Israel, and Israel’s Hope.

Israel shall blossom and bud, and fill the face of the world with beauty, as the gardens and the fields of the loveliest flowers and blossoms, and their branches be made to become loaded and pendent under the growing and blossoming effect of righteousness, quietness and assurance of him that is called their God. ”

The Seventh-Day Adventist Publishing Association.

starts into new being, and the face of the earth covers "Israel" and the heavenly plants of the coming kingdom, who are the fathers of the twelve tribes. The name was given to Jacob by the angel with whom he wrestled by the break Jabboc, until the break of day, and prevailed. The angel of the Lord inquired of him at that time, "What is thy name?" and he said, "Jacob." Then said the angel, "Thy name shall be called no more Jacob, but Israel" (margin read, "a prince of God") for as a prince hast thou power with God, and with man, and hast prevailed. The significance and primary use of the name is therefore determined; and Jacob became worthy of the title because of his all-conquering faith. This is the sense given to the name by our Lord when he said, "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill a man, a man that is true and genuine genealogical stock—not "born of for ages past, have hated and blasphemed the name of Christ, uttering maledictions and curses upon it, more than any other race or people; and their character is proverbial for cheating, and covetousness. To them cannot belong "the adoption," "the glory," "the covenants," and to those of that nation only who are like Abraham, Jacob and Nathanael, "Israelites, indeed, in whom there is no guile." They which are the children of the flesh are not the children of God, nor "God's peculiar people," nor his "covenant people," as they are termed. They may be, as to the flesh, the descendants of Abraham, and Jacob and Nathanael, but are not "children of Israel," nor of "God," nor of "the promise," in a scriptural sense. Israel therefore constitutes those of that nation who are like Jesus of the Old Testament and Nathanael of the New, and are ever to associate with the distinguished title, "A prince of God." None merit or deserve the name but Israelites, indeed, of the Old Testament and Nathanael of the New, who prevail with God, and with man, and have prevailed. To them cannot belong "the adoption," "the glory," "the covenants," and "creations of God; and the Faith of Jesus."


The Advent Review & Sabbath Herald.

I. Who constitute Israel?

The apostle Paul uses the term in the same sense; and makes application of it only to the survivors of his own nation. "Who are Israelites? to whom pertaineth the adoption, and the glory, and the covenant? Not as though the word of God had taken none effect; for they are not all Israel which are of Israel." That is to say, the mere lineal descendants of Jacob are not Israel. Literal descent alone does not constitute one a descendant of Israel; but the title pertains to whom pertaineth the adoption, glory, and covenants. And he adds: "Neither because they are the seed of Abraham, are they all children. The lineal descendants of Abraham, who may trace an unquestionable genealogy back to their ancient sire, are not to be regarded as Abraham's children in the sense of the Scriptures, for they may be his direct descendants, but not his seed, to whom the promises were made. "But the children of the promise are counted for the seed;" and these are the children of faith, as was Abraham. Saint Paul did not regard the unbelieving Jew in any age, a child of Abraham in the view of Scripture promise, or hope. The Jews in Chatham Square and Street, of the city of New York, who live unbelieving Jews and stand ready to filch the country purchaser out of his last penny by their covetousness, Saint Paul would not regard as "Israelites indeed," or the children of Abraham. And what would he say of them, or how regard that class of the nation who see disloyal, and traitors to this government, and are helping to tear down the beautiful temple of Christian liberty and religion! Would he, if he was on earth, say of those Jews of New Orleans, and the multitude flocking to the States in rebellion, for covetous and disloyal purposes, that they are "the seed of Abraham, and heirs according to the promises? Never! And we have a very poor and short-sighted interpretation of the Scripture texts which regard such as his covenant people, or the seed of Abraham. The nation at large may be the seed of Abraham; but not of Abraham, the nation of the faithful. The Jews may lay claim, and Christian Judaism does not require them, that they are "Abraham's seed" and "Israel;" but it is contrary to the teaching of the Bible. A class of unbelieving Jews came to the Saviour in his day, saying, "We be Abraham's seed." They were of the true and genuine genealogical stock—not "born of fornication," but of true and pure blood. And the Lord Jesus addresses them: "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill a man, a man who is true and genuine genealogical stock—not "born of for ages past, have hated and blasphemed the name of Christ, uttering maledictions and curses upon it, more than any other race or people; and their character is proverbial for cheating, and covetousness. To them cannot belong "the adoption," "the glory," "the covenants," and to those of that nation only who are like Abraham, Jacob and Nathanael, "Israelites, indeed, in whom there is no guile." They which are the children of the flesh are not the children of God, nor "God's peculiar people," nor his "covenant people," as they are termed. They may be, as to the flesh, the descendants of Abraham, and Jacob and Nathanael, but are not "children of Israel," nor of "God," nor of "the promise," in a scriptural sense. Israel therefore constitutes those of that nation who are like Jesus of the Old Testament and Nathanael of the New, and are ever to associate with the distinguished title, "A prince of God." None merit or deserve the name but those who prevail with God in faith. "Without faith it is impossible to please God." The unbelieving Jews of all ages have over grieved him, and their carcasses have fallen in the wilderness and throughout all lands are the ends of the earth with.
out hope of “a better resurrection,” and to whom he had sworn “that they should not enter into his rest.”

