christ. Amen.

Edinboro, Pa.

E. GOODRICH.

CHRISTIANITY UNIVERSAL IN ITS REQUISITIONS.

It is not unusual to see people get rid of some of the most awful injunctions, and emancipate themselves from some of the most solemn requisitions of Scripture, by affecting to believe that they do not apply to *them*. They consider them as belonging exclusively to the first age of the Gospel, and to the individuals to whom they were immediately addressed; consequently the necessity to observe them does not extend to persons under an established Christianity, to hereditary Christians.

These exceptions are particularly applied to some of the leading doctrines, so forcibly and repeatedly pressed in the Epistles. The reasoners endeavor to persuade themselves that it was only the Ephesians "who were dead in trespasses and sins"—that it was only the Galatians, who were enjoined "not to fulfill the lusts of the flesh"—that it was only the Philippians who were "enemies to the Cross of Christ." They shelter themselves under the comfortable assurance of a geographical security. As they know that they are neither Ephesians, Galatians, nor Philippians, they have of course little or nothing to do with the reproofs, expostulations, or threatenings which were originally directed to the converts among those people. They console themselves with the belief that it was only these Pagans who "walked according to the course of this world"—who were "strangers from the covenants of promise"—"and who were without God in the world."

But these self-satisfied critics would do well to learn that not only "circumcision nor uncircumcision," but baptism or no baptism "availeth nothing" (I mean as a mere form) "but a new creature." An irreligious professor of Christianity is as much "a stranger and foreigner," as a heathen;

he is no more "a fellow citizen of the saints," and of the household of God "than a Colossian or Galatian was, before the Christian dispensation had reached them."

But if the persons to whom the Apostles preached, had, before their conversion, no vices to which we are not liable, they had certainly difficulties afterwards, from which we are happily exempt. There were indeed differences between them and us in external situations, in local circumstances, references to which we ought certainly to take into the account in perusing the Epistles. We allow that they were immediately, but we do not allow that they were exclusively, applicable to them. It would have been too limited an object for inspiration to have confined its instructions to any one period, when its purpose was the instruction of the whole unborn world. That these converts were miraculously "called out of darkness into the marvelous light of the Gospel"—that they were changed from gross blindness to a rapid illumination—that the embracing the new faith exposed them to persecution, reproach and ignominy—that the few had to struggle against the world—that laws, principalities and powers which support our faith opposed theirs—these are distinctions of which we ought not to lose sight: nor should we forget that not only all the disadvantages lay on their side in their antecedent condition, but that also all the superiority lies on ours in that which is subsequent.

But however the condition of the external state of the Church might differ, there can be no necessity for any difference in the interior state of the individual Christian. On whatever high principles of devotedness to God and love to man, *they* were called to act, we are called to act on precisely the same. If their faith was called to more painful exertions, if their self-denial to harder sacrifices, if their renunciation of earthly things to severer trials, let us thankfully remember this would naturally be the case, at the first introduction of a religion which had to combat with the pride, prejudices, and enmity of corrupt nature, invested with temporal power:—That the hostile party would not fail to perceive how much the new religion opposed itself to their corruptions, and that it was introducing a spirit which was in direct and avowed hostility to the spirit of the world.

But while we are deeply thankful for the diminished difficulties of an established faith, let us never forget that Christianity allows of no diminution in the temper, of no abatement in the Spirit, which constituted a Christian in the first ages of the church.

Christianity is precisely the same religion now as it was when our Saviour was upon earth. The spirit of the world is exactly the same now as it was then. And if the most eminent of the Apostles, under the immediate guidance of inspiration, were driven to lament their conflicts with their own corrupt natures, the power of temptation combining with their natural propensities to evil, how can we expect that a lower faith, a slackened zeal, an abated diligence, and an inferior holiness, will be accepted in *us*? Believers *then*, were not called to higher degrees of purity, to a more elevated devotion, to a deeper humility, to greater rectitude, patience and sincerity than they are called to in the age in which we live. The promises are not limited to the period in which they were made, the aid of the Spirit is not confined to those on whom it was first poured out. It was expressly declared, by St. Peter, on its first effusion, to be promised not only "to them and to their children, but to all who were afar off, even to as many as the Lord their God should call."

If then the same salvation be now offered as was offered at first, is it not obvious, that it must be worked out in the same way? And as the same Gospel retains the same authority in all ages, so does it maintain the same universality among all ranks. Christianity has no bye laws, no particular exemptions, no individual immunities. That there is no appropriate way of attaining salvation for a prince or a philosopher, is probably one reason why greatness and wisdom have so often rejected it. But if rank cannot plead its privileges,

genius cannot claim its distinctions. That Christianity does not owe its success to the arts of rhetoric or the sophistry of the schools, but that God intended by it "to make foolish the wisdom of this world," actually explains why "the disputers of this world" have always been its enemies.

It would have been unworthy of the infinite God to have imparted a partial religion. There is but one "gate," and that a "strait" one; but one "way," and that a "narrow" one; there is but one salvation, and that a common one. The Gospel enjoins the same principles of love and obedience on all of every condition; offers the same aids under the same exigencies; the same supports under all trials; the same pardon to all penitents; the same Saviour to all believers; the same rewards to all who "endure to the end." The temptations of one condition and the trials of another may call for the exercise of different qualities, for the performance of different duties, but the same personal holiness is enjoined on all. External acts of virtue may be promoted by some circumstances, and impeded by others, but the graces of inward piety are of universal force, are of eternal obligation.

The universality of its requisitions is one of its most distinguishing characteristics. In the Pagan world it seemed sufficient that a few exalted spirits, a few fine geniuses should soar to a vast superiority above the mass; but it was never expected that the mob of Rome or Athens, should aspire to any religious sentiments or feelings in common with Socrates or Epictetus. I say *religious* sentiments, because in matters of taste the distinctions were less striking, for the mob of Athens were competent critics in the dramatic art, while they were sunk in the most stupid and degrading idolatry. As to those of a higher class, while no subject in science, arts, or learning was too lofty or too abstruse for their acquisition, no object in nature was too low, no conception of a depraved imagination was too impure for their worship. While the civil and political wisdom of the Romans was carried to such perfection that their code of laws has still a place in the most enlightened countries, their deplorably gross superstitions, rank them in point of religion with the savages of Africa. It shows how little a way that reason which manifested itself with such unrivalled vigor in their poets, orators, and historians, as to make them still models to ours, could go in what related to religion, when these polished people in the objects of their worship are only on a par with the inhabitants of Otaheite.

It furnishes the most incontrovertible proof that the world by wisdom knew not God, that it was at the very time, and in the very country, in which knowledge and taste had attained their utmost perfection, when the Porch and the Academy had given laws to human intellect, that Atheism first assumed a shape, and established itself into a school of Philosophy. It was at the moment when the mental powers were carried to the highest pitch in Greece, that it was settled as an infallible truth in this Philosophy that the senses were the highest natural light of mankind. It was in the most enlightened age of Rome that this Atheistical Philosophy was transplanted thither, and that one of her most elegant poets adopted it, and rendered it popular by the bewitching graces of his verse.

