

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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WHAT DO WE LIVE FOR?

WHAT do we live for?
 Is labor so lowly,
 Till so ignoble, we shrink from its strain?
 Think it not—labor
 Is godlike and holy,
 He that is idle is living in vain.

What do we live for?
 The question is sounding,
 Low in the silence, and loud in the din,
 And to each heart-ear,
 With warm pulses bounding,
 Answers come thronging, without and within.

What do we live for?
 To sow, by all waters,
 Fruit-bearing seeds of deeds for all years;
 To toil in the ranks
 With earth's sons and daughters,
 Manfully striving with doubtings and fears.

What do we live for?
 We live not to rust out,
 Slothful by standing aloof from the strife;
 A thousand times better,
 More noble to wear out,
 Batter'd and burn'd in the hot forge of life.

THE SABBATH.

WHILE laboring at Chesaning, Mich., our cause received effectual aid from two or three sermons preached against it by Eld. J. B. Russell of the M. E. Church. As some of the arguments were somewhat new and novel, I will give them from my notes together with the substance of my reply.

THE SABBATH. TEXT, LUKE XXIII, 56.

RUSSEL. I will admit that we are to rest the Sabbath day according to the fourth commandment.

REPLY. This very text with its connection clearly shows that when the disciples rested according to the fourth command they rested the day before the first day.

R. God does not attach evening and morning to the seventh day. It was left as indefinite time.

REPLY. "The evening and the morning were the sixth day," and the seventh of course must commence at the end of the sixth. That Moses understood it so, is evident from his experience as recorded in Exodus.

R. In Ex. xii, the Sabbath is mentioned and no reference had to the creation.

REPLY. The convocation days of Ex. xii, were on particular days of the month, and had no reference to the weekly Sabbath. Any one can see this at a glance.

R. Let our friends go back and take up the right day to begin the year, if they are so afraid of tradition. I love consistency.

REPLY. There is nothing about years or months in the moral law. Our Saviour taught the Scribes and Pharisees that they made the fifth commandment of God void by their tradi-

tion, and explained to them wherein; and all the force of his charge now comes against the nominal churches, for their treatment of the fourth commandment. See Matt. xv. 1-9,

R. If Christ or the apostles had wanted to celebrate the first day they did not dare to do it till after Christ's resurrection for fear of the Jews.

REPLY. Would they desire to celebrate the resurrection of Christ before he rose? Was there not as much fear of the Jews after Christ arose as before? See John xx, 19. "When the disciples were assembled for fear of the Jews," &c.; and yet the Elder has quoted this very text to show that the disciples kept the first day. Where now is consistency?

R. We admit the first day as indefinite as the seventh; so we stand on equal footing here.

REPLY. How then could the Sabbath be changed? Could it be transferred from the seventh, indefinite, to the first, indefinite? (!) Did Christ rise on an indefinite day? But if Christ arose indefinitely after the disciples rested, then they must have rested as indefinitely before he arose; hence your example of celebrating the indefinite resurrection day, on the definite Sunday shows our duty to celebrate the indefinite seventh day, or the definite Saturday, "according to the fourth command" after apostolic example.

R. I assume the re-enactment of the law.

REPLY. Well to say "I assume," for it would be hard proving the re-enactment of a law, which he himself admits never was abolished.

R. There is no direct command for the change of the Sabbath.

REPLY. Neither is there any indirect command for the change. But have we a right to change a direct definite command, without any direct authority for so doing? Is not God wiser than men? If so would he leave us to infer the change of his definite moral law?

R. Watson says, "a day," leaving it to each people to determine for themselves. The Hebrews could not determine by the fourth commandment what day was to be their Sabbath.

REPLY. If they could not determine what day to keep we cannot determine what day they kept. In the name of common sense, then from what day and to what day was the Sabbath changed?!

But is Watson wiser than the Almighty? What right has he to substitute "a" for "the"? Is not this adding to the word of the Lord? God says "The seventh day is the Sabbath of the Lord thy God." The day is as definite as the institution, and both are as definite as the Lord himself. If we are at liberty to take any day we please, by the same rule we may have any Lord we please, for one is as definite as the other in the Bible. The true Sabbath is a sign of the true God [Eze. xx, 20], as also the counterfeit Sabbath is the sign of the counterfeit god.

R. Quotes "after eight days," and remarks, This second meeting was on the next first day, for Sunday and Sunday is eight the world over.

REPLY. True the next Sunday would be eight, but the text says, "after eight days," and this would bring the second meeting as far ahead as the ninth day, at least. There is no rule of language in existence that would make "after eight

days" just a week, unless it be the rule you apply to the fourth commandment, viz., that when God says, "The seventh" he means the first.

R. Quotes Acts xxi, 27, and remarks, If they would lay hands on Paul on the Sabbath, I don't wonder that God should change the day.

REPLY. This seventh day had no reference to the Sabbath, but to the law of purifying. See Numbers vi. But even if it had been the Sabbath, who knows that such a violation of it would be a sufficient cause for changing it to another day? By that rule it must have been changed thousands of times; besides there would be no telling where to find the first day by this time, for you will not deny that worse acts have been performed on your Sunday many times. If this is your rule I do not wonder you say it is indefinite!

R. Quotes Matt. xix, 16, and says, All the ten commands were quoted by the Saviour except the fourth or Sabbath; that was left out. If it was so important why did he not mention it? Simply because it was not yet determined what day they should keep as disciples.

REPLY. This argument must be false, because it is based upon a false assumption. Christ did not quote one of the first three commandments to the young man. Are they therefore not binding? Is not this handling the word of God deceitfully?

In conclusion we gave the people chapter and verse for the example of Christ and the apostles, in regard to the Sabbath, and showed that there was but one clear, unmistakable instance of a meeting for worship on the first day of the week in the New Testament, and that was an evening meeting at Troas, with reference to Paul's going away the next day. See Acts xx, 7. In strong contrast with this we showed where Christ and the apostles preached on many different Sabbaths in different places.

As the contrast was being drawn, and it was evident that the congregation saw it, Eld. R. cried out, "I claim every one of those texts for the first day." This capped the climax. Astonishment was depicted in many countenances. It was evident that a drowning man had caught at a straw. It is believed that this effort resulted in favor of the truth, for when such miserable subterfuges are resorted to, to establish a position it must open the eyes of the honest.

At the close of Eld. R.'s meeting I had the privilege of reading the above notes to him in the presence of many witnesses; and he acknowledged them all correct except two or three words which I changed as he directed.

M. E. CORNELL.

CHRISTIAN HOLINESS.

CHRISTIANITY then, exhibits no different standards of goodness applicable to different stations or characters. No one can be allowed to rest in a low degree and plead his exemption for aiming no higher. No one can be secure in any state of piety below that state which would not have been enjoined on all, had not all been entitled to the means of attaining it.

Those who keep their pattern in their eye, though they may fail of the highest attainments,

will not be satisfied with such as are low. The striking inferiority will excite compunction; compunction will stimulate them to press on, which those never do, who, losing sight of their standard, are satisfied with the height they have reached.

He is not likely to be the object of God's favor, who takes his determined stand on the very lowest step in the scale of perfection; who does not even aspire above it, whose aim seems to be, not so much to please God as to escape punishment. Many however will doubtless be accepted though their progress has been small; their difficulties may have been great, their natural capacity weak, their temptation strong, and their instruction defective.

Revelation has not only furnished injunctions, but motives to holiness; not only motives, but examples and authorities. "Be ye therefore perfect (according to your measure and degree) as your Father which is in heaven is perfect." And what says the Old Testament? It accords with the New—"Be ye holy, for I the Lord your God am holy."

This was the injunction of God himself, not given exclusively to Moses, to the leader and legislator, or to a few distinguished officers, or to a selection of eminent men, but to an immense body of people, even to the whole assembled host of Israel; to men of all ranks, professions, capacities, and characters, to the minister of religion, and to the uneducated, to enlightened rulers, and to feeble women. "God," says an excellent writer, "had antecedently given to his people particular laws suited to their several exigencies, and various conditions, but the command to be holy was a general (might he not have said a universal) law."

"Who is like unto thee, O Lord, among the gods? Who is like unto thee, glorious in holiness, fearful in praises, doing wonders?" This is perhaps the sublimest apostrophe of praise (rendered more striking by its interrogatory form) which the Scriptures have recorded. It makes a part of the first song of gratulation which is to be found in the treasury of sacred poetry. This epithet of *holy* is more frequently affixed to the name of God than any other. His *mighty* name is less often invoked than his *holy* name. To offend against this attribute is represented as more heinous than to oppose any other. It has been remarked that the impiety of the Assyrian monarch is not described by his hostility against the great, the Almighty God, but it is made an aggravation of his crime that he had committed it against the Holy One of Israel.