What is true of the term “Israel,” as applicable to God’s people, is also true of “Jews.” “Israel” and “Jews” are not a Jew which is one outwardly, declares the apostle. “But he is a Jew which is one inwardly.” Few Gentile believers, who believe in the Lord Jesus Christ, are regarded as Israelites, and are incorporated into the covenants of the Jews. “Israel” the complete and perfect “olive tree” of God’s family. “Israel” is the full and complete “olive tree” of God’s family. “Israel” is the complete and perfect “olive tree” of God’s family.

As a Prince Hath thou Power with God. Gen. xlii.

As interred faith in prayer will always give it unc

A good prayer, says an old English divine, “never

And the child’s morning prayer is a more realistic reality than that. It sets in motion agencies more powerful and more impenetrable, and yet conscious agencies, whose chief vo

I have sometimes tried to conceive a panorama of the history of one prayer. I have endeavored to fol

a state. What a place it must be ! Selected out of all the lo

As he stood in One, I will call them, my people, who believe in him, and ye shall be called, and his name, was

As it was One in Christ, so shall it be in Heaven; and in its return from those altitudes, with its golden tracings of blessing and of comfort, it will reach the ears of Him who is its hearer because He has been also its inspirer; and on its journey around to the unnum

Let the finite in the reality of prayer, as a power with God take possession of a regenerate

Let the faith of apostles in the reality of praye

Let the faith of apostles in the reality of praye

Let the prayer in the counsels of God, respecting the prophet, be sovereign in its action, and without the business-like spirit. Christ says -“Father, into thy hands I commend my spirit.” Would that the prayers of Doddridge—that they had an intensely palpable, and yet conscious agencies, whose chief vo

Many years have concluded, that in all past ages, according to the sacred records, a remnant only of that nation were among the faithful, and the rest were unbelieving, he says, “Even so, at this present time also there is a remnant, that are chosen of grace. Also, under the figure of an “olive tree,” with its dead branches, cut or “broken off,” he presents Israel both in the root and branches; and says, respecting the ungodly ones of the unbelieving Gentile, “Israel also cherish concerning Israel, though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.”

It lends me to the remark, in the second place, that all the promises of God, as revealed in God’s Word, are recognized as Israelites, or as truly as those of Jewish extraction.

And any and all Gentile believers, who believe in the Lord Jesus Christ, and prevail with him for the blessing of his grace, are entitled to the same Israel; and on its journey around to the unnum

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The Purified Earth Shall Abide Forever.

It shall feel the blight and evils of sin no more. The yoke of bondage under which it now groans, shall be broken and cast aside. The curse shall be lifted off. It shall no longer be subject to vanity. It shall serve only and essentially, the real ends for which it was created. It does not do so now. It has been done so. It is in bondage, dark, heavy and bitter. Its gloom and darkness in pain and darkness together, until now. Then the hour of its deliverance shall come. It has been graced with man beneath the curse. With it he shall rejoice in deliverance from its power. It has shared the sorrows of the fall. It shall exult in the eternal bliss of the redeemed. And it shall share the glory of this restoration when Christ comes, it is called upon to shout for joy in the hour of his appearing.

Again, of all God's purposes it is true, that whatever God doeth it shall be forever. Recl. III, 4. Why, that is planning like a God! I know, we are often told that this world is like a seafaring, set up to make God's temple of spiritual temple, and when this is gained, it is like the seafaring to behold taken down. It has served its purpose. It will be needed no more.

