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The Advent Review and Sabbath Herald

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The Beauty of Holiness.

Beauty, in the natural world, is that assemblage of graces, or properties, which pleases the eye. It is not easy to specify the elements that constitute it; perhaps we cannot say more than, that, in whatever it is found, whether in the human form, or face, in the tree in blossom, or in the richly-colored landscape, it consists in whatever pleases the beholder.

There is beauty in other things besides those which address themselves to the senses. We do not speak unintelligibly, when we speak of the works of intelligent beauty. The mathematician understands himself when he speaks of a beautiful theorem; and the chemist does not feel that he is burying himself amid the blushing tints upon the canvas, or the speaking lips to the natural or intellectual beauty. Goodness is at-


tistics. There must be a moral sympathy with holiness in order to discern and appreciate its beauty.

A truly virtuous man has but to inspect it, and he feels its attractions. Set it before him, not in its shadowy image, nor its gorgeous costume, nor its rigid formality, but in its native and true loveliness, and he is touched by its charms. It matters not what modifications of moral goodness we contemplate; whether it be moral coloring, it delights the eye of the mind as soon as it is seen, and when it speaks, is music to the ear. We more amid such an association of holy minds, as amid green leaves, and their fragrance reminds us of the "smell of a field which the Lord hath blessed."

The innate character of man is an odious character; it has no moral beauty until it is transformed by the power of God. The more immediate effects of that transformation are beautiful to look upon, though they present but the faint lineaments of the veriest babe in Christ. Its first emotions of love, its first beginnings of hope, its first lisping of prayer, its first notes of thanksgiving, its first lispings of prayer, its first notes of thanksgiving, are the beauty of holiness in order to discern and appreciate its beauty.

There is beauty in the things that address themselves to the soul. We do not speak unintelligibly, when we say that the works of the soul are beautiful. The mathematician understands himself when he speaks of a beautiful theorem; and the chemist does not feel that he is burying himself amid the blushing tints upon the canvas, or the speaking lips to the natural or intellectual beauty. Goodness is at-
though such completeness of character was made up of the finest and most estimable traits that advice should not correct. Their outward conduct are in such perfect keeping, that we cannot think of them without being instructed, reproved, stimulated, and made better.

They are captivating illustrations of moral beauty. There is nothing in this inferior world so delightful to look upon. They are like the oasis in the African desert; fertile spots, watered by springs, and covered with perpetual verdure, though amid sand and heat. Man has indeed natural characteristics that are beautiful. His intellectual faculties may delight and instruct us; we may be captivated by the blandishments of his person and manner; in his natural temperament, he may be winning and attractive; but his fairest, brightest adornments

God himself is glorious in his holiness. Good men have high complements in his character; not a few there have been, and are, who have taken delight in contemplating his excellence, and to whom it has been and will be the theme of delightful and everlasting admiration. It is not so much his power, nor his knowledge, nor any of those perfections which are comprised in his infinite greatness, great and glorious as they are, that have created this world, and are admiring complacency. It is that combination and concentration of moral excellencies that constitute his holiness. His holiness is his highest beauty. It is this which makes all his attributes beautiful, for which he is beloved above all other things, and all other things are beautiful, and man, for which he is the highest object of complacent delight to his own infinite mind.

The beauty of holiness is still more conspicuous in contrast, or in comparison with sin.

We look at sin in others, we inspect it in ourselves, and we see its deformity, and need no other proof that it is that "abominable thing which God's soul hateth." Reason abhors it; conscience revolts from it; and all the contrivances of man, no place would be found for it this side the world where it meets its just recompense. Yet have we no doubt that he "who is wise in heart and mighty in strength," in his very nature, and when, like the moon, walking in her brightness, it makes its way through the dark and retiring cloud of human futility, is turned to good account. "Surely the wrath of man is turned to good account. "Surely the wrath of man is turned to good account."

The beauty of holiness is such, that when it is compared with sin, and sin with holiness, the clearness and truth of the contrast is so great, that the one appears in bold relief, and strong contrast, the other disappears and is effaced. The goodness, the brightness, the beauty of holiness. It is that which makes all his attributes beautiful, for which he is beloved above all other things, and all other things are beautiful, and man, for which he is the highest object of complacent delight to his own infinite mind.

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Proflity a National Sin.