When God condescended to give a pledge for the performance of his promise, he swears by his *holiness*, as if it were the distinguishing quality which was more especially binding. It seems connected and interwoven with all the divine perfections. Which of his excellences can we contemplate as separated from this? Is not his justice stamped with sanctity? It is free from any tincture of vindictiveness, and is therefore a holy justice. His mercy has none of the partiality, or favoritism, or capricious fondness of human kindness, but is a holy mercy. His holiness is not more the source of his mercies than of his punishments. If his holiness in his severities to us wanted a justification, there cannot be at once a more substantial and more splendid illustration of it than the noble passage already quoted, for he is called "glorious in holiness" immediately after he had vindicated the honor of his name, by the miraculous destruction of the army of Pharaoh.

Is it not then a necessary consequence growing out of his perfections, "that a righteous God loveth righteousness," that he will of course require in his creatures a desire to imitate as well as to adore that attribute by which he himself loves to be distinguished? We cannot indeed, like God, be essentially holy. In an infinite being it is a substance, in a created being it is only an accident. God is the essence of holiness, but we can have no holiness, nor any other good thing, but

what we derive from him—It is his prerogative, but our privilege.

If God loves holiness because it is his image, he must consequently hate sin because it defaces his image. If he glorifies his own mercy and goodness in rewarding virtue, he no less vindicates the honor of his holiness in the punishment of vice. A perfect God can no more approve of sin in his creatures than he can commit it himself. He may forgive sin on his own conditions, but there are no conditions on which he can be reconciled to it. The infinite goodness of God may delight in the beneficial purposes to which his infinite wisdom has made the sins of his creatures subservient, but sin itself will always be abhorrent to his nature. His wisdom may turn to a merciful end, but his indignation at the offence cannot be diminished. He loves man, for he cannot but love his own work; he hates sin for that was man's own invention, and no part of the work which God had made. Even in the imperfect administration of human laws, impunity of crimes would be construed into approbation of them.

The law of holiness then, is a law binding on all persons without distinction, not limited to the period nor to the people to whom it was given. It reaches through the whole Jewish dispensation and extends with wider demands and higher sanctions to every Christian, of every denomination, of every age, and every country.

A more sublime motive cannot be assigned why we should be holy than because "the Lord our God is holy." Men of the world have no objection to the terms virtue, morality, integrity, rectitude, but they associate something overacted, not to say hypocritical, with the term holiness, and neither use it in a good sense when applied to others, nor would wish to have it applied to themselves, but make it over, with a little suspicion, and not a little decision, to puritans and enthusiasts.

This suspected epithet, however, is surely rescued from every injurious association, if we consider it as the chosen attribute of the Most High. We do not presume to apply the terms virtue, probity, morality to God, but we ascribe holiness to him because he first ascribed it to himself, as the aggregate and consummation of all his perfections.

Shall so imperfect a being as man then, ridicule the application of this term to others, or be ashamed of it himself? There is a cause indeed which should make him ashamed of the appropriation, that of not deserving it. This comprehensive appellation includes all the christian graces, all the virtues in their just proportion, order, and harmony; in all their bearings, relations and dependencies. And as in God, glory and holiness are united, so the Apostle combines "sanctification and honor" as the glory of man.

Traces more or less of the holiness of God may be found in his works, to those who view them with the eye of faith. They are more plainly visible in his providences; but it is in his word that we must chiefly look for the manifestations of his holiness. He is everywhere described as perfectly holy in himself, as a model to be imitated by his creatures, and, though with an interval immeasurable, as imitable by them.

The great doctrine of redemption is inseparably connected with the doctrine of sanctification. As an admirable writer has observed, "If the blood of Christ reconcile us to the justice of God the Spirit of Christ is to reconcile us to the holiness of God." When we are told therefore that Christ is made unto us "righteousness," we are in the same place taught that he is made unto us sanctification; that is, he is both justifier and sanctifier. In vain shall we deceive ourselves by resting on his sacrifice, while we neglect to imitate his example.

The glorious spirits which surround the throne of God are not represented as singing hallelujahs to his omnipotence, nor even to his mercy, but to that attribute which, as with a glory, encircles all the rest. They perpetually cry, Holy, holy, holy, Lord God of hosts, and it is observable, that the

angels which adore him for his holiness are the ministers of his justice. Those pure intelligences perceive, no doubt, that this union of attributes constitutes the divine perfection.

This infinitely blessed Being then, to whom all the hosts of heaven are continually ascribing holiness, has commanded us to be holy. To be holy because God is holy, is both an argument and a command. An argument founded on the perfections of God, and a command to imitate him. This command is given to creatures, fallen indeed, but to whom God graciously promises strength for the imitation. If in God holiness implies an aggregate of perfections; in man, even in his low degree, it is an incorporation of the christian graces.

The holiness of God indeed is confined by no limitation; ours is bounded, finite, imperfect. Yet let us be sedulous to extend our little sphere. Let our desires be large, though our capacities are contracted. Let our aims be lofty, though our attainments are low. Let us be solicitous that no day pass without some augmentation of our holiness, some added height in our aspirations, some wider expansion in the compass of our virtues. Let us strive every day for some superiority to the preceding day, something that shall distinctly mark the passing scene with progress; something that shall inspire an humble hope that we are rather less unfit for heaven to-day, than we were yesterday. The celebrated artist who has recorded that he passed no day without drawing a line, drew it not for repetition, but for progress; not to produce a given number of strokes, but to forward his work, to complete his design. The Christian, like the painter, does not draw his lines at random, he has a model to imitate, as well as an outline to fill. Every touch conforms him more and more to the great original. He who has transfused most of the life of God into his soul, has copied it most successfully.

"To seek happiness," says one of the fathers, "is to desire God, and to find him is that happiness." Our very happiness therefore is not our independent property. It flows from that eternal mind which is the source and sum of happiness. In vain we look for felicity in all around us. It can only be found in that original fountain, whence we, and all we are and have, are derived. Where then is the imaginary wise man of the school of Zeno? What is the perfection of virtue supposed by Aristotle? They have no existence but in the romance of philosophy. Happiness must be imperfect in an imperfect state. Religion, it is true is initial happiness, and points to its perfection; but as the best men possess it but imperfectly, they cannot be perfectly happy. Nothing can confer completeness which is itself incomplete. "With thee, O Lord, is the fountain of life, and in thy light only we shall see light."

Whatever shall still remain wanting in our attainments, and much will still remain, let this last, greatest, highest consideration stimulate our languid exertions, that God has negatively promised the beatific vision, the enjoyment of his presence, to this attainment, by specifically proclaiming that without holiness none shall see his face. To know God is the rudiments of that eternal life which will hereafter be perfected by seeing him. As there is no stronger reason why we must not look for perfect happiness in this life than because there is no perfect holiness, so the nearer advances we make to the one, the greater progress we shall make toward the other; we must cultivate here those tendencies and tempers which must be carried to perfection in a happier clime. But as holiness is the concomitant of happiness, so must it be its precursor. As sin has destroyed our happiness, so sin must be destroyed before our happiness can be restored. Our nature must be renovated before our felicity can be established. This is according to the nature of things as well as agreeable to the law and will of God. Let us then carefully look to the subduing in our inmost hearts all those dispositions that are unlike God, all those actions,

thoughts, and tendencies that are contrary to God.

Independently therefore of all the other motives to holiness which religion suggests; independently of the fear of punishment, independently even of the hope of glory, let us be holy from this ennobling, elevating motive, because the Lord our God is holy. And when our virtue flags, let it be renovated by this imperative injunction, backed by this irresistible argument. The motive for imitation, and the Being to be imitated seem almost to identify us with infinity. It is a connection which endears, an assimilation which dignifies, a resemblance which elevates. The Apostle has added to the prophet an assurance which makes the crown and consummation of the promise, "that though we know not yet what we shall be, yet we know that when he shall appear, we shall be like him, for we shall see him as he is."

In what a beautiful variety of glowing expressions, and admiring strains, do the scripture worthies delight to represent God; not only in relation to what he is to them, but to the supreme excellence of his own transcendent perfections! They expatiate, they amplify, they dwell with unwearied iteration on the adorable theme; they ransack language, they exhaust all the expressions of praise, and wonder, and admiration, all the images of astonishment and delight to laud and magnify his glorious name. They praise him, they bless him, they worship him, they glorify him, they give thanks to him for his great glory, saying, "holy, holy, holy, Lord God of hosts, heaven and earth are full of the majesty of thy glory."

They glorify him relatively to themselves.—"I will magnify thee, O Lord my strength—My help cometh of God—the Lord himself is the portion of my inheritance." At another time soaring with a noble disinterestedness, and quite losing sight of self and all created glories, they adore him for his own incommunicable excellences: "Be thou exalted, O God, in thine own strength." "Oh the depth of the riches both of the wisdom and knowledge of God!" Then bursting to a rapture of adoration, and burning with a more intense flame, they cluster his attributes—"To the king eternal, immortal, invisible, be honor and glory forever and ever." One is lost in admiration of his wisdom—his ascription is "to the only wise God." Another in triumphant strains overflows with transport at the consideration of the attribute on which we have been descanting: "O Lord, who is like unto thee, there is none holy as the Lord." "Sing praises unto the Lord, O ye saints of his, and give thanks unto him for a remembrance of his holiness."