Well, brethren, this may do very well for a figure, a license of speech. My answer is, It is not so written. It contradicts the word of God. It is therefore false. God himself says: "Thus saith the Lord, that created the heavens, God himself that formed the earth, that he made it, he hath established it, he created it not in vain, he formed it to be inhabited. I am the Lord, and there is none else. Is. xlv, 18.

He who makes an article, knows why he made it. God who created the earth, why it was made. It was for him. He was the one to be the earth. He is the master of the earth and heaven. He tells us why he made it. He makes known the purpose which he had in view in its formation. He hath established it. It cannot therefore be moved. He made it to be inhabited, not to be moved, and that it would be inhabited. It shall be carried triumphantly through. He undertaketh for it in the words, "I am the Lord." Who can stay his hand? His own omnipotence is the pledge, that his sovereign will shall be accomplished. And so again, we read of the earth which he had established forever. Ps. ciii, 1. And so the name im-
Who Can Obey Them?

Twice the Lord solemnly enjoined upon Israel, the following requirement:—"Ye shall keep my Sabbath, and reverence my sanctuary: I am the Lord." Lev. 19:3. This was spoken to Israel at a time when the world was given up to its idolatry, and the Lord had separated them from the rest of mankind as his people, and made them the depositories of his truth. Under these circumstances, it must be evident that whatever instructions the Lord gave them, as his people, independent of their particular situation, and the natural dedication of their dispensation, are equally applicable to his people everywhere, and in all time. But these directions did not grow out of the fact that the children of Israel were for a time sojourners in the wilderness, nor out of the typical nature of their religious services. They were to them simply as his people, in the capacity in which he has declared himself to be, his people, and his people only. And this injunction must still rest upon those who claim to be the people of the Lord, or who claim him as their Lord. None, therefore, who professed to be the people of the Lord, could claim exemption from this injunction, on the ground of their dispensation, or a deviation of circumstances; for it is not dependent upon any of these things. The Lord once enjoined upon his people certain things, as conditions independent of all local circumstances. The Lord has a sanctuary, and this injunction must still rest upon those who claim to be the people of the Lord, or who claim him as their Lord. He is not so fickle as to enjoin upon one age, the observance and reverence of certain things, on the ground of his own glory, and then permit another age to change and see how the enemy has worked to mar the ground and see how the enemy has worked to mar the

Report from Bro. Loughborough.

My last report was written at Peterborough, N. H. From there I went to Washington, N. E. and held eight meetings. On the Sabbath, made a special effort for the young. Several arose to manifest their desire to start for the kingdom, and we had a free time in praying for them. They have strength to press on. Sunday spoke well to good congregations in the meeting-houses. It evoked much interest in the minds of the people, that a large room full came out on Tuesday evening to attend a prayer meeting, hoping to hear more. I accordingly spoke to them about the same subject, and after which, a large room full came out, and the Sunday service was a blessing. On Sunday night I spoke to a small meeting, and on Monday night I addressed the ladies in the Sabbath school, and the meeting-house was filled. On Tuesday night, in the meeting-houses, I had a social talk with the people, and after meeting had a social talk with the brethren and sisters. It was a good time, and we had many good testimonies. Some of the brethren have been converted, and others have been drawn to the truth. The Sabbath school has profited by the work, and the brethren are looking forward with much encouragement to the future meetings.

Report from Bro. Cornwall.

Bro. White: Since my last report I gave lectures one week at Manchester. The interest was good. Some new souls became interested, and some of the wavering was decided. Others wished to hear a discussion of the question before fully deciding. We then came to Haverhill, Mass., where we have given twenty-eight lectures, under very unfavorable circumstances, I was called away twice, and our meetings were closed back and forth by an interference of another preacher, besides being interrupted by meetings held by two Advent preachers during the time. As soon as the Sabbath question was introduced an old prejudice was excited and carried on by some. Notwithstanding all difficulties, some right or ten have decided to keep the Sabbath.

We had one sweet heavenly meeting with the friends of the Sabbath and the truth. It was truly encouraging to hear the testimonies. One brother and he knew the Sabbath was not a yoke of bondage; for he had a wonderful blessing on Friday, in advance, while preparing to keep the Sabbath. But when the Sabbath was he enjoyed as great joy as when he was first converted. Another brother expressed much gratitude for the truth he had brought him, and proposed a vote of thanks to those who have sacrificed to send the truth to them. Here they proposed, and heartily passed the following:

"Resolved, That we tender our sincere thanks to the Michigan brethren and others for their interest in sending us the blessed truths of the third angel's message."