It seems as if the most accomplished nations stood in the most pressing need of the light of revelation; for it was not to the dark and stupid corners of the earth that the Apostles had their earliest missions. One of St. Paul's first and noblest expositions of Christian truth was made before the most august, deliberative assembly in the world, though, by the way, it does not appear that more than one member of the Areopagus was converted. In Rome some of the Apostle's earliest converts belonged to the Imperial Palace.—It was to the metropolis of cultivated Italy, it was to the "regions of Achaia," to the opulent and luxurious city of Corinth, in preference to the barbarous countries of the uncivilized world, that some of his first Epistles were addressed.

Even natural religion was little understood by those who professed it; it was full of obscurity till viewed by the clear light of the Gospel. Not only natural religion remained to be clearly comprehended, but reason itself remained to be carried to its highest pitch in the countries where revelation is professed. Natural religion could not see itself by its own light, reason could not extricate itself from the labyrinth of error and ignorance in which false religion had involved the world. Grace has raised nature. Revelation has given a lift to reason, and taught her to despise the follies and corruptions which obscured her brightness. If nature is now delivered from darkness, it was the helping hand of revelation which raised her from the rubbish in which she lay buried.

Christianity has not only given us right conceptions of God, of his holiness, of the way in which he will be worshipped: it has not only given us principles to promote our happiness here, and to insure it hereafter; but it has really taught us what a proud philosophy arrogates to itself, the right use of reason. It has given us those principles of examining and judging, by which we are enabled to determine on the absurdity of false religions. "For to what else can it be ascribed," says the sagacious Bishop Sherlock, "that in every Nation that names the name of Christ, even Reason and Nature see and condemn the follies, to which others are still, for want of the same help, held in subjection?"

Allowing, however, that Plato and Antoninus seemed to have been taught of heaven, yet the object for which we contend is, that no provision was made for the vulgar. While a faint ray fell on the page of Philosophy, the people were involved in darkness which might be felt. The million were left to live without knowledge and to die without hope. For what knowledge or what hope would be acquired from the preposterous though amusing, and in many respects, elegant Mythology which they might pick up in their poets, the belief of which seemed to be confined to the populace.

But there was no common principle of hope or fear, of faith or practice, no motive of consolation, no bond of charity, no communion of everlasting interests, no reversionary equality between the wise and the ignorant, the master and the slave, the Greek and the Barbarian.

A religion was wanted which should be of general application. Christianity happily accommodated itself to the common exigence. It furnished an adequate supply to the universal want. Instead of perpetual but unexpiating sacrifices to appease imaginary deities,

Gods such as guilt makes welcome,

it presents "one oblation once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." It presents one consistent scheme of morals growing out of one uniform system of doctrines; one perfect rule of practice depending on one principle of faith; it offers grace to direct the one and to assist the other. It encircles the whole sphere of duty with the broad and golden zone of coalescing charity, stamped with the inscription, "a new Commandment give I unto you, that you love one another." Christianity, instead of destroying the distinctions of rank, or breaking in on the regulations of society, by this universal precept, furnishes new fences to its order, additional security to its repose, and fresh strength to its subordinations.

Were this command, so inevitably productive of that peculiarly Christian injunction of "doing to others as we would they should do unto us," uniformly observed, the whole frame of society would be cemented and consolidated into one indissoluble bond of universal brotherhood. This divinely enacted law is the seminal principle of justice, charity, patience, forbearance, in short, of all social virtue. That it does not produce these excellent effects, is not owing to any defect in the principle, but in our corrupt nature, which so reluctantly, so imperfectly obeys it. If it were conscientiously adopted, and substantially acted upon, received in its very spirit, and obeyed from the

ground of the heart, human laws might be abrogated, courts of justice abolished, and treatises of morality burnt; war would be no longer an art, nor military tactics a science. We should suffer long and be kind, and so far from "seeking that which is another's," we should not even "seek our own."

But let not the soldier or the lawyer be alarmed. Their craft is in no danger. The world does not intend to act upon the divine principle which would injure their professions; and till this only revolution which good men desire actually takes place, our fortunes will not be secure without the exertions of the one, nor our lives without the protection of the other.

All the virtues have their appropriate place and rank in the Scripture. They are introduced as individually beautiful, and as reciprocally connected, like the graces in the mythologic dance. But perhaps no Christian grace ever sat to the hand of a more consummate master, than charity. Her incomparable painter, St. Paul, has drawn her at full length in all her fair proportions. Every attitude is full of grace, every lineament, of beauty. The whole delineation is perfect and entire, wanting nothing.

Who can look at this finished piece, without blushing at his own want of likeness to it? Yet if this conscious dissimilitude induce a cordial desire of resemblance, the humiliation will be salutary. Perhaps a more frequent contemplation of this exquisite figure, accompanied with earnest endeavors for a growing resemblance, would gradually lead us, not barely to admire the portrait, but would at length assimilate us to the divine original. —*Hannah More.*

WHAT SHALL I DO TO BE SAVED?

AMID the civil commotions about saving the Union, or saving the cause of freedom, is there no awakened sinner crying out, "What shall I do to be saved from the wrath to come?"

1. Remember, my anxious friend! in the first place, that simply to *feel* anxious is not enough. You may have great depth and intensity of feeling; it may sometimes amount to agony. If that feeling is the legitimate contrition of a conscience awakened to the enormity of sin, then thank God for it. But do not be content with mere feeling. Tears never yet saved a soul. Your Bible does not say, weep and be saved. It says, believe and be saved. *Faith is better than feeling.* Even faith in the abstract is not enough; without "works," without *action*, faith is dead. "The devils believe and tremble." The devils believe, but do not obey God, or love God. You must *obey* as well as believe. Begin, then, to practice on your first promptings of duty. Try to walk; if not able to walk, then creep; but do not lie still, vainly longing to be a Christian, without trying to be a Christian. Do not wait for more emotion. Act out your present feelings. Begin to discharge duty *from principle* and with a purpose to please Christ. We will not dictate what it shall be; but let us ask a suggestive question or two. Have you ever prayed with your family? Or if you have no family, have you ever prayed with your room mate? Try it. No matter if there is some staring, or even some smiling. People sometimes smile to keep from crying. You need to pray where your prayer will do yourself good at the same time that it does others good. Have you an intimate friend or kinsman that is living without God? Then take him by the hand and invite him to Christ. Helping others you will help yourself. And it is well to begin practicing the generousities of the Gospel at once. Christ will rejoice in the honor you bring to him by trying to lead a sinner unto him.

Do you owe an old debt, that was outlawed long ago? Then go, and astonish your *quondam* creditor by paying it up in full. Let him see that you are beginning to practice that divine code which says, "Owe no man anything—but love." In some way, and in every possible way, crystallize your religious feelings into religious acts.