The prophets and apostles were not deterred from pouring out the overflowings of their fervent spirits, they were not restrained from celebrating the perfections of their Creator, through the cold-hearted fear of being reckoned enthusiasts. The saints of old were not prevented from breathing out their rapturous hosannas to the King of saints, through the coward dread of being branded as fanatical. The conceptions of their minds dilating with the view of the glorious constellations of the divine attributes; and the affections of their hearts warming with the thought that those attributes were all concentrated in Mercy—they display a sublime oblivion of themselves, they forget everything but God. Their own wants dwindle to a point. Their own concerns, nay, the universe itself, shrink into nothing. They seem absorbed in the effulgence of deity, lost, in the radiant beams of infinite glory.—*Hannah More.*

THE ATHEIST SILENCED.

BEING in Manchester some time since, when a certain infidel lecturer was announced to lecture on atheism, we went, out of curiosity to hear him. After indulging in a large amount of scurrility and blasphemy for about an hour and a half, he concluded by saying that the only safe rule of faith was to believe nothing that wasn't capable of mathemat-

ical demonstration; and that as the existence of God could not be demonstrated, it ought not to be believed.

When he had set down, a gentleman whom we instantly recognized as Burlington B. Wales, Esq., whose essays and lectures on language (recently delivered at the Collegiate Institution) have won for him the reputation of a distinguished linguist, rose to reply to the remarks which had been made by the lecturer.

On being invited to take a position on the platform, he said that he had no intention of wading through the continent of mud which the lecturer had been so long constructing; he should only fasten upon his two closing remarks, namely, that nothing should be believed that was not susceptible of mathematical demonstration; and that the existence of God not being susceptible of mathematical demonstration, ought not to be believed. Now, in relation to the first position, it was a fundamental axiom in mathematics that every circle must have a center; but he need hardly tell the lecturer, that while it was absolutely necessary to admit this center, its existence had never been demonstrated.

"Let this table," said Mr. Wales, laying his hand upon a circular table which was upon the platform, "Be considered a yard in diameter; now where is the center? It is not in either of the semi-diameters, for they are equal; and if it be in one it must be in the other; so you prove too much, for you show that there must be two centers in one circle, which is an absurdity, and destroys the very thing you are laboring to establish. It cannot be between them for they are in contact. You are thus driven to this conclusion, that this mathematical center is a point devoid of parts, namely, a spaceless point—something that does not occupy space. Now, as all entities occupy space, if this center does not, then it is not an entity; ergo, it is a non-entity, that is—nothing! So much for the lecturer's first proposition, that nothing ought to be believed that is not susceptible of mathematical demonstration.

This conducts us to the second proposition, that the existence of a God is incapable of mathematical proof. Let us test this assertion. And here I hope the lecturer will signify his admission or rejection of the premises laid down as I proceed.

"First, then, attraction either resides in matter, or it does not reside in matter."

It was admitted to reside in matter.

"Secondly, it is equally diffused through matter, or it is not equally diffused through matter."

Admitted that it was equally diffused.

"Thirdly, repulsion resides in matter, or does not reside in matter."

Admitted to reside in matter.

"Fourthly, it is equally diffused through matter, or it is not equally diffused."

Admitted that it was equally diffused.

"Now mark the result," continued Mr. W. "Here are two permanently antagonistic forces, equally resident in matter, equally diffused through matter, equal in extent, and equal in power. These forces are said to be the motive power which moves all bodies; but it is one of the most self-evident propositions of Euclid, that where equal is to equal, the result will be equal; in other words, that where two forces of equal strength are in antagonism, the result will be the establishment of an equilibrium; not motion, but quiescence or rest. Thus, if you take a pair of scales and place a pound weight in each, you establish an equilibrium which will remain forever undisturbed, unless interfered with by some external agent. If on the other hand it is contended that attraction is stronger than repulsion; then, once stronger it will forever remain so, and drawing all bodies into one agglomerated mass, again the result would be not motion, but rest. If on the contrary, it be said that repulsion is the strongest, then every particle of matter dilating and expanding to its utmost tension, would fly off into space, which being filled with a concourse of disconnected atoms, again the result would be not motion but rest.

"But nothing is at rest; suns, systems, plan-

ets, stars, are all in rapid motion. What, then, is the power which has destroyed the equilibrium of these two antagonistic forces, and which has given to the universe that motion which they are ever striving to prevent?

We find no evidence of its existence in matter; yet it is evidently superior to matter, since it controls the motion of matter—neutralizes the tendency of those laws and forces which reside in matter. Now this power, which, without residing in matter, is evidently superior to it, constantly acting upon it, overcoming its inertia, and compelling it into motion, we call God. God! the inevitable word which terminates all our studies, the grand climax to all our knowledge, shining like a mysterious star upon the borders of both worlds, revealing to us the moral liberty of this, the moral justice of that."

Mr. Wales's argument, certainly one of the most lucid, forcible and original, for the existence of God which it ever fell to our lot to hear, seemed to make a great impression upon the audience, more especially as his opponent declined to reply in "consequence of the lateness of the hour," though it was not quite ten o'clock!

On leaving, Mr. Wales was warmly congratulated by the Christian portion of the audience (and especially by Dr. Middleton, who chanced to be present; and with whom he subsequently rode home to supper), upon the skill and success of his argument, and for the good feeling with which it was conducted; for Mr. Wales is sometimes apt to silence an opponent by a withering sarcasm instead of a fact or argument. We rejoice that this was not the case on the present occasion.—*The Presbyterian.*

Lovest thou me?

"Simon, son of Jonas lovest thou me?"—John xxi, 16.

Many things arise which throw a doubt upon our love; our Lord may well therefore put the question, "Lovest thou me?" We cannot love Jesus except we know him. We do not know Jesus except we believe in him. We do not believe in Jesus except we surrender ourselves and all we have to him. Just in proportion to our faith in Christ will be our love to Christ: "Unto you therefore which believe, he is precious." Do you love to read of Christ, to hear of Christ, to think of Christ, to speak of Christ, to work for Christ, to commune with Christ, and do you desire if the will of God be so, cheerfully to suffer for Christ? Does Jesus appear to you as the chiefest among ten thousand, and the one altogether lovely? If Christ could only be obtained for purchase, what wouldst thou give for him? If he could only be acquired by labor, what wouldst thou do for him? If he could only be procured by suffering, what wouldst thou suffer for him? Do you love him? Then you desire to please him, you fear to offend him; then you are willing to deny yourself for him, and you will seek his interests before your own, Love is often better proved by what we do than by what we say, or even than by what we feel. After the first flash of excitement is over, love settles down into a habit, and instead of inflaming us with violent emotions, inspires us with gratitude, and leads us to a self-denying obedience. "He that hath my commandments and keepeth them, he it is that loveth me." We must judge by what a man does rather than by what he says, whether he loves Christ or not. Some doubt their love to him, when no one else can; and some feel sure they love him, when others stand in doubt of them.

"For this is the love of God that we keep his commandments; and his commandments are not grievous."—1 John v, 3.

There is but one satisfying object in earth or in heaven, and to that object you are told constantly to look—it is Jesus.

If you cannot do without Christ, he will never put you off with anything short of himself.

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, APRIL 9, 1861.

DESIRING AND CHOOSING.

We often hear people say, I desire to be a Christian; I desire to go forward, and to go through with the people of God; I desire a part with the saints in their inheritance in light, and in the joys of eternal life. This is all well enough so far as it goes. The only trouble with such expressions is, they do not go far enough.

Desire applies to those objects, the obtaining of which depends upon circumstances beyond our control, or upon the will of another. We desire a prosperous journey; but it is beyond our power to order it as we please. We desire a favor from a friend; but it depends upon his will whether or not we receive it. On the other hand, of all objects under our control, or subject to our will, we signify our preference for one over another, not by desire but by choice. If there were two roads leading to a certain place, and we preferred the right to the left, we should not express that preference by saying, I desire to take the road to the right; but I choose to take it. If two gifts were presented to us, one of which we might take, we should not say of the one which we accepted, I desired this; but, I chose it. Choice here includes desire; for if no desire existed, the choice would not follow; but the desire alone without the choice would effect nothing.

It is for this reason, no doubt, that the Scriptures almost uniformly represent the Christian life, its warfare, its sufferings, its joys and its reward, as matters of choice, not merely of desire. It is not said of Moses that he desired to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season; but it is said that he chose to do this. Heb. xi, 25. Joshua did not say unto the people, Desire ye this day whom ye will serve, but choose ye this day whom ye will serve. Josh. xxiv, 15. David does not say, I have desired the way of truth; but he does say, I have chosen it. Ps. cxix, 30. Moses does not say to the children of Israel, I have set before you life and death, therefore desire life; but, I have set before you life and death, therefore choose life. Deut. xxx, 19. All these things were matters of choice with them. They might have them if they would. They had it in their power to act one way or the other; and it was for them not merely to desire, but to choose which they would do.