For several years there had been seven Sabbath-keepers here, all sisters and five of them widows. They had struggled on in the trials and opposition against their work, and now at last their many prayers are answered. Their numbers are more than doubled, and there are brethren to go forward and hold up the light in the darkness. From Washington I went to Newport and held four meetings. Bitter opposition against those that kept the Sabbath; but they seemed to stand united and were much cheered to hear the truth again. It was stormy all the time I was there, so that but few came, only those who had deep interest; and they seemed to listen with the greatest eagerness. Found some had come out since the last meeting when Bro. and Sis. White were there. Sunday afternoon I returned to Washington. A gale of wind from the mountain broke my umbrella so I had to ride part of the way in the west, but I was peace while within thinking how much better I fared than the workmen in Cali, who were driven into dens and caves of the earth. From Dec. 14th, to 17th, listened to an interesting discussion at Manchester, N. H. between Eld. Cornell and Eld. Miles Grant of Boston, on the question, "Resolved the Sabbath of the fourth commandment still exists and is binding upon the people of this dispensation." After the discussion I tarried and had a social interview with them and established a Sabbath society there. The Sabbath school there are eight classes, with a large number of interested hearers at the house of Bro. Priest, and many of the class is Seventh-day Adventists. We know of no other Sabbath meetings where this Sabbath school has profited by the work, and the brethren are looking forward with much encouragement to the future meetings. During the year, the Sabbath school has profited by the work, and the brethren are looking forward with much encouragement to the future meetings. But now at last their many prayers are answered. Their numbers are more than doubled, and there are brethren to go forward and hold up the standard. Some of the youth here are turning to the Lord, proving that the law of the Lord is still perfect converting the soul.

Bro. and sister Loughborough were with us over last Sabbath and first-day, and their help in the meetings was very much appreciated. Five subscribed for the Review. They have arranged to hold two meetings each week, and I don't think they will have good times. Trials will come, and they will have to endure for the truth's sake. With the grace of God they are doing well in every trial, and a glorious crown awaits the faithful.

We are now in Peace Dale, R. I., where I can hear from friends three weeks from this date.

M. E. CORNWALL.

Lovett's Grove, Ohio.

The meetings at Lovett's Grove were very encouraging and the Sabbath school was improved. The churches in Wood Co. have taken hold of the work in earnest, and have done much to encourage the others to follow their example. On first-day, Dec. 27th, the meeting-house was filled, where six young sisters, from ten to sixteen years of age, were bapized. These were all members of the Lovett's Grove church.

It became necessary to make some arrangements about future meetings with the churches. During the
past season the Committee have together attended a series of meetings with great benefit to the churches and the cause, but with great inconvenience to themselves. Personally few realize the burdens they have borne in this matter. Bro. Clarke is engaged in a school, and therefore he cannot leave. Bro. McFarland’s circumstances also render it impossible for him to do as he has done in the past. The Committee decided (the church unanimously approving), that Bro. Van Gorder continues the meetings with the churches for the present. I trust all the brethren of the church will exert themselves to attend these meetings, and work to make them interesting, for they have done much for the cause in Ohio, and they should not be permitted to go down or desert in interest. I request the prayers of all that success may attend our efforts, that the area of such labor may be extended, and that the Lord of the harvest may raise up and send forth laborers. Truly the harvest is plentiful and the laborers are few.

J. H. WAGGONER.

Monthly Meeting in N. Y.

Bro. White: The monthly meeting at this place closed yesterday. This meeting commenced on Friday evening, Dec. 31, and continued over Sabbath and first day. The Spirit of the Lord rested upon us at the commencement of the meeting. Bro. Andrews was with us, and presented the evidence of the near coming of Christ with much clearness and freedom. He is truly giving the trumpet a certain sound. Let us prepare for the battle. The prayers and conferences were excellent. The testimonies from the brethren and sisters manifested a strong determination to press together. No one, to lose, God's meaning to be the language of all that have lost, and nearly all spoke.

After the public exercises closed, the ordinances of the Lord's house were attended to. It was a refreshing season. I think all present felt that this was one of the mostmüch refused for. Our next monthly meeting is to be at Roosevelt the first Sabbath in February. May we all that can consistently, although I do not feel competent to handle the subject, meet at that time in the name of the Lord; and we request the prayers of all that success may attend our efforts.