You never will be saved by works; but let us tell you most solemnly that you never will be saved *without works*. You must "keep the commandments," or the love of Christ cannot be within you.

2. Do not ask God to save you precisely as he has saved some others of whom you have read or heard. Do not judge your feelings by theirs. Judge yourself by the Bible, and do not say, "Why am I not wrought upon just as my friend A—was?" "Why do I not get those views of Christ which Mr. B—has?" God is a sovereign, and will save you in his own way—not in yours. He no more requires you to pass through the same experience with A—and B—, than he requires you to look like them or to dress like them. His commandment is—*repent and believe on Christ*. Are you honestly and prayerfully struggling to do that? Then you are beginning to have a spiritual experience of your own; and one of its beauties will be that it resembles exactly no other human experience under the sun. Oh, how rich God is! He does not need to copy himself. He loveth to please his own sovereign skill. Some hearts he opens with the gentlest touch of love; others he pryeth open with the heavy bar of arousing judgments. Some sinners are sweetly and quietly won to Christ; others are driven to him through the hail-storm of threatenings and the thunderings of an upbraiding conscience. Spurgeon pithily remarks, "When the lofty palm of Zeilan puts forth its flower, the sheath bursts with a report which echoes through the forest; but thousands of other plants of equal beauty open in the morning, and the very dew-drops hear no sound; so many souls blossom into grace and the world hears neither whirlwind nor moral hurricane."

3. Let me entreat you not to be discouraged if your searchings after the Saviour do not bring an immediate assurance of pardon and of peace. Christ parried the Syrophenician woman's entreaties in order to test the sincerity of her faith. If a heart's happy hope were gained too easy, it might be valued too lightly. Give not up, my friend! if every hour were required to be spent in search for Jesus until your dying day. But no such protracted experience need be yours. I fear that you do not grasp the full meaning of God's permission to come "with *boldness*" to the throne of grace. Ask what you want, and *all* you want. You are not a stranger at the door of the Great King. The King's Son is ready himself to take in your petition, and intercede with his Almighty Father for you, and to press your suit. Despair never saved a sinner yet. We are "saved by hope." You lose everything by discouragement and retreat. You gain everything by pressing on. Suppose that Columbus, when within a few leagues of the West Indies, had yielded to despair, and sailed homewards. It was the *last league sailed over* that gave immortality to him, and a new continent to civilization. So it will be the last decisive step of surrendering your whole soul to Christ that unlocks to you the eternal glories of the heavenly inheritance.

I will not insult you by hinting even that you are not to be deterred by fear of ridicule. Only a fool is thus pushed back by a straw. He who is more afraid of the empty laugh of a trifler than he is of the indignant frown of a holy God, surely deserves to be cast off for ever. There is but one way to manage the nettle of ridicule; touch it timidly and it shall prick thee, but grasp it with a firm hand and it crushes into a handful of down. Those who laugh at you to-day will love you to-morrow, when they see you are too earnest to be trifled with.

4. Our last brief counsel is to *cherish the Holy Spirit*. He may be visiting you for the last time. His agency is indispensable. If he leaves you, you are lost. You need him to conquer your stubborn will, to change your affections from hatred to love of God, and to purify the heart. He may be easily grieved. Quench not the Spirit. Lay down this paper, inquiring friend, and betake yourself to prayer. Delay not an hour.

On the delay of an hour—so insulting to the waiting Savior—hangs guilt enough to sink a soul. Life and death are set before you. Nothing is more certain than the uncertainty of human life. To-morrow you may be wrapped in your shroud. What thou doest, do quickly.—*Sel.*

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, FEB. 26, 1861.

CHASTENING.

"But ye have forgotten," says the apostle [Heb. xii, 5], "the exhortation which speaketh unto you as unto children, My son despise not thou the chastening of the Almighty, nor faint when thou art rebuked of him." The slightest thought upon such texts as this, is sufficient to reveal to us the fact that they were dictated by some intelligence which was intimately acquainted with the secret springs of the human heart. There are two ways in which the heart of man is naturally inclined to treat the chastening of the Lord, against both of which we are directly warned in this exhortation of the apostle. The chastening here referred to is evidently such as is included in being "rebuked of him." That being corrected and rebuked of the Lord, is called a chastening is evident from many scriptures. See Job v, 17. "Behold happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty." Here being corrected of the Lord is called his chastening, and such seems to be the kind referred to in the text at the head of these remarks.

But how are mankind disposed to receive this chastening? The first, and perhaps most common promptings of the natural heart are to rise up against it. We revolt against the application of the reproofs, corrections, and rebukes of the Lord to ourselves. We would fain prop ourselves up in the idea that we are not deserving of such sharp correction, that it is not applicable to us, and hence we will not receive it, but cast it from us, and trample it under foot. But what says the voice of inspiration to us under these circumstances? Unexasperated by the rash course we would too often pursue, the affectionate exhortation comes to us, My son, treat it not thus: "*despise not thou the chastening of the Almighty.*"

Well, if we do not despise it, if we heed this part of the exhortation, and receive the reproof, acknowledge its application, and feel its force, what is the next leap the impulsive heart is inclined to make? It plunges to the opposite extreme, and says, Well if I am in a condition to be thus rebuked and chastened of the Lord, if such is my case, surely it is of no use for me to try longer to serve him; I never can overcome; I will lay down my armor, give up the struggle, cast away my profession, and make no further efforts to gain the prize. But inspiration anticipates this very movement of the chastened spirit, and meets us with the firm and plain exhortation, My son, "*faint not when thou art rebuked of him.*"

Thus the two extremes of revolt and despair are shut against us. We can indulge in neither one nor the other without directly violating this plain declaration of scripture. There is a better way for us to act, a better course for us to pursue. It is the medium course between these two extremes. It is to endure the chastening, receive the reproof, and profit by the correction. If we do this, it will not be long before we shall feel the assurance that "God dealth with us as with sons." Heb. xii, 7. We shall feel that it is good to "be in subjection unto the Father of spirits and live" [verse 9], and that "happy is the man whom God correcteth." Job v, 17.

SUNDAY THE ORIGINAL SABBATH.

DEAR BRO. SMITH: The following argument for the institution of Sunday, I copy from a letter just received from a Methodist minister. The ground he takes is somewhat different from anything I recollect of ever having seen. Will you please notice it through the *Review*, as it may help the minds of some.

L. M. JONES.

Monterey, Mich.

"1. Have you any chronology of the Sabbath being kept regularly before the children of Israel were brought out of Egypt? The Sabbath was instituted, to be sure, at the end of creation, on the seventh day. Again, you know that the Jews kept different time after they left Egypt from anybody else. They left Egypt in the month of March, fourteenth day, and the Lord told Moses to keep that as the beginning of the year. In Deut. v, it is said, And remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence, &c., therefore he commanded thee to keep the Sabbath-day. If the fourteenth day in which they left Egypt began new time, six days of the new time for work, would bring the next Sabbath on the twenty-first, and so on.