Just so it is now. Do you desire to take the humble path of those who are pilgrims and strangers on the earth? You can do so if you choose. Do you desire to suffer with Christ here that you may reign with him hereafter? You can if you choose. Do you desire the reward which is promised to the faithful at last? You may have it, if you choose it. These matters are all left with us. They are placed in our power, subject to our own action, and we can accept or reject them as we choose.

Choice necessarily implies action: desire does not. We may desire and desire again, and yet never move; but if we choose a certain course in anything, we shall, of course, immediately act in accordance with our choice. If there is no action, there is no evidence of any choice. The conclusion is therefore evident that simply desiring life we may never gain it—choosing it, we shall have it.

RECOMMEND THE REVIEW.

We are anxious that the *Review* should have the widest circulation possible. We want to see it going everywhere, and penetrating into every family where there are any who love truth and are willing to obey it. To this end the paper must be recommended. The world is too full of everything, and men are too much absorbed in the rush and roar of business and pleasure, to take notice of every new thing they meet. Before they will be induced to take any notice of the *Review* some vivid idea must be impressed upon them of its character, and the tendency of its teaching. We want all our friends therefore to recommend the *Review* throughout the extent of their acquaintance and influence.

But how recommend it? Not by loud words and pompous speeches; not by overdrawn and flashy puffs, which are sought and obtained at moderate prices for the literature of the day. How then? Answer. By your life and deportment. This is the only true basis for all operations of this nature. Let a person recommend a religious paper with mere words though they be long and loud, and at the same time exhibit a godless life, and how much influence will it have? But let a person recommend a paper and at the same time show to all around a holy life and godly conversation; let him show that sobriety, meekness, humility, patience, brotherly love, kindness, justice, and equity, which the Bible enjoins upon its followers and which can but be admired by men everywhere; and let him give them to understand that the paper which he recommends inculcates and enforces these very traits and their associate graces, and that it is by the influence of its teaching that he is aided in carrying them out; and men, admiring the character, will think well of all the means which conduce to form it.

That the tendency of the *Review* shall be to develop these principles, all connected with it will zealously labor; and that all our friends will recommend it in the manner above described, we earnestly hope. Again we say, Recommend the *Review*; but remember that its best recommendation is a holy life on the part of its friends. Be living recommendations, both of the paper you sustain, and of the cause you love.

SYSTEMATIC BENEVOLENCE.

BRO. WHITE: On the subject of Systematic Benevolence I am sure the Lord is bringing his church into a unity of action. I design to use my influence to move this thing forward. I wish to work understandingly and with the body.

But we do not all understand the following sentence in the Good Samaritan, No. 5: "We propose that the friends give a tithe, or tenth of their income, estimating their income at ten per cent on what they possess."

Now do you mean that every one estimate his or her income at "ten per cent," and give a tithe of that percentage, whether the real income be more or less than ten per cent? For the income of one man's property would of course be more than that of another. If then this be so, and every one estimate the income of his or her property at ten per cent on what he possess, would there not be inequality?

Or do you mean that each one give a tithe of their real income on his or her property? If this be your understanding of the matter, it follows of course (or I suppose so) that the conditions of the property and the circumstances of the person's family, all be considered. A word of explanation on this point would help many minds, I think.

Relative to the personal donations weekly, all is easy of comprehension.

Your brother in love of the truth, and in hope of eternal life.

A. S. HUTCHINS.

Bristol, Vt., March 18, 1861.

REPLY.

We do not urge the Israelitish tithing system as embracing the whole duty of believers in the third message in point of free-will offerings. That system was necessary in God's plan of the Levitical priesthood; but the closing message presents a far greater call for something of the kind.

We regard it as an utter impossibility to find a plan that would insure perfect equality in every particular. We do not see it in the Israelitish system, though it was the result of Infinite Wisdom.

The great moral duty embraced in the tithing system is plainly taught in the New Testament, which also requires equality; and its multiplied importance should be, and will be felt by every well-instructed believer in the third message.

We have suggested a plan which in our judgment is the best to insure equality in accomplishing the object. If others can improve, or present a better plan, they will do us and the cause a valuable favor.

In answer to the question we would say, we meant just what the churches are adopting in Michigan; viz., They regard the use of their property worth the

same as money at ten per cent. This ten per cent they regard as the increase of their property. A tithe of this would be one per cent, and would be nearly two cents per week on each one hundred dollars, which our brethren, for convenience sake, are unanimous in putting down.

Now for equality. Some one will say that the above is not a system of equality. Hold, brother! The above is only a part of it. Next comes the personal donations. Let the young men who have no taxable property come up nobly here, also the young women. But let that feeble brother, or aged, or that widow, if they have but little, be excused from personal donations, unless the wealthy choose to have them enter the arrangement, and pay the trifling sum for them. Also let them be excused, if they have only a few hundred dollars, from paying the weekly amount on that, if they choose, unless others pay it for them.

With these exceptions, we think all consistent believers will from choice come right up to the figures. And those worth from five to fifteen thousand dollars, whose increase of property is from five to fifteen hundred dollars yearly, are still laying up treasures on earth, instead of sacrificing. Such have a duty beyond the figures proposed. Some are so situated in life that a consistent view of the matter calls for all the increase of their property, and more. They should break in upon the principal, and decrease their abundance.

This view of the subject presents the best plan of equality we have seen. With this plan none are eased and others burdened. First, the aged, feeble, and widows are not burdened. Second, young men and young women who have no taxable property have a chance to present liberal free-will offerings. Third, others who have but a few hundred dollars, according to proposed figures, would have an extremely small free-will offering to present. Fourth, those having a few thousands are generally still better able to come up to the figures. Fifth, those who are worth from five to twenty thousand dollars should give all their increase to be consistent with their faith, instead of heaping up treasures for the last days.

J. W.

SECESSION.

BRO. SMITH: We conclude from present aspects that the name, "Seventh-day Adventists," is being made obligatory upon our brethren in present truth, and if so be that it is considered a test of fellowship and loyalty to the precious cause of truth, we most earnestly request Bro. and sister White to call a conference for Ohio at Gilboa, at their earliest convenience. This we deem necessary for the following reasons:

1. Without farther light Ohio cannot submit to the name, Seventh-day Adventists, as either a test, or an appropriate name for God's people.

2. Being appointed a finance committee at the last conference, and having now on hand means for carrying on the cause in Ohio, we could not conscientiously expend those means in any other than the advancement and extension of the truth and church of God.

3. If such means are to be expended otherwise, it will be necessary for the churches in Ohio to assemble in conference and give instructions to that effect, and also choose some other committee to make the disbursements.

Let this conference be at the earliest convenience, leaving it to Bro. White to fix the definite time, and give notice of the same in *Review*. Friends in Ohio, as far as known, earnestly desire Bro. and sister White to attend this conference. Their expenses will all be attended to, both to and from Ohio.

J. DUDLEY, } Finance
L. E. JONES, } Committee
J. P. FLEMING. } for Ohio.

REMARKS.—Who are making the name "a test of fellowship and loyalty to the precious cause of truth?" Read the above again and you will see. As Bro. and sister White know of no one in Michigan, or anywhere else, excepting one or more in Gilboa, Ohio, they, of course, have no conference to appoint and attend in Gilboa at present according to conditions stated above.

The Battle Creek conference, October 1, 1860, voted, "That we call ourselves Seventh-day Adventists," one brother from Gilboa dissenting. The brethren gener-

ally, as far as we can learn, are adopting the name, and we never heard of, or thought of its being made a test until we read the above from Gilboa.

The Ohio finance committee were appointed to collect and disburse means for the extension of the truth and church of God. A good work indeed—Why not go forward? The North electing Abraham Lincoln to the presidency is not a sufficient cause for Southern States to secede from the Union. Neither because the body of believers in the third message do not egotistically assume the name Church of God, as though God had no other names in his great church book in heaven but theirs, is no reason why a few persons in Gilboa, or anywhere else, should stir up a secession movement to make the name Church of God a test. As this matter is not fully developed, we wait to see if our friends in Gilboa do call a convention and pass secession ordinances, making a name a test. Meanwhile it would be well for the old friends of the cause in Ohio to report themselves to the General Conference at Battle Creek.

We will here add, that as a friend in Gilboa complains of the non-publication of an article from Gilboa, setting forth the evidences in favor of the name Church of God, we wish to say that at that time no one connected with the REVIEW Office objected to the name. The only objection to the article at that time was that it held up the views of worthy brethren in a false light.

J. W.

SIGNS ARE FULFILLING!

"AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." Luke xxi, 25, 26.

By this prophecy we learn that after the signs in the sun, moon, and stars, are fulfilled, other signs are to be expected on the earth and among men. The signs in the heavens above are already passed, and the "distress of nations" appears to be already here. "The sea and waves roaring," indicates an unusual stir in the elements. How strikingly has this been fulfilling the past few years! In several places the people have been terror-stricken by heated winds and tornadoes of unparalleled fury. The following I clipped from an Iowa paper in August last:

"HEATED WIND STORM."