That is a matter of very partial view of our national depravity which sums it all up in slavery. Our slavery is bad enough, and we have no thought of making it worse by adding to it. The Indian massacres in Minnesota and Dakota have never been fully understood. It is a subject of great importance to the future of our country. The massacres extend over the country between Fort Abercornble and the northern line of Iowa, a distance of more than two hundred miles. The dead bodies of the victims of the massacre are still being found in this country, and among the citizens of Minnesota and Dakota against these brutal murders is intense.

Early Conversion.

There could not be a worse or more palpable implication given to a child, than that he is to reject God and all holy principles, till he comes to a mature understanding. What does the Bible tell us? The Scriptures are to tell your child, or, by any sign, to show him that you do not expect him truly to love and obey God, till after he has spent whole years in hatred and rebellion. What does God say? That he is the most unqualified of all human beings, capable of sin, but incapable of repentance; old enough to resist all good, but too young to receive any good whatever? It is reasonable to suppose that you have the means of speaking to a child, so manifestly cruel and heartless, either to who" shall be accounted an offense more disgraceful than or the least possible disrespect to the present company, shall be accounted an offense more disgraceful than the greatest outrage a man could offer to his Maker; it is a general consent that ungodly men agree to cast out the names of God from the pale of their respectful regard, and use them only as things to scoff at, and as helps to vent their spleen and petty irritations! All this is all of a piece with and in a Christian state. The Christian is one who has been begotten to love what is good for its own sake, and why should it be thought impossible for a child to have this love begetten in him? Take any scheme of depravity, and you will find the possibility that a child should be led, in his first moral act, to cleave unto what is good and right, any more than in the first of his twelfth month. Is it not a fearful state of things when the solemn oath which God’s name alone is holy and reverend, will pass this awful sin unnoticed? In the day when he shall call this nation to solemn account, may there not be a fearful score of those who are not aware of the necessary

The Indian Massacres.

Hon. Wm. Jayne, governor of Dakotah, and delegates (elect) to congress from that territory, arrived in Springfield, Ill., on Friday last, having come by way of St. Paul. Gov. Jaynes states that the extent of the Indian massacres in Minnesota and Dakota have never been fully understood. It is a subject of great importance to the future of our country. The massacres extend over the country between Fort Abercornble and the northern line of Iowa, a distance of more than two hundred miles. The dead bodies of the victims of the massacre are still being found in this country, and among the citizens of Minnesota and Dakota against these brutal murders is intense.
But when he looked forward and saw a church strange thing in his day? Had he not seen Rome here? All the persecution he had witnessed had been dependent religious organizations, which constitute the family. Blood of the saints, and with the blood of the martyrs symbol of her abominable, doctrines, and still more helped... Right, and in accordance with truth, there came forth which adorn her service, according to an eye-witness, symbol of purity of doctrine and profession, from which cardinals, and among the myriads of precious stones scarlet being the chief colors in the robes of popes and brought to view in verse 4, are in striking harmony power, by which it is upheld, and which it controls between church and state. We here have the woman the ble to the Roman power, in that it distinguishes be... 

5. And upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth. In verse 19 of the preceding chapter, we were informed that great Babylon came in remembrance before God, to give unto her the cup of the wine of her soreness of the wrath. The apostle now takes up more particular and striking figures for the description of this great Babylon, and in order to a full presentation of it, goes back and gives some of the facts of her past history. That this apostate woman is a symbol of the Roman Catholic church, all Protestant communicators are agreed, Between the church and the kings of the earth there have been illicit connections, and with the wine of her fornication, or her false doctrines, the inhabitants of the earth have been made drunk.

This prophecy is more definite than others applicable to the woman of Babylon. For it is in that it distinguishes between church and state. We have here the woman the church, seated upon a scarlet-colored beast, the evil power, by which it is upheld, and which it controls and in accordance with truth, there came forth which adorn her service, according to an eye-witness, symbol of purity of doctrine and profession, from which cardinals, and among the myriads of precious stones scarlet being the chief colors in the robes of popes and brought to view in verse 4, are in striking harmony power, by which it is upheld, and which it controls between church and state. We here have the woman the ble to the Roman power, in that it distinguishes be... 

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The Cause in Wisconsin.

As it may be interesting to the brethren to know something about the prosperity of the cause in Wisconsin, I take this opportunity to say that the Lord is still bringing up his people. Our meetings at Hundred Mile Grove were good and refreshing to all.