"Now, 2. Can you convince me that Saturday in this new year of Jehovah's time fell on the original seventh or sixth? I think that it was the first day of old time. If so, it was a Jewish Sabbath, to be done away with all the rest of the Jewish polity; and the resurrection by which we are delivered from the bondage of death, fell on Sunday, the original Sabbath restored to the whole world according to the original design."

REMARKS.—No better evidence that the Sabbath was regularly kept from creation onward, could be required, than the fact, which the writer above quoted seems ready to grant, that the Sabbath was instituted at the end of the creation week. If the Sabbath was then instituted, it was designed of course to be kept from that time onward. And if God thus designed it to be kept, of course his people during those ages regularly kept it. The idea that the Sabbath was then instituted, but yet was not designed to be kept till 2500 years afterwards, when the children of Israel came out of Egypt, looks to us like too great an absurdity to be entertained by any reasonable man. The question is thus settled till the time of the exode. Let us now look at the change which there took place. This writer says that "the Jews kept different time after they left Egypt from anybody else;" and among the Methodists it is getting to be a prevailing view, or, at least, claim, that the change which then took place involved a change of the Sabbath. Let us then carefully and candidly inquire what change did here take place, and how much it involved. It is all recorded in the first two verses of Ex. xii: "And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months, it shall be the first month of the year to you." Here is the whole record. But is there anything said about the Sabbath? Not a word. Anything about a change in the numbering of the days of the week? Not a word. It only directs that a certain month should be to them the beginning of the year. And all who have recently sprung up to advocate a change of Sabbath at this point, have committed the singular oversight of not showing how a change in the commencement of the year, would affect the numbering of the days of the week, or a change of the Sabbath. This they must do, if they would save their theory from that contempt, to which, without this addition, it is certainly entitled. To illustrate this point, let us suppose that by universal consent the beginning of the year as now computed should be changed from Jan. 1, to March 1; that March should be the first month of the year instead of January. Would this affect the week? the numbering of the days of the week? or any institution celebrated upon any particular day of the week? Any one can see that it would not. Neither would a similar change in the days of the Israelites.

THE CAUSE IN SUTTON AND DUNHAM C. H.

BRO. SMITH: The cause in this section is still onward. Since our last report our hearts have been cheered by the addition of ten or twelve to the number who had previously decided to keep the Sabbath of the Lord. About twenty in all have taken their stand with the commandment-keepers. Others are fully satisfied that there is no evidence for Sunday-keeping in the word of God, and wonder why their preachers have not seen this light before this time. We hope that such will have moral courage and faith in God to take a stand with the remnant.

The Spirit of the Lord is evidently moving upon the minds of the people, and preparing them to receive

the last message of mercy. In different places we find that the prayers of anxious inquirers for light and duty, have been ascending to God for some one to be sent to help them in the way to life. About fifty in this section and in a few towns on the frontier, have embraced the Bible Sabbath within one year; and the way is opening in every direction for the proclamation of the truth.

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." Ps. cxv, i.

A. S. HUTCHINS.
A. C. BOURDEAU.
D. T. BOURDEAU.

Feb. 14, 1861.

MEETINGS IN LIBERTY, IOWA.

BRO. SMITH: Bro. Shortridge and myself commenced meetings at the Liberty school-house, five miles south of Mt. Pleasant, on the first of Feb., and continued until the tenth, during which Bro. S. preached three times, and I tried to preach twelve times. There was a great deal of prejudice there when we commenced; but it so far gave way before the truth that a great many resolved to keep the commandments, sixteen of whom publicly declared their determination to go with the remnant to the kingdom. May the blessing of the Lord rest upon them. I was very sorry to be compelled to leave the place before the meetings closed; but on account of a heavy snow going off and a rain falling, I had to go home or be water-bound. I left Bro. S. there, and a great interest to hear the truth. May the Lord bless his labors in that place.

M. HULL.

Fairfield, Iowa.

MEETINGS IN CHESANING, MICH.

OUR meetings here have progressed until the house will not hold the people. Last evening over three hundred were crowded in, besides many left, that could not gain admittance. The occasion was one of unusual interest, being a review of Eld. Russell, the Methodist preacher of the place. This Russell is a brother of the one that preached two sermons in Macomb Co., against present truth, to which our well beloved Bro. Cranston (since fallen asleep) made a very able reply. It was his last effort, and it is supposed it was the best one of his life. Bro. Loughborough and I had gone with the tent, and the preacher supposed that he had the field. When Bro. C. announced that he would reply, Eld. R. in utter astonishment said, "I supposed these men had all left the country." That reply is spoken of by both friends and foes even to this day as a masterpiece. Bro. C. remarked to me that he never was so fully conscious of having especial help from God as at that time. Truth completely triumphed over cunning perversion and sophistry.

Some of the positions taken by Eld. Russell (the younger) may not be uninteresting. He had, as the prophet says, "made others to hope that he would confirm the word," and expectation was on tip-toe, but many were sorely disappointed. He read in a very slow manner the whole of the second chapter of Daniel, and then the whole of Dr. Adam Clarke's lengthy comments on the chapter. It was very tedious.

In his prayer he asked that *new light* might shine out of the sure word of prophecy, and then tired the people all out with some of A. Clarke's *old darkness*. "The stone began to smite the image when the apostles went out to preach, but the greatest blow was given to the image by Constantine's conversion, when he professed to see a vision of a cross, and the words, 'By this conquer.'" That which opened the floodgates of error—united Paganism and Christianity—led the church into the wilderness, and laid the corner-stone of Papacy, was honored by the preacher as the work of God. This was "putting darkness for light" in real earnest.

Russell. "The kingdom of Christ is set up in the earth; how then can men grow worse and worse till the end?"

Reply. Paul teaches that men will grow worse and worse in the last days, therefore the kingdom is not set up.

Russell. Read what Dr. Clarke wrote 60 years ago, and remarked, "Our ministers have preached the Advent doctrine."

Reply. Methodist preachers once believed and preached the Advent doctrine, but since the doctrine dwelt in Nazareth and has been baptized in unpopularity they fear the reproach, and carefully shun the books of Daniel and Revelation, and the twenty-fourth chapter of Matthew, lest their hearers should think their sermons tinged with "Millerism."

Russell. That the world is growing no worse may be known from the circulation of Bibles, liberal cash grants, &c.

Reply. How can the Bible bless the people after their eyes have been put out by the clergy assuring them that only collegiates can understand it? If Luther found the Catholics had chained up the Bible, we find that Protestants have chained up the people. For the most part of those who have Bibles are as though they had none. The priest preaches smooth things, and the people perish for lack of knowledge.

Russell. Britain is Christian, and all other kingdoms may be.

Reply. "Within the last forty years commitments for crimes have increased in England from five to thirty-one thousand, more than six-fold, and four times faster than the increase of population."—*Boston Recorder*.

"The Christian nations of Europe 'in time of peace' are expending \$1,000,000,000 annually in preparing for war with each other; while all the Christians of the world, in the largest munificence of their philanthropy, have never given more than 3,000,000 a-year in preparing to preach the gospel to benighted regions of the earth."—*Morning Star*.