"A heated wind storm passed over a portion of Kansas on the 7th inst., which proved nearly as destructive to animal life as the recent tornadoes that visited with such terrible effect portions of Iowa. The wind arose about half-past ten, a. m., and continued until 3 o'clock in the afternoon. At 1 o'clock the mercury rose to 119½° and continued so for an hour, and then gradually began to decrease. The effect can scarcely be imagined. The wind blew a brisk gale, carrying with it a salty, sulphurous smell. Two men in attempting to cross the country from Iola to Humboldt, a distance of eight miles, were overtaken and perished. There were three others at Humboldt, who were caught out with teams, which perished, the men alone surviving, and are now in a fair way to recover. There was scarcely a chicken left in the country. Hogs and cattle fell in their tracks and suffocated. Various reasons and conjectures as to its cause are given, but all *unsatisfactory*."

It was said of the darkening of the sun and moon, "No satisfactory cause has yet been given;" and why? Because it was a sign and therefore supernatural.

The following summary of events in the past year is from the *Columbus (Ohio) Journal*:

"A REMARKABLE YEAR."

"The present is one of the most remarkable years on record. The celestial and atmospheric wonders have been rare. Electrical currents have been unusually disturbed, preventing, at times, for hours, the transmission of telegraphic communications. There has been an incontinence of thunder-storms. Tornadoes of unequalled destructiveness on the western continent have desolated portions of our country. There is an overwhelming vegetable production. There have

been earthquakes and simoons in the temperate zone. Meteors and bob-tailed shooting stars are becoming so common as to cease almost to be rarities. There has been an almost entire absence of rain in the West Indies for over a year, and now, to crown the remarkable features developed, it has been discovered that the trade-winds are reversed—a phenomenon which has not been observed—so it is said—for more than a century in the history of navigation. There seems actually to be a *general revolution among the elements*. Tides which have been running placidly in one direction for a long time, seem now to be reversed.

Efforts have been made to account for all signs on natural principles, and thus to destroy their significance. Especially has this been the case with the Aurora Borealis, or Northern Lights. How vague have been their efforts to account for this wonderful phenomenon, which never was seen until a little over one hundred years ago! This sign has been more and more frequent and wonderful as time has rolled on. The efforts to explain it have been various and contradictory, so much so, that a scientific gentleman of Illinois, beholding their confusion, wrote the following take-off, and thus rebuked them all:

"THE AURORA BOREALIS EXPLAINED.—When the melofygistic temperature of the horizon is such as to caloriceise the impurient indentation of the hemispheric analogy, the cohesion of the borax curbistus becomes surcharged with infinitesimals, which are thereby deprived of their fissural disquisitions. Thus effected, a rapid change is produced in the thorambumper of the gyasticutis palerium, which causes a convacular in the hexagonal antipathies of the terrestrium acquaverusli. The clouds then become a mass of deodorimized speculæ of cermocular light, which can only be seen when it is visible."

As our Saviour spoke in parable, to the intent that only those who *desired* to know and do right, could understand his teaching, so now he is speaking to the wise and watching ones in signs which they only will discern. The unbelieving scoffers will not know; "none of the wicked shall understand, but the wise shall understand." "But ye brethren are not in darkness that that day should overtake you as a thief." God's people will discern the signs of the times. Even so, amen.

M. E. CORNELL.

REPORT FROM BRO. HULL.

From Knoxville I went to Pleasantville, anticipating a good time with the brethren. I expected to preach exclusively on practical subjects. But in this I was disappointed. Elder Russel was there, as pugilistic as a young Heenan. He and his brethren were determined to have a fight, whether or no. I gave the first discourse on the first message, which Elder Russel reviewed the next night. He argued that the three messages must all go forth at once in the days of the apostles; for Paul declared the whole counsel of God. If the messages are in the counsel of God, Paul preached them; if not, Mr. Hull is wrong in preaching them.

I made a lengthy argument on the fact that some things which are true at one period of time are not true at another. All of which Mr. R. met with the statement that the phrase "present truth" was not in the Bible. [Perhaps he never read 2 Pet. i, 12.—Ed.] Therefore it was an anti-Bible phrase; and the phrase being anti-scriptural, the idea must be also.

After he got through with his harrangue on that subject he ran off on to the law question. He was under the new law—the old said, "Thou shalt love thy neighbor and hate thine enemy." But the new law says, Love your enemies, &c.

The next morning I reviewed his discourse. I denied that Paul declared the whole counsel of God. James taught the church to have the sick anointed, but Paul did not. Therefore James taught more than "the whole counsel of God," or Paul did not teach it all. Paul does not say that he declared the whole counsel of God; but he says, "I *shunned* not to declare the whole counsel of God;" i. e., he did not dodge any point when it was necessary to speak upon it.

I denied that the Old Testament commanded us to love our neighbor and hate our enemies. The Saviour does not say that the Old Testament says, "Hate thine enemies;" but he simply says, "It hath been said," &c.

If asked by whom this saying was made, I answer, You will find it in the Jewish *Targums*.

It could but excite one's mirthfulness to hear Mr. R. try to prove that the above saying was in the Old Testament. His argument was this: 1. The Old Testament says, "Thou shalt love thy neighbor as thyself." Lev. xix, 18. 2. It says, "Thou shalt abhor an Edomite." Now put the two together and you have got, "Love thy neighbor and hate thine enemy." If the Bible had said what Eld. R. pretended to quote from it, it would have been much like the man's proving that Christians ought to hang themselves. Said he, "The Bible says, Judas departed and hanged himself." Again it says, "Go thou and do likewise." But the Bible does not say, "Thou shalt abhor an Edomite," but it does say, "Thou shalt not abhor an Edomite." Deut. xxiii, 7. In this Elder R. will be compelled to rest under the charge of willfully bearing false witness against the Bible, or being ignorant of what the Bible does say, and that too, while looking right at it.

In the Elder's first discourse he taught that all three of the messages must go forth in the days of the apostle or be another gospel. But in his second discourse, the three messages went forth at three distinct periods of time; for the second followed the first, and the third followed them. Hull is wrong in proclaiming the third angel's message, i. e., he is ahead of time; for Babylon has not yet fallen. The fall and destruction of the great city are the same events.

Mr. R. argued that Babylon would fall when one like the Son of man came to reap the harvest of the earth. This placed the second and third angels' messages, over in the "everlasting kingdom." The Lord gave freedom in reviewing his discourses, for which we all felt to praise him.

From Pleasantville I went to Knoxville to attend to the ordinances. We met at Bro. Garretson's, and after spending two or three hours in self-examination, we partook of the ordinances. The blessing of the Lord attended. All showed the good Spirit. Our little cups were more than filled with joy while engaged in the humble ordinance of washing each others' feet.

I next went to Newbern. Here I found matters in some particulars, better than I expected. The tent meeting had had a better influence than we anticipated. The interest has not abated there in the least. The trouble there is, that we cannot get a house large enough to hold the people. I delivered three discourses in Newbern. Some others united with the commandment-keepers in this place. I was sorry to be compelled to leave some wishing to attend to the ordinance of baptism. But I could not attend to it and reach my next appointment. I hope to visit the brethren at Newbern again before tent season.

I reached Ottawa on the 15th ult., in time for my appointment. My congregations were very large, so large that the house was usually crowded to overflowing for two hours before meeting-time. Some of the brethren at Ottawa are in earnest for the heavenly land, while I fear that others are only half-hearted. Some others were added to the church here. Five were baptized.

We set things in order so that I think the church will get along well. Here we had another communion season, and the Lord gave us a rich blessing, for which we praise him. The brethren are determined to sustain the southern Iowa tent this summer.

I preached once in Ocoola as I passed through. Here there is the best interest that ever has been in this place. They even tried to hire me to pitch the tent in Ocoola this season. But Ocoola is not unlike other places. The cry of "Come over and help us" comes in from every quarter. O Lord, send out more laborers.

M. HULL.

VISIT TO SUTTON, C. E.

DEAR BRO. SMITH: Last Sabbath and first-day I spent with the brethren in North Sutton, Canada East, where a new field of labor has lately been entered by Brn. A. C. and D. T. Bourdeau, assisted by Brn. Hutchins and Sperry, and about twenty have begun to keep the Sabbath of the Lord. The interest still continues. The whole community are stirred by the power of truth, and many minds are inquiring whether these things are so. May the Lord guide them

to a right decision upon those important subjects that have been brought before them. There was freedom in speaking, and apparently much interest in hearing the word.

A feeling of solemnity came over me as I gazed upon the large congregation who were in all probability making a final decision in matters that concern their salvation. The work in North Sutton goes on amid opposition from the surrounding clergy, who labor with a zeal worthy of a better cause, to convince the people that the first day of the week is the Sabbath of the Lord, notwithstanding the Lord says, "The seventh day is the Sabbath;" thus fulfilling the prophecy of Eze. xxii, 26: "Her priests have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane, neither have they showed difference between the unclean and clean, and have hid their eyes from my Sabbaths, and I am profaned among them."