At Mackford we found the church laboring under some difficulty growing out of extreme views taken of the fanaticism by some, which we believe was thoroughly corrected. Here we baptized four on the Sabbath, and others are trying to fit themselves into the word of God that they may unite with the church. We baptized two last February. I certainly never saw brethren manifest a greater determination to get right. Some who had been opposed to the visible and organization, after they heard us preach on these subjects, gave up their opposition and are now united with the church. They have adopted the plan of systematic benevolence, which amounts to nearly $100 a year. Bro. Steward is preparing to go out into new fields to labor. He is much encouraged with the prospect in the Mauston church, and I do hope they will use his bands and encourage him that he may go out free.

Bro. J. E. Goodenough parleyed with us at this meeting. He is improving fast, in many respects; and I trust we shall see this liberal heart become much better. We attended the ordinances this evening, and had a melting time. Many were made to feel their need of a Saviour; and we trust will get right and unite with the church. I shall hold this meeting in lasting remembrance. The church kindly looked after my clothes, which were covered with filth, and it is truly nauseating. I am sure that I would never go back to that mode of living. I wish to express myself just as though I was talking to my father's children. How is it with you, my dear brethren and sisters? Are you ever on the watch, and guard against every wrong word and act? Does your heavenly Master have his abode in your heart, and your life show forth to his adorable name? O, my brethren and sisters, let us be as those who run that they may obtain.

Appropriateness in Prayer.

Words fitly spoken are powerful for good, and it must be a real encouragement to the hearts of all who love and guard against every wrong word and act. One must be alive, awake, ready; his heart must be in the occasion at all, but always seem to move in the occasion for the occasion at all, but always seem to move in the occasion at all, and guarded against every wrong word and act. Does your heavenly Master have his abode in your heart, and your life show forth to his adorable name? O, my brethren and sisters, let us be as those who run that they may obtain.

Early Influence.

Many years have passed with their record to eternity, since I spent several of the youthful months of my life with relatives in the city of B.; or rather in one of the suburbs cities adjacent. Within the time two noted evangelists were laboring in the city. One I had often heard; for he had been invited to the church where I with my friends attended. And the sermon I heard him preach, and the vestry meetings he conducted, I see among the bright and sunny spots of my religious privileges.

One day myself and cousin, impelled by curiosity, perhaps, called forth and threaded our way to a distant street to hear the far-famed Baptist evangelist. When we reached the church it was during the interval of pulpit exercises. But the church was well filled, and as we passed in, half way up the middle aisle to a seat, there was in progress a social exercise, not unusual for a Methodist love feast, or free and open debating.

A lady was speaking as we entered. Soon another arose, and my cousin, who had been educated in all the conservatism attributed to Paul when he wrote, "Let your women keep4-""as he was about to finish, she did not hear upon my lap with the whispered exclamation, "Why! it is perfectly ridiculous! I wonder they allow it! I simply answered, "It does not strike me so," and again turned my attention to the exercises; for I had early and well drilled in the Bible sentiment, "There is neither Jew nor Greek, there are neither bond nor free, neither male nor female, but all are one Christ Jesus." The bell soon rang out its call, and the church directly was packed with an attentive audience for the pulpit exercises. I expected that in our walk home we should have an earnest talk on what we had heard and seen. But my companion, whose sense of propriety had been so shocked, did not allude to it, and as I was several years her junior, and she a city-bred lady, and wished the wife of a minister who was as conserv-
I feel very thankful to the Lord for the blessings he has bestowed upon me, and I feel very thankful to the Lord for the blessings he has bestowed upon me, and for sparing my life to hear the last message of mercy. It is something over two years since I embraced the truth, and I have never since that I was wronged all the time. May God forgive me, and help me to get right; for I want to get rid of all my wrongs, so that when the Lord comes I may be found worthy to have part in the work of the kingdom. If any are cast down because of the straitness of the way and means of God in preparing the way for the message, do not let us stop to doubt and fear, but let us press forward in the work of the kingdom, for we are working for the cause of Jesus, and the world is coming to an end. Jesus will come to us with great power and glory from the Sanctuary, and the world will be finished. And when the final victory is won, and the world is come to an end, and when the battle is over, and the work of the kingdom is finished, and we have to take our places in the kingdom to see that we know with whom we have to do. May the God of patience and consolation give us grace to be patient and strong, and to trust in the Lord and the work of the kingdom. May the Lord assist us with his grace. Amen. Amen.
Bro. L. Pinkerton writes from Blairstown, Iowa: I have seen two of the brethren who have been living here. I feel that the Lord will turn from us and leave us in darkness. I feel that I can put my trust in God, believing that he will keep this constantly before our eyes, always and everywhere.