"It is admitted, by all parties, that crimes of the most outrageous and unprecedented character abound through the country, and probably throughout the world, to a degree wholly unparalleled."—*Scientific American*.

The whole number of inhabitants in the world are put down at about 800,000,000. Under the head of Christians are set down

Roman Catholics,	80,000,000
Protestants,	70,000,000
Greek Church,	50,000,000
	200,000,000
Jews,	5,000,000
Mohametsans,	140,000,000
Pagans,	455,000,000
	600,000,000

According to these statistics only one-fourth of all, even profess Christianity. But what right have men to call the Catholic church Christian? Does not the Bible set it down anti-christ? Can it be *Christ* and *anti-christ* at the same time? Catholicism was always only another form of Paganism. And what better is the Greek church? These must go together as anti-christian. Thus we have only 70,000,000 left that can with any consistency claim to be Christians. We see then that less than one-eighth of earth's population are Christian, even according to their own figures. But let us take the Bible rule of real Christian character, and go out among the 70,000,000 Protestants, divided up into about 600 sects, and try them by their fruits. Try them since their great moral fall of the last fifteen years, and there would be a reduction to at least another eighth. Stubborn facts show that the world is growing worse and worse.

Matthew Henry, whom Dr. Clarke says is "always orthodox," in his comment on Luke xviii, 8, says: "The world will grow no better, no, not when it is drawing towards its period. Bad it is, and bad it will be, and worst of all just before Christ's coming."

We expect to remain here another week at least. We are nearly through with the subjects of prophecy, and this evening Bro. Lawrence is to take up the subject of the law of God.

M. E. CORNELL.

Chesaning, Feb. 17, 1861.

SELF-JUSTIFICATION.

"Ye are they that justify yourselves before men; but God knoweth your hearts." Self-justification has always been a characteristic of sinners. Here is an instance which our Lord reproves: Luke xvi, 15. The Pharisees which were covetous (had an inordinate love of the world) did not like the plain declaration, "Ye cannot serve God and mammon." And they derided

him. Perhaps there is nothing that stands more in the way of reform than this disposition of self-justification. No matter what the rule of justification or what the plea that is made for sin. How often do we see the plainest testimony of God's word set aside; in one case by long established custom, as though age made sin venerable, and God would respect it.

Again, human wisdom is brought to make void the law of God; or human legislation is made to overrule the authority of the King of kings. Indeed, the servant of God seems continually called upon to demolish some refuge of lies, to tear away some tissue of falsehood, which may indeed justify them before men, but must always be only an aggravation to guilt in the sight of God. We can hardly withhold the tear of pity, and the Lord himself seems to lament over such, when he says, "Oh! that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea."

But do not Sabbath-keepers sometimes manifest the same disposition to justify themselves? Now brethren and sisters, let us reason together. The word of God says [Tit. ii, 12] that we should live soberly, [1 Thess. v, 6, 8] that we should watch and be sober, [Tit ii, 2] that the aged men be sober, [verse 4] that the young women be sober. Verse 6. Young men likewise exhort to be sober minded. 1 Pet. v, 8: Be sober, be vigilant, because your adversary, the Devil, as a roaring lion walketh about seeking whom he may devour. Again, 1 Pet. iv, 7. "But the end of all things is at hand; be ye therefore sober and watch unto prayer." When we read these and other portions of scripture of the same import, and remember that they are a part of the Word that alone is able to make us wise unto salvation, how is it that we can join the rude mirth of worldlings, and often vie with the wicked in foolish jesting? What apology dare we offer in palliation of this conduct? Let us see what is said by those that justify themselves: It is so natural for me I cannot avoid it. Let us ask, Is this a sufficient excuse? If so, try it in reference to anything that is forbidden by the word of God. It may be natural for some to tell falsehoods, and for others to steal. But to such the Lord says, Thou shalt not. No exceptions made in favor of natural proneness to sin. Another apology sometimes made for sin, is, I'm so habituated to it, I do not think, or, Its hard to break off. If these will justify in anything contrary to God's word, how many hardened rebels against his government may escape by showing a natural inclination to sin and long continuance in it. For surely an excuse that will do for Christians ought to be allowed for men of the world. "Some men's sins are open, going beforehand to judgment." 1 Tim. v, 27. "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy." Prov. xxviii, 13.

Brethren let us beware of treating lightly the admonitions of the Lord, or trying to justify ourselves when he reproves us. Let the language of our hearts be, "Speak Lord, for thy servant heareth." "Search me O God and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Let our conversation be as it becometh the gospel of Christ.

Do we feel our responsibilities? It will help us to be sober. Would we apply our hearts to wisdom, and devote ourselves to the service of our Lord? Let us gird up the loins of our minds and be sober.

The Lord is threatening the wicked with swift destruction. Can we see our fellow-men exposed to suffering and death, and instead of raising our voice to warn them of their danger, join them in foolish mirth? If we do this we are practically saying, "Peace and safety," when the Lord declares that "sudden destruction cometh, and they shall not escape." May the Lord strengthen the hearts of his ministers to bear a faithful testimony; that, like Paul, they may not shun "to declare the whole counsel of God." And may we as a people be meek that the Lord may guide us in judgment and teach us his way. Ps. xxv, 9.

D. H. SANBORN.

North Branch, Mich.

HAVE FAITH IN GOD.

THE four mighty angels which stand on the four corners of the earth have their commission to hold the

four winds. Rev. vii, 1. They are to hold the winds while the servants of God are being sealed. The third angel [Rev. xiv, 9-13] cries to the four angels [chap. vii, 2] not to let the winds blow until the servants of God are sealed. This fixes the time the winds are to be held: from the time the sealing message starts in the east till the work is accomplished. Waters in scripture are used to represent peoples and nations. "And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues." Rev. xvii, 15. See also Jer. li, 13; Isa. viii, 7; Dan. vii, 2. Winds represent the moving or controlling power over nations; and when allowed to act, they produce wars and revolutions fitly represented by the clashing and contending of waves driven by opposite winds. It was in this way the four kingdoms were developed, each succeeding power swallowing up its predecessor by wars and commotions. Dan. vii, 2, 3. The nations have been allowed to engage in wars and destroy each other until the ending of the prophetic periods. Since that time they have been held. Will they be held till probation ends? Faith answers unhesitatingly, They will. It is curious to watch the movements of the nations while they are being held. In time past when difficulties have arisen between the kingdoms of Europe, protracted wars have been the result. But the peculiar course of things for a few years past has baffled the wisdom of the ablest statesmen. It is not long since Russia, Turkey, France and England mustered their armies on the shores of the Black Sea. The war-trumpet sounded throughout the cities of Europe. Several battles were fought, and everybody supposed that a general European war was inevitable; but in a little while, to the astonishment of the world, the uproar of nations was hushed, and the soldiers returned home. What was the cause of this? No one was able to tell. The most far-seeing sages of earth could not unravel the mystery. But a chosen few to whom it was given to understand the mysteries of the kingdom knew what it all meant. The angels were holding the winds. The mysteries of God are hid from the wise and prudent and revealed unto babes. Take up any newspaper of the day and you will see elaborate articles written by the wise of earth who suppose they understand the signs of the times, the movements of the nations, and the result of causes now in operation; but they are deceiving themselves. None but the humble few who follow the Lamb whithersoever he goeth, really understand the signs of the times and the events of the future. The seven last plagues will take them away with all their wisdom.