It is quite evident that the Lord's time to work more powerfully in the East has come. Let the church in the East gird on the armor anew. Let us awake to duty and pray the Lord of the harvest that he would send more laborers into his harvest. A. STONE.

Eden, Vt., March 18, 1861.

PSALM LXIX.

O God, what weary hours I know,
While sorrows o'er me roll,
For the deep waters in their flow,
Are come in to my soul.

O Lord, reproach and bitter shame
Have filled my aching heart,
And none who bears a brother's name,
Fulfills a brother's part.

And when I sink in sorrows deep,
And tremble in my fears,
They still reproach me as I weep,
And mock my falling tears.

Good is thy loving kindness, Lord,
Thy mercies turn to me,
And while I wait to hear thy word,
O bid the darkness flee.

The Lord will save the sorrowing poor,
The fainting he'll revive:
The sinking soul he will restore,
And bid the contrite live.

Let not my enemies rejoice,
But haste to my relief:
Darken the pathway of their choice,
Turn all their joy to grief.

* * *

LOOKING FORWARD.

A GLORIOUS and triumphant deliverance is just before the people of God! Those whose "treasures" are laid up in heaven, may confidently expect soon to enter upon their unending reward; soon to possess "an inheritance incorruptible, and undefiled, and that fadeth not away."

Says the apostle, "Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life shall appear, then shall ye also appear with him in glory." Col. iii, 2-4. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. v, 4.

The chief Shepherd is about to appear. "Not long will the wheels of his chariot stay." And shall we not "be diligent that we may be found of him in peace, without spot and blameless?"

Now is the time for us to labor and suffer with Christ. Soon the time will come to reign and rejoice with him. "If we suffer, we shall also reign with him: if we deny him he also will deny us." 2 Tim. ii, 12.

"Therefore let us not sleep, as do others; but let us watch and be sober, . . . putting on the breastplate of faith and love; and for an helmet, the hope of salvation."

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him." 1 Thess. v, 8, 9-10.

The sleeping saints will awake at the appearing of the Life-giver, and the righteous living be changed.

"Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed, . . . then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. xv, 51, 52, 54, 55.

Shouts of victory, and songs of everlasting joy and deliverance are heard everywhere, as the ransomed saints ascend to meet the King of kings, and Lord of lords.

And shall we faint and tire, and sink in sight of the glorious prize? Shall so blissful a future be veiled by the momentary trials and conflicts of this poor, dark, sorrowing world, and the Christian's courage fail here? No, let us rather bid trials a hearty welcome, assured there is One who knows them all, and who will not forget to reward us accordingly.

"God counts the sorrows of his saints;
Their groans affect his ears;
He has a book for their complaints,
A bottle for their tears.

"The Lord can clear the darkest skies,
Can give us day for night;
Make drops of sacred sorrow rise
To rivers of delight.

"Let those who sow in sadness wait
Till the fair harvest come;
They shall confess their sheaves are great,
And shout the blessings home."

A. S. HUTCHINS.

GOD IS NOT IN ALL HIS THOUGHTS.

PSALM X, 4.

How true are these words in the case of the wicked man as he rushes on from one scene of folly and pleasure to another! How truly may it be said of him that God is not in all his thoughts. And O how solemn the reflection that a created being should be thus unmindful of his Creator, who upholds him and will so soon call him to an account for all his folly, and for the manner in which he has used all these blessings.

How different with the true child of God. How truly may it be said of him that God is in all his thoughts. When he rises in the morning he enters his closet and from a full soul gives him thanks that he has been preserved through the night, and pleads for grace whereby he may serve God acceptably through the day. And while he engages in the necessary duties of life, how often is his heart uplifted to God in praise and thanksgiving in remembrance of past favors and for every new expression of his love and favor toward him, and in pleading for heavenly wisdom to guide him in all his affairs, both spiritual and temporal, that whatever he does may be done to his glory. And especially in the hour of affliction how closely the heart of a christian cleaves to its God. And as he takes his Bible and for a few moments leaves the busy concerns of this life to hold communion with his God, how precious are these seasons, when he can read God's holy word and feel his glory shed upon every line; and that it is sweeter than honey and the honey comb, and then to draw near to God and feel his love so shed abroad in his heart as to beget within him an intense desire to be cleansed from all sin, and to be preserved blameless unto the coming of his Lord that he may be a fit subject of his heavenly kingdom. How truly is God in all his thoughts.

"Whatever he engages in,
At home or far abroad,
His object is to honor
And to glorify his God."

I. G. CAMP.

Gaysville, Vt.

WHY NONE SHOULD BE DISCOURAGED.

BECAUSE in God and in his Son Jesus Christ is balm for every wound which the adversary of souls has ever inflicted upon man. Have your hopes in life become dim, your earthly prospects failed you, and are all things seemingly conspiring together to distract and sink you? Remember Jesus Christ is a refuge for just such a time as this. Though all things else fail you, he does not. He is the the same yesterday, to-day, and forever. Heb. xiii, 8. Come unto me all ye

that labor and are heavy laden, is his gracious invitation, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls. For my yoke is easy and my burden is light. Matt. xi, 28-30.

The very nature of our wants, temporal and spiritual, if nothing else, should teach us of the goodness and mercy of our heavenly Father. We need nothing which he is not ready and willing to give. Matt. xxi, 22; John xv, 7. We have not an High Priest which cannot be touched with the feeling of our infirmities. Heb. iv, 15. My grace is sufficient for thee, for my strength is made perfect in weakness, said the Lord to Paul when the latter besought him to remove his "thorn in the flesh." Such was the assurance the apostle had to support him in trial, and the same have all who will receive it, whatever may be our circumstances or difficulties to be overcome. "My grace is sufficient," says the Lord omnipotent. "Wherefore lift up the hands which hang down and the feeble knees, and make straight paths for your feet." Heb. xii, 12, 13. "Let the heart of them rejoice that seek the Lord." Ps. cv, 3. Truly God is good to Israel." Ps. lxxiii, 1. In the world ye shall have tribulation, says our Saviour; but be of good cheer, I have overcome the world. John xvi, 33. G. P. WILSON.

LETTERS.

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

From Bro. Sargent.

BRO. SMITH: It having been my happy lot to embrace the third angel's message last August under the preaching of Bro. Cornell and Snook, I am now trying to practice the principles that I have espoused, in every day life, feeling determined to be among that number which will overcome all and be counted worthy to escape the things that shall come upon the earth. I feel the great requirements of God upon us to become entirely consecrated to his service, "For without holiness of heart no man shall see the Lord." I know I have much to do to conquer the vile thoughts of my heart, and fully reconcile myself to the will of the Lord, yet I feel thankful to God that he has done so much for me in permitting me to embrace the last message that he is to give to this world. O, I feel to praise his holy name with all my soul. I hope the brethren and sisters will remember me when before the Lord in prayer, that I may be ready when Jesus comes, to appear faultless before the throne of God.

From your brother in hope of the kingdom.

P. V. SARGENT.

Rome, Iowa.

From Sister Hutchins.

BRO. SMITH: I would through the *Review* say a few words to those scattered abroad. I have not a doubt of the near approach of the Lord or of the genuineness of the message now being proclaimed. The great question for me to solve is, whether I shall be among those who will finally overcome the world, the flesh and the Devil. Trials thicken around my pathway, and I begin to realize that those who wash their robes and make them white in the blood of the Lamb must come up through great tribulation. I feel that,

"It is not for me to be seeking my bliss,
Or building my hopes in a region like this.

"A scrip on my back and a staff in my hand,
I march on in haste through an enemy's land;
The road may be rough, but it cannot be long,
I'll smooth it with hope, and I'll cheer it with song."

God is very merciful and tender in his care for me. While he chastens he also smiles; and I have many, many mercies. And while I remember that this is not my home and my abiding city, yet in reviewing the merciful allotments of my heavenly Father, I am constrained to say with the psalmist, "Bless the Lord, O, my soul, and forget not all his benefits." Also, "Before I was afflicted I went astray." I feel that I need to keep very near to God by faith, in deep humility. Others are called to walk alone in the narrow way, amid the sneers, scoffs, and opposition of the gainsaying. Dear brethren and sisters who are called to labor thus, keep near to God, and remember that they once called your Master Beelzebub. Count it joy to be found worthy to endure such things for his sake, and

bless the Lord for his goodness. Surely he is good, for his mercy endureth forever.

In hope of a soon coming Saviour, I am your sister,
LAUBA C. HUTCHINS.
Ganges, Allegan Co., Mich.

From Bro. Shireman.