Sister J. W. Stover writes from Vernon, Iowa: For the first time I try to contribute a few lines to the pages of the Review, as I have long been encouraged by reading the cheerful letters from the brethren and sisters scattered abroad. I am striving to be an overcomer through the blood of the Lamb; and by the meekness of God I am bound to make myself humble and broken in order to stand for the Kingdom. I ask the prayers of all God's people, that I may never be found in forbidden paths. I love God above all others, and the people of God, and pray for more love and wisdom to do his holy will. I do thank the Lord that he has given me grace to bear the sound of the third angel's message, and gave me a willing heart to turn my feet into his testimonies. On our path, we are met with many hard words; but now I know the power of the Holy Spirit, and rejoice that I have the assurance of his presence in my heart.

Bro. E. E. Copeland writes from Mattoon, Ill.: I have long had a desire to add my testimony to the truths that I have learned, and that he will bless his word in this third angel's message. I am glad I ever heard the sound of his voice, and that he ever put it into my heart to try it. I feel that the mercy and goodness of God have followed me all my life. I am glad that I loved and tried to obey the first and second messages. Now I know that they are to be continued, I feel that the third message for it will surely come, it will not tarry. Yes, blessed be God, we will soon receive our reward. This mortal will soon put on immortality and death will soon be swallowed up in victory, and the sea shall be no more. Thank the Lord for his tender hope.

Bro. C. G. Campbell writes for Orleans, Ill.: It is over a year since I embraced the Advent faith. Since that time I have been trying to keep the commandments of God and the faith of Jesus. I feel to thank the Lord for his mercy and truth, and to love the true, and to exalt my heart to try to keep the commandments of God, and keep the judgments and doing them. They are not grievous, nor heavy to bear; for to them I realize there is a great reward. I am still striving to overcome all the temptations of this corrupt mind, to do away with everything that is displeasing in the sight of God, and to gird up the loins of my mind with truth and righteousness, that I may be prepared to stand in the day of our Lord when he shall pour out his wrath with anger and fierce greed of mercy, and not of God, and keep not his commandments. I have been reading the testimonies to the church, and I can truly say that they are most in due season. We ought to be very grateful to God for his blessings, and for this gift which he has given to the church, one of mercy and peace. I have given to them all the gifts. He has given them to us that we might be blessed by them. We will be living nearer to God day by day if we strive to follow the instructions given in them, to lead the admonition and the warning voice which they give us. If we lead them we shall be blessed of the Lord; if we receive them not, the Lord will turn from us and leave us in darkness.

Bro. L. J. Richmond writes from Vernon, Vt.: I can say that my whole interest is in the cause of propriety. I have been led by the Holy Spirit of God to call out in the great truths of the third angel's message. As regards the gifts, I can say that I fully believe them to be of God. During these years I have experienced the power of God. I have learned much both by experience and observation. I have watched the downward course of many who have rejected them. I have also learned by experience that the more I read and prize the message of God the more I prize God and his grace. I feel that my prayer to him is, that my heart may never be left to rise in opposition to the straight testimony. It is still my desire and determination to go through with God's remnant people, to share with them their trials and sufferings here, and at last enjoy the rest that remains for overcomers.

We have been greatly encouraged and strengthened of late by the faithful labors of Bro. Hutchins and his fellow workers. I have been given the name of Vulcan. Our number. Others seemed interested, and we fondly gave power to thy truth to triumph over all the powers of darkness is still my prayer.

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In counties, form each a division for monthly gatherings, brethren, and ratify or amend, as you shall think proper. D. Arnold.

The Michigan Conference Committee appoint Quarterly meetings as follows:

One or more of the Committee will be in attendance at these Quarterly meetings. Should any changes be

Mount Hope of the Gospel or Miraculous Powers, 15.

The Seven Trumpets. Matthew xxiv.

The same in German.

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Instigation of the Sabbath, by J. W. Morton, late

The Seven Trumpets, and the Two-horned Beast, . 15.

The Kingdom of God; a Refutation of the doctrines called, Age to Come, 10.

The Seven Trances. The Summing of the seven Advent and the Sabbath, 10.

The Fate of the Transcendental, or a short argument on the First and Second Deaths, 5.


The Scripture Doctrine of Future Punishment.

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