The inquiry now is, Watchman, what of the night? Will the present disturbances in the United States become general, and civil war follow? Faith answers, The angels are holding the four winds. Shall we continue to put forth vigorous efforts to spread the truth? or shall we hold on a little and see if the Lord is going to keep the way open before us? Faith answers, The angels are holding the four winds. We walk by faith, and not by sight. What if dark clouds shut down on the pathway before us, and the light of the holy city is obscured for a little while; we know the path we are in leads through to mount Zion, so we press forward and never think of halting. Some timorous ones like Peter begin to tremble at the tossing of the billows around them, and think perhaps we do not understand the signs of the times. Perhaps the number is almost sealed, and probation about to close. But ifs, and perhaps are no part of the christian's faith. It is admitted they are a part of his unbelief. Paul says, [1 Thess. v, 4, 5], But ye, brethren, are not in darkness that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. No ifs nor guessing about this. Faith takes right hold of the promises. Yes, thank the Lord, we know where we are.

But are we Paul's brethren? Let us see. Those that are Christ's brethren are Paul's, of course; and Christ says, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. xii, 50. To do the will of God is to obey him and keep his commandments, so if we are keeping his commandments we are the ones Paul addresses; but if we are not keeping them, we may well fear that the day will overtake us unprepared.

But we inquire again, Where are we? Those who

understand the nature and extent of the work to be accomplished by the third angel, know just where they are. They know that the loud voice of the third angel and the strong voice of the angel of Rev. xviii, 1, 2, who unites his voice with the third, and by whom the earth is lightened, is not fulfilled. I have heard individuals say, "Perhaps the Lord will come in a week." Such a faith is without foundation, and such persons have not got their feet planted firmly on the platform of present truth.

It is the christian's privilege and duty to know where he is, and to know what has got to be accomplished before the coming of the Lord. Paul's Thessalonian brethren had the idea at one time that the Lord was coming immediately, but Paul corrected them, and told them what must transpire before that event. 2 Thess. ii. We are not to be frightened by difficulties among the nations, but should base our faith on the sure word of prophecy. The number has got to be made up, the church get ready, and wait for the Lord. Are any of these, facts of the present tense? No, they are all future, yet to be fulfilled. Then we should not be soon shaken in mind, or troubled, but press steadily on towards perfection. We are not to stop and look around and speculate on the issue of present contingencies, but keep our eyes on our work, and get ready for the advent of Christ, for if we slacken our hands the day will roll around and find us unprepared. That event will not take place instantly, neither will it delay a great while. The wheels of time are rolling steadily round, and it soon will be here. We are to advance cautiously, understandingly, and rapidly as possible in the work before us.

The Lord has assured us that the winds will be held, and we can rely on his word. Things may grow worse and worse, and a general rupture seem inevitable; but it is a very easy thing for Him who holds the earth as a ball in his hand to check the stormy passions of wicked men and bid them wait his time. The Lord has given us his word, now shall we believe or disbelieve? 1 Jno. v, 10. The nations were to get angry before the wrath of God or seven last plagues were to be poured out. Rev. xi, 18. We have seen that other nations have been getting angry for several years, and we expect of course that this nation will also get angry before the message closes, so that when the decree passes, every nation will be ready to join in the battle of the great day.

If things should remain perfectly quiet and peaceable till the message closes, we might have reason to think it had been given in the wrong time; so the present troubles, instead of weakening our faith and position, strengthen them, and admonish us that the end of all things is at hand. Meanwhile the Lord assures us that he will stay his rough wind in the day of the east wind. Isa. xxvii, 8.

D. HILDBETH.

Freeport, Ills.

Sister S. J. Voorus writes from La Porte, Ind.: "I have been tried on every hand, and the waves have almost overflowed me; but, like David, I cried to God and he heard me. I have now and then had a taste of some of the grapes from that goodly land. I have nothing discouraging to say. My faith grows stronger as we near the port of endless rest. Of late I have tried to realize more fully the times we are living in, and that God's people must be holy, without spot; that they must be clothed with the robe of righteousness, and talk a pure language; for in their mouth was found no guile. How important then that we watch our words that we say nothing but what is well pleasing in the sight of Him to whom we must give an account for every idle word and thought. Although strait and narrow the path to walk in, yet there is nothing in the way; for the Lord is more than all that can be against us. My desire is to have all upon the altar, a living sacrifice, and keep it there until all is consumed. My prayer is that God will wake up his waiting ones to do their duty, and hasten the latter rain, when the message will go forth with the loud voice, and his children be gathered into the unity of the faith, and the watchmen see eye to eye. Dear brethren and sisters, lift up your heads and rejoice; for your redemption draweth nigh.

"Then we'll watch and we'll pray, as our vessel bears away,
And we'll never be disheartened any more;
For the port is getting nearer, and I hear the leader say,
We soon shall reach the harbor and the shore."

THANKING THE LORD.

I THANK thee, O my God! who made
The earth so bright,
So full of splendor and of joy,
Beauty and light—
So many glorious things are here,
Noble and bright.

I thank thee, too, that thou hast made
Joy to abound—
So many gentle thoughts and deeds
Arching us round,
That in the darkest spot on earth
Some love is found.

I thank thee more that all our joy
Is touched with pain;
That shadows fall on brightest hours,
That thorns remain;
So that earth's bliss may be our guide,
And not our chain.

For thou who knowest, Lord, how soon
Our weak heart clings,
Hast given us joys, tender and true,
Yet all with wings,
So that we see gleaming on high
Diviner things!

I thank thee, Lord, that thou hast kept
The best in store;
We have enough, yet not too much
To long for more—
A yearning for a deeper peace,
Not known before.

I thank thee, Lord, that here our souls,
Though amply blest,
Can never find, although they seek,
A perfect rest—
Nor ever shall, until they lean
On Jesus' breast.

LETTERS.

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

From Bro. Haskell.

BRO. SMITH: I would bear my testimony through the *Review* as still on the Lord's side, and endeavoring to be an overcomer by the blood of the Lamb and the word of my testimony. When I look abroad in the land, and behold the movements of the nations, and then look at the rise and progress of the third angel's message until the present time, and see the blindness and confusion which seems to characterize those who have opposed, and do still openly and knowingly oppose this work, it forces home to my mind the conclusion that we are fast approaching the final crisis, when the wicked will be fully ripe for the harvest, the captivity of God's people be turned, and victory given to God's children throughout the length and breadth of the land.