Bro. White.

SELF DENIAL.

Has the Saviour of mankind made his advent into this world surrounded by the pomp and the pride of an earthly kingdom? had he promised to his followers unlimited indulgence in the gratification of this world? had he exacted no self-denial, no cross-bearing, no humility, of his disciples, this would well have accorded with the valuation of the world, and instead of a few poor fishermen, we should have seen the world immediately divided into two parties, the one of the followers of the Saviour and the other of the world. But no, this was not the Saviour's mission. He came in a meek and lowly guise, and the religion he taught was one of meekness, self-denial, and holiness. His mission was to save the lost; to save us from our sins. He laid down, for a time, the glory he had with the Father, took the form of a servant, became of no reputation, a servant, an pampered, unesteemed by the world.

If then we would be true disciples of him who was meek and lowly, we must deny ourselves. How many there are who practice little or no real self-denial, and yet presume to take upon themselves the sacred name of Christian. What is self-denial? Not that which it is no sacrifice to give up, which gives no pain to surrender. What must our Saviour? If thy right hand or eye offend thee, cast them from thee. Not only must all outward sins be renounced, but whatever is in its nature sinful, or can in the least retard our progress in the Christian race, even if it be as dear to us as a right hand or eye, must be deplored. He that would be perfect, let him cast away the excess bag, and take up the yoke of service. Let us prepare for the battle.

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Response from Bro. Aldrich.

Since the appearance of the recent "reminder" in the Review, it was expected of me to review Dr. Alker's chronicle of the Sabbath, it seems proper that I should submit to your consideration, my thoughts, and the conclusions which I have arrived at on the subject. I am fully aware of the importance of the question involved in the declaration that the Sabbath is now abolished, and of the necessity of arriving at some just determination on the subject.

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J. H. WAGGONER.

Time is Passing.

Another year has passed away with its joys and sorrows, its sunshine and its shade, and oh, what has been the fruit of our judgment? It is hard to judge of the sorrows and sweets of the past year, and stumble at the view of the present in making a wise use of our time; and for the future be more watchful to keep our feet in the narrow way.

How swiftly the world is hastening to its doom! How fast the years roll by, and how very soon probation and judgment will close forever and our time to work be ended. Yes, we are rapidly nearing the close of life and this year, and how little we look upon this valley of joy and hope as the place where we should be intensely watching the coming storm and to catch the first glimpse of the darting day! Oh what revelations of unsaid glory will the children of God behold in that morning! Let us make that preparation that is needful, study the word daily, and search for truth as for "hidden treasures."

We learn that idle and foolish words, hatred, craft and snares, are opposed to our progress, and should therefore be put away. Let victories daily be gained over these sins and the way to the kingdom will grow easier and brighter as we travel onward. Too many of these are the evidences of the workings of a secret spirit, which he expects and desires to gain, with faith the cable rope, sinner pray, and strict obedience to all the commands of God through Christ our captain.

Sometimes when a ship rides at anchor, joyful storms arise: the wind blows with fury, the tempest howls, and waves roar, and beat against the vessel. But if the ship be termed seaworthy, that is, firm, strongly put together, if at the same time the cable be strong, and the anchor hies, or sinks its flake deep into good holding-ground, all will be well. The storm may rage, rocks and quicksand may lie toeward, threatening destruction; yet will she be secure. Sometimes the storms and yachts and anchor are both, and an anchor-watch kept, yet will she outside the gale.

By this we may see the proper use of hope to the Christian, which is to keep the soul calm and secure in the day of adversity. And hope does not remove trouble. It sustains the soul in the time of trouble. The anchor does not dispel the storms, it does not quiet the roaring waves, arrest the rolling thunder, nor bid the winds be still; but it enables the vessel to ride out the fury of the storm. It keeps her from being driven on the rocks of death.

The most pious Christian does not find himself exempt from the cares and calamities of this life, or free from the crosses and struggles and dangers which beset his path. He often finds himself tossed upon life's raging billows; but under these circumstances, the hope of Hope as the anchor of the soul keeps him steady; "for whom hope he saith, "as an anchor to the soul, both sure and steadfast." This hope preserves him from being dashed to pieces against the rocks of temptation, destruction, and despair. It is at the same time imparts a delightful sense of security in the tempest, a blessed influence in every trial and trouble. It inspires fortitude and boldness in the cause of God. "Hope maketh not ashamed, because the love of God is shed abroad in the hearts of us through the Holy Spirit, who giveth to us understanding and knowledge of God."