BRO. SMITH: I have just returned from the meeting at Marion. Although I walked eighty miles to the meeting and eighty miles back, I feel well paid for the journey. There was quite a large number of Sabbath-keepers there, and we had a good meeting. The Spirit of the Lord was present. His work is onward winter and summer. The message will go. The last note of warning will be heralded to a dying world. Soon Jesus will come. Will we be ready to meet him? We must be without spot or wrinkle if we would reign with him in glory. We have none too much time in which to get ready. We can plainly see by the signs of the times that his coming is near, even at the door. Soon the sleeping saints will be waked from their dusty beds, and the living changed and caught up to meet the Lord in the air. Then we shall ever be with the Lord. Then he will wipe away all tears. O what a happy meeting will that be! We shall see Abraham the father of the faithful there, and the prophets, and Jesus our elder brother. We shall there see the promised land, the new heaven and new earth, the saints' abode, its pure streams of water clear as crystal, the holy city with its pearly gates. This is worth striving for. But if we want to enter into the holy land, we must give all for Christ. Let us get on the whole armor, so that we may be able to stand.

There are a few here who are trying to keep the commandments of God and the faith of Jesus. We have meetings on the Sabbath. We would like to have the eastern Iowa tent come here this summer, thinking this would be a good place for it. We are poor, but will do all we can. We could send a team for the tent if necessary.

Yours in hope of eternal life,
D. T. SHIREMAN.
West Union, Fayette Co., Iowa.

From Bro. Rhodes.

DEAR BRETHREN: I wish to let you know that I thankfully receive the late rebuke as published in Testimony No. 6, for S. W. R. I think it is having its designed effect on my heart, and in my life. I shall try to meet its demands as promptly as circumstances will admit. I shall receive as a favor from my brethren or others, any light or counsel by which I may be able to better understand the application of the items contained in the faithful correction of my errors. I will add, that if I had not faithfully commenced this imperative duty of frankly confessing my sins to God, and man (*Review* No. 10) before this last fearful rebuke came to hand, I should not be able to bear so great a burden. I wish to be saved on right principles. Friends remember me. s. w. r.
Hubbardsville, N. Y.

From Bro. Moffet.

BRO. SMITH: I wish to say to the brethren and sisters scattered abroad that my faith in the promises of God is still strong. I believe with all my heart that our blessed Lord will soon come. Shall I be ready? The hundred and forty-four thousand will be ready to meet their coming Lord, and will receive palms of victory while the wicked will hide themselves in caves and holes, and cry for the rocks and mountains to fall on them and hide them from the wrath of the Lamb and from the face of him that sitteth upon the throne. Before going away, Jesus promised his disciples that he would come again and receive them to himself, that where he was there they might be also, and gave certain signs by which we might know when to look for his coming. Many of those signs are in the past, and others are fulfilling before our eyes. May the Lord help us to discern the signs of the times, and get ready to be numbered among the jewels of the Lord. I sometimes feel nearly discouraged, my progress is so slow, and I know that our sins must all be put away. God will have a pure and holy people, and he will pour out his Spirit upon them; they will then speak the truth boldly as Peter did on the day of Pentecost. But shall I be ready to take part in this great work?

for all will have something to do. O that I could run more swiftly the race that is set before me. I long for more of the fullness of God. O that I may have a deep hungering and thirsting after righteousness. There are some here that seem to have some interest for the truth, and love to read the paper. May God's blessing ever be on the paper, and those that are engaged in editing and publishing it.

Your brother in Christ. T. H. MOFFET.
Huntsburg, Ohio.

From Sister Kendall.

DEAR BRETHREN AND SISTERS SCATTERED ABROAD: I want to say a few words of encouragement to you through the *Review*. I want to exhort you not to be discouraged, though we have fallen on perilous times. Though the way may be rough it cannot be long, and though the darkness grows more and more dense, and wears a deeper gloom as we go onward, yet when we press through it and get close to the side of our blessed Saviour, the union seems sweeter than ever before, and the blessed hope seems more precious than ever. O, I have been very thankful of late for the firm foundation of the commandments of God and of all that is written in his word for our instruction and admonition. While I have seen the infidelity that stalks forth in the land and the cavils that are cast upon the word of the Lord, I feel like clasping the truth closer to my heart and trying to live it out more perfectly.

It is now some over thirteen years since I and my companion have been trying to keep the Sabbath with the rest of the commandments; and I can truly say, The Lord has not been a barren wilderness to my soul. O, his many mercies to an unworthy worm! how many times he has raised me up from raging disease! When no other arm could rescue, and no other power save, his own arm brought salvation, and his right hand sustained me; and I have felt his promise literally verified: "They that wait upon the Lord shall renew their strength."

I feel like saying to the dear saints, the Lord is the same to day that he ever has been, and though I am again brought quite low by the power of disease I feel that he has not forgotten me. One word from him can break the bands of disease asunder if it will be for my good and his glory. I desire that his will may be done concerning me.

I would say to the dear saints with whom I have been acquainted even from the first of the message, especially to Bro. and sister White, Be not cast down; the Lord remembers all the sacrifices you have made, all the sorrow you have endured, all the anguish you have suffered; and many of the saints remember them too; and soon you will have your reward. I can say that my heart and hand is with you, and my feeble prayers shall follow you in your onward course. The little flock are very near unto me, and I hope soon to meet them safe in our Father's home.

L. B. KENDALL.
Roxbury, Vt.

From Sister Stiles.

BRO. SMITH: I would like to say a few words for the first time to the dear saints, through the *Review*. I feel thankful for the light of present truth that has shone across my pathway. Some three years since a dear brother and his companion embraced the Sabbath. I became somewhat interested. They soon moved to Wisconsin. That interest wore away in a measure; but I still thought I would like to hear more. The Lord in his goodness opened the way the following winter. I saw that I was breaking one of the commandments each week. And as I read that this is the love of God that we keep his commandments, I stepped out upon the Sabbath, and have since been trying so to live as to have a home on the new earth.

I make many crooked paths, but if I know my own heart, I want to be just right. O I would praise the Lord for his lovingkindness and tender mercies to one so unworthy as I am. I believe the Saviour soon will come to take his weary children home. Loved ones that sleep in Jesus will then come forth to die no more. Hall happy day.

Your sister striving to overcome. S. A. STILES.
Roxbury, Vt.

Extracts from Letters.

Bro. C. Woodruff writes from Zanesville, Ohio: "The *Advent Review and Sabbath Herald* visits me weekly when justice is done in the Post Office department. Opposers to the truth are to be expected; for mankind naturally have neither ears to hear, nor eyes to see it; and if the ability has been acquired by grace, it is easily destroyed by sectarian influence. I believe in holding up the plain, unvarnished law of God as a standard of perfection or godliness, and requiring its righteousness to be fulfilled in our hearts through the grace of our Lord Jesus Christ. In my judgment this is the only Bible standard of holiness that can be lawfully contended for. I try to keep the commandments, and love all those who are trying to do the same. The complete fulfillment is only accomplished by our having on the whole armor of God, and by God's working in us both to will and to do of his good pleasure."

Sister S. Robinson writes from Union City, Mich.: "Time is short, Jesus is near. The day of the Lord is at hand; the signs are fast fulfilling. Are we ready to meet him in peace? Shall we joy and rejoice in his appearing? Shall we hail with delight his near approach, and say, He is our God, we have waited for him? If so, happy are we now, and happy shall we be in our mansions of glory. May we be so happy as to be inhabitants of the new Jerusalem. The Lord is faithful to fulfill his word, not only to the saint but to the sinner. Come sinner, come to Jesus while he stands pleading your cause before his Father. Soon it will be too late, come now while it is called to-day; to-morrow may never come to you. Then why delay your repentance a single day, hour, or moment. Time is short and eternity near. Jesus says, Come unto me all you who are weary and heavy laden, and I will give you rest. Learn of me; for I am meek and lowly, and you shall find rest to your souls."

Bro. E. B. Saunders writes from Eagle Harbor, N. Y.: "My love for the present truth is getting stronger, nor do I intend to get switched off upon some side track. My sympathies are strong now, and have always been so, with the brethren who have great burdens to bear. We do not forget to pray for those at Battle Creek. We desire to rise with the message, and be found with clean hands and a pure heart when Jesus comes."

Bro. T. E. Thorp writes from Berlin, Wis: "I am living in a new place where the present truth has never been preached. I lend my papers to the people that live around me, and the result is that some are getting very anxious to hear preaching. I hope the time will soon come when all will have an opportunity."

Bro. W. W. Wilson writes from Allen's Grove: "We are commanded to exhort one another, and so much the more as we see the day approaching. I have lately commenced keeping the commandments. I find in keeping them there is great reward. They were written by the finger of God on tables of stone as a sign of their permanence. They were termed a perfect law. The reward for keeping them is eternal life in this earth when it is brought back to its Eden state. There sickness, sorrow, pain and death will be no more. There we expect to have that immortality that Paul exhorts us to seek for. There we expect to assemble from Sabbath to Sabbath to worship the God of Abraham, Isaac and Jacob. It becomes us as wise servants to watch daily, that we may be accounted worthy to obtain those promises."

OBITUARY.

DIED in Georgetown, N. Y., Jan. 25, 1861, sister Abigail Tripp, an old mother in Israel, aged about 87 years. She died in hopes of a part in the first resurrection. She had been seeking for immortality and eternal life, and she believed that she should find it when Jesus comes. She believed that Jesus would soon come and raise his children up, as he said, at the last day. Her funeral was attended on first-day, Jan. 27. Discourse from 1 Thess. iv, 14, by E. A. Poole.