The circumstances which were crosses, disappointments and troubles to ancient Israel in the wilderness, were to humble them, to prove them, to find what was in their hearts, to see if they would keep his commandments or no. Deut. viii, 2. "These things happened unto them for ensamples and are written for our admonition."

It is God's design to bring through an holy people, destitute of self, every desire consecrated, every impure thought eradicated, and the entire being "presented a living sacrifice, holy and acceptable unto God which is our reasonable service." To the end that this object may be obtained, God permits in his providence, circumstances to cross our pathway and thus develop what is in our hearts, that we may put away that which is wrong far from us, and be in the hands of the Lord like clay in the hands of the potter. Hence all our trials and perplexities should have a practical tendency to bring us to a closer walk with God, instead of producing a revolting and murmuring spirit. It is when we view things in this light, seeking to understand God's design in them all, that we can say with David, "It is good for me that I have been afflicted, that I might learn thy statutes." And again, "Before I was afflicted I went astray; but now have I kept thy word."

And more especially at the present time should all our disappointments and crosses have a practical effect upon our lives, when every event around us seems to speak in thunder tones that the Judgment is at hand, when our thoughts, our conversation, our actions, and the very motives of our heart are to be weighed in the balances of the Sanctuary. It is altogether too late in the day, and the times are altogether too solemn, and fraught with too momentous consequences for us to be found quibbling, finding fault with one another, and murmuring against God on account of his providences, because he has not dealt with us thus and so. Like Nehemiah, we have a great work to do, building over against our own house, that we may be prepared to stand when there is no mediator. If we fully realize what must be done for us that we may stand, we shall have no time to come down to the plains of Ono to hold a conference with the enemy.

Our souls are to be saved. We are to carry a saving influence with us continually. Our eye should be upon the mark, and our entire life tell that we really believe what we profess. Our course should be onward and upward continually, that our hearts be fully prepared for the latter rain, we have an interest in the loud proclamation of the third angel, pass through the time of trouble safely, and finally with the redeemed stand upon mount Zion. S. N. HASKELL.

Worcester, Mass., Feb. 1861.

From Sister Eaton.

BRO. SMITH: As others are giving in their testimony for the truth, I feel that I want to add mine with theirs, to let those brethren who labored in Milford know that their labor has not been in vain in the Lord. We are a little band who meet for worship every Sabbath, and feel that the promises of our High Priest are fulfilled to us, that where two or three are gathered in his name there he is in the midst. We are striving together for that inheritance promised to the faithful. Although taunted with cries of Millerism, yet we bless God for the doctrine of the Bible which makes our hearts burn within us. There is a joy in believing the truth as it is in Jesus.

It is but a short time since I embraced the doctrine of the Bible, always having believed in the eternal torment of the wicked. I had never given my attention to the subject until Brn. Frisbie and Lawrence came here. I went to hear, became interested, and gave up my predetermined opinion, and by the help of the Lord, concluded it was better to fear God and keep his commandments than to obey men. In doing this I have not denied my faith, but have added more to my faith. Lord, send forth thy truth with power, is my prayer.

Your unworthy sister striving to overcome.

L. M. EATON.

Milford, Mich.

From Sister Lee.

BRO. SMITH: For the first time I try to contribute a few lines to the pages of the *Review*, as I have many times been encouraged by reading the cheering letters from brethren and sisters scattered abroad. I am striving to be an overcomer through the blood of the Lamb and the word of my testimony. I love the law of the Lord. I believe it is holy, just and good. I love the faith of Jesus, and will try to live it out in all its bearing. I am lonely and weary, but I look forward with glad anticipation to the time when the sleeping saints will come forth from their dusty beds, and with the living ones be caught up to meet the Lord in the air. I then expect to meet loved ones who sleep in Jesus, if I endure to the end. Praise the Lord for the bright prospect that is before the faithful follower of the meek and lowly Jesus.

My heart burns with love and gratitude to God for his goodness to me. Although I have been called to drink the bitter cup of affliction, yet praise the Lord, our light afflictions which are but for a moment will work out for us a far more exceeding and eternal weight of glory, if we strive in the strength of the Lord to bear with patience all that he in love sees fit to lay upon us.

I believe we are nearing the closing up scene of all things earthly, and I want to be among those who shall be counted worthy to stand with the Lamb on mount Zion. I am thankful for the many great and precious

promises that I find in the word of God for the encouragement of the widow and the fatherless. I feel like trusting in God with all my heart. Let us look up and take courage. Our blessed Saviour is soon coming to take his people to himself, that where he is they may be also.

I thank the Lord for the light that he has let shine upon my path amidst the darkness that surrounds me. Surely his blessed word is a lamp to our feet and a light to our path.

Your unworthy sister.

CAROLINE S. LEE.

Irasburgh, Vt.

From Bro. Demmon.

BRO. SMITH: Having had a desire for some time to add my testimony to the many that have preceded me in favor of present truth, I embrace the present opportunity to inform the brethren and sisters scattered abroad, that I rejoice with all my heart that I have been permitted to live to see this day, and to hear the sound of the third angel's message. Although it came to me in the form of a silent messenger, yet it did its work, accompanied by the Holy Spirit, upon my heart. I experienced religion twenty-nine years since, and united with the M. E. church. At that time they enjoyed the spirit and life of religion; but of late years they have degenerated. While they have retained some of the forms, they have virtually denied the power; and we are commanded from such to turn away. I should be too tedious to relate the many evils which I saw among them. Being an official member among them for a number of years I had a good opportunity to learn a great deal of the evils and hypocrisies practiced among them. They had become so corrupt that my conscience would not permit me to remain in fellowship with them any longer. I looked around me to find a people that loved and served God; and from outside appearances, I judged that the United Brethren were such a people. Being a new comer in the place, and they a new people to me, I with my wife united with them. I was chosen leader, and exhorted them as well as I could to holy living, and a full consecration, which offended some; so much so that they expressed themselves that they had rather I would strike them in the face than to speak to them in class. I consequently had to abandon class altogether. Thus matters stood until I was kindly loaned the use of some Advent books, which showed the truth so plain that we could not find it in our hearts to resist. We embraced it on the second day of Nov. last, to the joy of our hearts. We then applied for a letter from the Brethren church. The minister asked the reason. We frankly told him that we considered that they were not keeping the commandments of God by doing labor on the seventh day of the week. He then tried to have us remain, saying that we might keep the seventh day. We told him that we could not in conscience do so. From these remarks they afterwards took the ground that we had slandered the church, and without any notice turned us out. But, blessed be God! if we are faithful in keeping all his commandments and the faith of Jesus, we shall be accounted worthy to obtain that kingdom; and it will not be in the power of man to disinherit us of the rich reward of those that have a right to the tree of life.