Yes, we are rapidly near ing our journey's end; and looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. The Lord is mindful of such. The angels of God encamp around about them. They need not fear, only to offend God. There are those who are prompted by evil angels to persecute God's elect. But my dear brother and sister in Christ, although the storms of persecution fall heavy around you, and the tide of temptation may seem to overweigh you, and all around you are the storms of war, let the watchful prayer, think of the anchor of hope, within the vessel, bidden sure and steadfast where the forerunner hath already entered for us, and from whence he is soon to come to reclaim the stormy guests, and to speak as he once spake, yeuase, be still.

E. Moador.

Is Any Sacrifice too Great?

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. Rom. 12. 1.

Is there any sacrifice too great for us to make for the sake of Jesus, who has suffered, and died, that we might have eternal life? What I would make for us, when he left the glory of the Father, and came...
into this world to be despised and rejected, and at last put to death by those of his own nation: But by reading their Bibles, we see that he was an object of scorn, abuse, and violence. He was a man of sorrows, and acquainted with grief. What unspeakable love he must have had for poor fallen man! Think of the sufferings he endured, when he was a vessel of wrath! He was despised and rejected of men; a man of sorrows, and acquainted with grief.

Beast with this fellowship divine,
Take what thou wilt, I'll never repine;
E'en as the branches to the vine.
My soul would cling to thee.

Far from her home, fatigued, oppressed,
Here has she a rest, a friend that waits;
An exile still, yet unsubdued,
While she can cling to thee.

What though the world deceitful prove,
And earth no more a Christian home,—
With pangs, uncomplaining love,
Still would I cling to thee.

Though faith and hope may long be tried,
I ask not, need not, aught beside;
How safe, how calm, how satisfied,
The soul that clings to thee.

They fear not Satan nor the grave;
They feel thee near, and strong to save,
Nor dread to die in Jordan's wave,
Because they cling to thee.

Blest is my lot, what'ere befall;
What can disturb me, who applau;
While I can cling to thee, all, all, Saviour, I cling to thee.

**Letters.**

**Foresight.**

Woes on the fragrant sandal tree.
The woodman'saxe descends,
And she who bloomed so beamously
Beneath the keen stroke bends.
E'en on the edge that wrought her death,
Flying she breathed her sweetest breath;
As if it token, in her fall,
Peace to her foes, and love to all.

How hardly man this lesson learns,
To flee the stroke that bends that spurns,
To see the blow, to feel the pain,
But render only love again.
Injuries we must, by God's grace, forgive;
In which I am given
One had it, but he came from Heaven.
Never rejected, never betrayed,
No curse he breathed, no plain he made.
But when in death's deep pang he sigh'd,
Prayed for his murderer, and died.

**Pressing Forward.**

Brethren be thou stirring for God, for the living God, and longing to put his up to the well-head of eternal life,—to follow the Saviour. Satisfied I am that many a bretheren lives in the midst of doubt when he might live in the palace of faith. We are poor spirituals when we trust in the flesh; we are weak when we trust in the flesh; we are mightly futile, weak when we might as be the giants before God; and all because we will not hear the Master say, ‘Rise up, my love, my fair one, and come away.’ 

As I begin the new year, I desire to renew my diligence to serve God by keeping the commandments of God and the faith of Jesus. In hope of eternal life.

**From Bro. Fribbie.**

Bro. White: I have been holding meetings ten miles north from Chelsea, where there was much opposition. The Methodists, with their preachers, did what they could to keep the people away from my meetings, yet a goodly number attended when the weather was pleasant. Some few were interested to hear, whom we hope will walk in the light of the Lord.