H. C. CRUMB.

Whatever talent you may possess, the divine Master says, "Occupy till I come."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. THIRD-DAY, APRIL 9, 1861.

CHRIST, it seems did not inculcate the doctrine of "Once in grace always in grace." In John xv, 4, is the following impressive language: "Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me." Now it would be singular to talk about persons' abiding in Christ, who had never, in the scripture sense, been in him. The language must have reference to those who are in him; and the words, "except ye abide in me," afford clear evidence that such persons might fall from their position. But Christ speaks more directly still upon this point. Verse 6. "If a man abide not in me," if one who has been in me, as the branch is in the vine, does not abide so, does not retain his position, but falls away, "he is cast forth as a branch, and is withered, and men gather them and cast them into the fire, and they are burned." In view of such scriptures as this, it may well be wondered at that any could be deluded into the acceptance of that self-evident opiate of the enemy, that a man once in grace is always in grace, or that once accepted, there is no such thing as coming short at last. Brethren, abide in Christ. Let his words abide in you. There is no other safe position. How may we know when we are abiding in him? By the same evidences by which we may know when a branch is in healthy connection with the vine: when we see it, not withered and lifeless, but fresh and flourishing, and bearing its due proportion of fruit. So says Christ. Verse 5. "He that abideth in me and I in him, the same bringeth forth much fruit." What kind of fruit? Answer. The fruit of the Spirit. Gal. v, 22, 23.

MICHIGAN CONFERENCES.

At a meeting of the brethren of the Battle Creek church, April 7th, 1861, it was decided that several Conferences should be held in this State this spring in order to better accommodate the brethren in different portions of the State, and at the same time avoid a greater collection at any one place than can be comfortably entertained. Also that said Conferences be held in season to make suitable arrangements for the Tent Season, their time and places as follows:

Table with 3 columns: Location, Date, and Days. Rows include Wright (April 19-22), Battle Creek (April 26-29), and Hillsdale (May 3-6).

Each conference to commence at 2 P. M. of sixth-day. It is expected that preachers in the State, as far as possible, consistent with other duties, will attend these Conferences. Bro. E. W. Shortridge of Iowa is expected at the Conferences at Wright and Battle Creek. If brethren in any other localities desire a Conference they will please send in their request.

It will be expected that sisters who are feeble, and children, will not be brought a day's ride to these meetings, and that these assemblies will not be disturbed by ungoverned children.

The brethren of the Battle Creek Church also voted to extend an invitation, in behalf of the churches and brethren in Michigan, to Eld. M. Hull, of Iowa, to move his family to, and make it his head-quarters at, Battle Creek, on conditions to be specified by letter.

In behalf of the church, JAMES WHITE. URIAH SMITH.

AT HOME.

We found ourselves unable to fill our appointments in Wisconsin and Minnesota, so returned home leaving Bro. E. W. Shortridge to fill those at Avon, Little Prairie, Koskonong, and Rubicon. We think it not a good season of the year for us to travel, as exposure to the changing weather brings on colds, cough and hoarseness. The warmer season would also better accommodate those scattered in a new country. At present we are laboring under great discouragements as to the cause, and will make no suggestions as to our future course. God is good. We look up, and find light.

It is decided, the Lord willing, that brethren Loughborough and Sperry will labor with the N. Y.

tent the coming season, assisted by Bro. Whitney of northern N. Y. They design to commence operations the first week in June. The tent will go into new places, where the message has not been preached and perhaps scarcely named. It will be necessary to furnish means to start with, which will be sent in as the brethren shall give notice in the Review. Brethren, let us feel a deep interest in the tent labors the coming season, and let our ardent prayers continually ascend that many may be brought to the light and obedience of the truth.

LOOK OUT!

BROTHER, sister, look out! We are yet in the territory of the Devil, and his emissaries, faithful to their trust, are on the alert for God's people. It is far more easy to raise a flock of sheep in a district infested by wolves, than to live out God's truth in these days. The people of God are in perilous moments. Like the sailor on shipboard, we may expect all sorts of weather. But we must look out. It is no time to seek a quiet position. "All hands on deck," is the order of the heavenly Captain. And now is the time to exercise wisdom and prudence. We want all that God has naturally given, and all that we can get from heaven. We must be careful—unite the wisdom of the serpent with the harmlessness of the dove. Let us be careful that the Devil don't get the vantage ground. Our influence, oh, how it tells. Let us all now try to throw our whole weight on the right side of the scale.

SYSTEMATIC BENEVOLENCE.

BRO. SMITH: Thinking the brethren might be pleased to know how we are getting along here in regard to Systematic Benevolence. I would say that at a meeting of this church, held March 13, 1861, to take into consideration the subject of Systematic Benevolence, as laid down in Good Samaritan, No. 5, and according to testimony No. 6, arrangements were made for the year 1861 as follows:

Five brethren give a weekly personal donation of ten cents each; one, eight cents; two, four cents; five, five cents; one, three cents: one, two cents; seven sisters pay each three cents; nine, two cents; two, five cents; one, one cent; two boys pay each one cent. Eight brethren and two sisters gave in property to the amount seven thousand one hundred and sixty-six dollars, at two cents per week on each one hundred. Yearly amount, \$151,32. I. C. VAUGHAN. Hillsdale, Mich.

Business Department.

Business Notes.

W. G. Kendall: We send No. 17 again. I. G. Camp: We do not find the name of J. Smith at E. Bethel. What shall we do with the 45 cts.? P. Taber: Bro. White designs to write before long, on the subject of church order, when the points you mention will be taken up. If he goes East the coming summer, he will probably visit Middle Grove. A. Austin: Your money for INSTRUCTOR was received. You will find it receipted in INSTRUCTOR No. 4, which you have probably received ere this. Money for the Youth's paper is acknowledged in that paper, not in the REVIEW. H. H. McIntosh: There is no Bible of Macknights' translating that we know of. Macknight, Campbell and Doddridge published a translation of the New Testament, Macknight translating the Epistles, Campbell the Gospels, and Doddridge the Acts and Revelation. We have no copies of this work for sale.

Receipts.

FOR REVIEW AND HERALD.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW AND HERALD to which the money receipted pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given. O. Nichols 2,00,xxi,1. Mrs. D. Bronson 2,00,xx,1. S. Berry 2,00,xix,1. Danl. Berry 2,00,xix,1. S. Golden 1,00,xx,1. T. Hamilton 1,00,xviii,21. R. Ralph 2,00,xix,1. I. G. Camp 1,00,xix,1. H. P. Wakefield (2 copies) 2,00,xix,1. G. Ames 0,50,xviii,21. Mrs. D. Jenkins 0,50,xviii,21. E. Cobb 1,00,xix,1. H. J. Kittle 2,00,xviii,14. B. M. Osgood 2,00,xx,1. D. Myers 3,00,xix,1. J. Mousehunt 2,00,xix,21. N. Dixon 1,00,xviii,7. P. Maddux 2,00,xix,21. C. Rhodes 1,00,xviii,1. Wm. Hunt 0,75,xviii,19. H. Cornwall 0,50,xviii,19. J. Mears 1,00,xix,1. O. Mears 1,00,xix,1. Mrs. M. A. Jaquish 1,00,xviii,21. Wm. Barden 1,00,xvii,1. C. Cartwright (for D. L. Babcock) 1,00,xix,21. G. A. W. Grant 1,00,xvii,16. J. Brinkerhoof 1,00,xviii,17. H. A. Bottleman 1,00,xvii,1. J. Long 1,00,xviii,11. W. H. Fry 0,50,xviii,21. L. Hall 2,00,xviii,1. For MISSIONARY PURPOSES.—Surplus funds of Eastern Iowa Tent \$42,50.

PUBLICATIONS

Table listing various publications with their respective prices. Includes items like 'Supplement and Addition to Hymn Book', 'Sabbath Tracts', 'The Three Angels', 'Hope of the Gospel', 'Which? Mortal or Immortal?', 'Modern Spiritualism', 'The Kingdom of God', 'Pauline Theology', 'The Atonement', 'Prophecy of Daniel', 'The Saints' Inheritance', 'Signs of the Times', 'Law of God', 'Vindication of the true Sabbath', 'Review of Springer', 'Facts for the Times', 'Miscellany', 'The Seven Trumpets', 'Assistant', 'Nature and Obligation of the Sabbath', 'Truth Found', 'An Appeal for the restoration of the Bible Sabbath', 'Review of Crozier', 'Review of Filho', 'The Fate of the Transgressor', 'Brown's Experience', 'Report of General Conference', 'Sabbath Poem', 'Illustrated Review', 'Spiritual Gifts Vol. 1 & 2', 'Scripture Doctrine of Future Punishment', 'Debt and Grace', 'Voice of the Church', 'PENNY TRACTS', 'Home Here and Home in Heaven', 'The Chart', 'German', 'Holland', and 'French'.