Dear brethren and sisters, I believe that soon Jesus will come, and what if we have not got oil in our vessels! Oh let us remember the parable of the virgins, and be wise. There are nine of us here trying to keep the commandments of God and the faith of Jesus. The most of us are so situated that we meet twice each week for worship; and God deigns to meet with us and bless us. But Oh, how we long for a messenger to come and present the truth to this people. Some of us also wish baptism. Cannot some preaching brother that reads these lines come to us? May the Lord open the way.

Yours striving to be an overcomer.

THOS. DEMMON.

Kickapoo, Bad Axe Co., Wis.

Extracts from Letters.

BRO. A. Abbey writes from Hubbardsville, N. Y.: "When we read of the interesting meetings that have been held in the western States, it almost seems that

we are with them participating in their joys, and hearing them tell their resolutions. It cheers us to hear of the prosperity of the cause in any place. Ever since we read the proceedings of the Battle Creek conference, we have been in full union with it. We believe fully that the plan of Systematic Benevolence is a plan that will meet the demands of the cause. A few of us in this place are striving to go forward, having union for our strength, love for our banner, and eternal life for our motto, while our watchword is, The commandments of God and the faith of Jesus. We are satisfied that we are living in a very important period of the world's history, and we believe also that we are living in the time when the last state of the church is being manifested. How important then it is that we heed fully the counsel of the faithful and true Witness."

BRO. O. Davis writes from North Burwick, Me.: "We (self and family) are still striving to walk in the way of the commandments of God and faith of Jesus. To us it is our heavenly Father's way to the kingdom of the saints. Three families about eight miles from us have come into the Sabbath, with whom we can occasionally meet. During a Sabbath afternoon spent with them a short time since, when a preacher that was in the fifty-four time was present, the Lord gave freedom and power to his truth, and conviction appeared to settle strongly upon him. May the Lord speed on his work. Living as we do considerably separated from those of like precious faith, we are often led to review the road that the Advent people have been led. And we think we can add our testimony to the correctness of our position as a body, when that position is compared with the word of God. I was very forcibly struck with the illustration of the ceasing of the second woe trumpet on the 11th of August 1840, as first pointed out by J. Litch, by the manner in which the recent persecution of the Christians in Syria was terminated or held in check. No sooner does the old spirit of the woe begin to manifest itself, than preparations are made to hold it in subjection. Who can question the ceasing of the woe when the Mohamedan power yields to the Christian? And thus it appears to me has been the case in the positions taken by the Advent people when they have humbly and prayerfully sought to be guided by the word of God. And although they may have at times gone forth tremblingly, yet light has shone upon their pathway, faith has been confirmed and hope has become lively. And are we not drawing new evidences of the truthfulness of our faith of a somewhat different character from those that we have been called thus far to experience; evidences found in the dragon spirit of the two-horned beast? O may we be prepared to meet them in the spirit of our Lord and Master! The language of Jesus under the Papal persecution was, "In your patience possess ye your souls." "Here is the patience and faith of the saints." Under the decree of the two-horned beast, "Here is the patience of the saints." Shall we not need the oft repeated injunctions of the Lord to watch that we enter not into temptation: What I say unto you I say unto all, watch. May the Lord help us to watch, and not be found sleeping at his coming. We desire to be remembered by the Lord's people, that we with them may be prepared for the things that are to come upon the earth and stand before the Son of man."

BRO. J. Whitnaok writes from Painted Post, N. Y.: "I still feel that it is by the grace of God that I am what I am; and I still hope by his grace to hold out to the end of the warfare. The first Sabbath in this year I walked over six miles and back to have the privilege of meeting with a few brethren and sisters. We had a good meeting. I felt strengthened both in body and mind to prosecute the journey with courage, looking unto Jesus who is the author and finisher of our faith. I want to say to all with whom I have been acquainted, Cast not away your confidence; for he that shall come will come, and will not tarry. And those whom I have never seen, I hope to see soon in the kingdom. Although alone and without a relative to go with me, I feel assured that I have the sympathy of good people, good angels, and the blessed Jesus. This gives me courage to hope. Without holiness no man can see the Lord. I am glad that it is the privilege of

God's children to love him with all the heart. I request an interest in the prayers of such."

BRO. J. R. Goodenough writes from Dane, Wis.: "I am glad that the Lord ever permitted me to hear the sound of the third angel's message, and gave me a willing heart to turn my feet into his testimonies. Once his word was all a dark mystery to me; now it is a glorious lamp to my feet and a light to my path; and I can say with the poet,

"A glory gilds the sacred page,
And brings the truth to light."

I am trying to let its sacred truths have a sanctifying effect upon my daily walk and conversation. My heart beats in union with those in the third message; for I believe that the Lord is leading out a people, zealous of good works, and preparing them for translation. I want to go with the remnant to the kingdom. I am now preaching in this place in a school-house. The people are generally interested. I have given thirteen discourses on the prophecies. Have had some opposition; but the Lord has made even the wrath of man to praise him here. Several have already decided to keep all God's commandments, and the testimonies of his Son. Pray for me."

Heaven is your home, therefore often think about it; tribulation is your lot, therefore daily expect it.

OBITUARY.

FELL asleep in Jesus at her mother's residence in Edwards, N. Y., Feb. 5, 1861, my oldest sister, Lucetta M. Castle, in the twenty-fourth year of her age. She came out from the world and embraced the present truth three years ago this coming spring. She laid aside the fashions of the world, which perish with the using, and sought for a conformity to the will of God, and endeavored to imitate the perfect Pattern by doing good unto others, and living a life of self-denial. In so doing she became beloved by all who knew her, thus leaving many friends to mourn her death. Her disease was consumption, which preyed on her system for many months. She felt that she would like to rest quietly in the grave, believing that it would be but a little while till the morn of the first resurrection, when the trump would sound, and she would come forth.

"Sleep, dear sister, kind and tender,
To friendship true;
While with feeling hearts we render,
This tribute due.

"When the morn of glory breaking,
Shall light the tomb,
Beautiful will be thy waking,
In fadeless bloom.

"Where no wintry winds are blowing,
No burial train;
Crowned with gems celestial glowing,
We'll meet again."

F. C. CASTLE.

Fell asleep in Jesus, Thursday morning, Jan. 24, 1861, Bro. John G. Foy, of Brunswick, Me., aged 55 years.

Bro. Foy was formerly a member of the Methodist church. He embraced the first angel's message in 1842. In 1844 he came out of the church. He was a firm believer in the third message, having been the first in this section who embraced the Sabbath, of which he was a consistent keeper up to the time of his death. His sickness was lung fever, of six days duration. His sufferings were great, but he exhibited great patience to the last. He was beloved in his life, and his loss will be deeply felt by the church, but especially by his children, six in number, who had previously lost their mother. May God support them and lead them all to seek a preparation to meet those loved parents in the morning of the resurrection. He was buried first-day, Jan. 27. A discourse was preached by the writer from Ps. xvii, 18, to a large company of mourning friends. It was an interesting, and we trust a profitable season. A man in Israel has fallen. Precious in the sight of the Lord is the death of his saints. Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.

J. L. PRESCOTT.