In this field of labor there is much prejudice against the Advent faith, on account of the course the monuments have taken in not living out the faith, and their advocating the non-resurrection and the non-violation. I have found the Advent people generally are not those who believe substantially that we are living in this time. Therefore seek first a better life. I have found the Advent people entirely are not those who believe substantially that we are living in this time. Therefore seek first a better life. I have found the Advent people entirely are not those who believe substantially that we are living in this time. Therefore seek first a better life. I have found the Advent people entirely are not those who believe substantially that we are living in this time. Therefore seek first a better life. I have found the Advent people entirely are not those who believe substantially that we are living in this time. Therefore seek first a better life. I have found the Advent people entirely are not those who believe substantially that we are living in this time. Therefore seek first a better life. I have found the Advent people entirely are not those who believe substantially that we are living in this time. Therefore seek first a better life. I have found the Advent people entirely are not those who believe substantially that we are living in this time. Therefore seek first a better life. I have found the Advent people entirely are not those who believe substantially that we are living in this time. Therefore seek first a better life. I have found the Advent people entirely are not those who believe substantially that we are living in this time. Therefore seek first a better life. I have found the Advent people entirely are not those who believe substantially that we are living in this time. Therefore seek first a better life. I have found the Advent people entirely are not those who believe substantially that we are living in this time. Therefore seek first a better life. I have found the Advent people entirely are not those who believe substantially that we are living in this time. Therefore seek first a better life. I have found the Advent people entirely are not those who believe substantially that we are living in this time. Therefore seek first a better life. I have found the Advent people entirely are not those who believe substantially that we are living in this time. Therefore seek first a better life. I have found the Advent people entirely are not those who believe substantially that we are living in this time. Therefore seek first a better life. I have found the Advent people entirely are not those who believe substantially that we are living in this time. Therefore seek first a better life. I have found the Advent people entirely are not those who believe substantially that we are living in this time. Therefore seek first a better life. I have found the Advent people entirely are not those who believe substantially that we are living in this time. Therefore seek first a better life. I have found the Advent people entirely are not those who believe substantially that we are living in this time. Therefore seek first a better life. I have found the Advent people entirely are not those who believe substantially that we are living in this time. Therefore seek first a better life. I have found the Advent people entirely are not those who believe substantially that we are living in this time. Therefore seek first a better life. I have found the Advent people entirely are not those who believe substantially that we are living in this time. Therefore seek first a better life. I have found the Advent people entirely are not those who believe substantially that we are living in this time. Therefore seek first a better life. I have found the Advent people entirely are not those who believe substantially that we are living in this time. Therefore seek first a better life. I have found the Advent people entirely are not those who believe substantially that we are living in this time. Therefore seek first a better life. I have found the Advent people entire
to the grace already given. I feel very much the need of social meetings for prayer and praise, and as this cannot be, I turn to the Word of God, and to the Review and Herald, which through the kindness of Bro. Daniels, I have had to read, and I must say it is the best spiritual food outside the Bible that I ever had. Many of the articles and especially the letters, are like food for the hungry, or like cold water to a thirsty soul.

Brothers and sisters, my heart is in you, and I hope one day to meet you where the wicked cease from troubling, and the weary are at rest. Amen. I hope to see you before I leave this earth. I pray for the coming of our Lord, that I may have strength and grace to follow on, in my weakness, and in a more or less degree, as I shall hear the voice of my Master, saying, It is enough, come up higher. Yours in the bonds of Christ in love.

A. C. COXWELL.
The Review and Herald.

WATTLE CREEK, MICH., THURSDAY, JANUARY 13, 1864.

We are happy to learn from Bro. Lodgborough's report that several were established in the Sabbath as the result of the late discussion in Manchester, N. H. Such facts are lessened by volumes of assertions, and such results are more desirable than to have scores only theoretically convinced.

We listened yesterday (Sunday, Jan. 10,) to two sermons from Elder M. Hall, before the congregation of Spiritualists of this city. These were the opening of his labors in behalf of the cause of Spiritualism. The burden of his effort was to show that the Bible and the consciousness of the dead, and the immortality of the soul. To do this he endeavored to meet some of our positions on that question, and produced arguments which have been adduced throughout the ages that could not have been in the highest degree satisfactory to orthodox or spiritualistic friends, for this reason: He advertised to give the reason for his change of faith. He has become a Spiritualist and the reason he offers is the adoption of the beliefs of the dead. Now it is not very complimentary to the orthodox to be thus told that adopting their views of the state of the dead, he has become a Spiritualist. And an argument on the question, what do the Spiritualists, those progressive individuals who have got beyond everything that the world has hitherto esteemed sacred, -what do they care for the teaching of the Bible on this point?

We are happy to learn from Bro. Dexter Daniels that several have embraced the present truth the past season, in places in Connecticut where he has been working at his trade. With books and papers a person need not be a preacher to exert an influence for good.

From the representations of the London Abolitionists, the best of authority, it is evident that Europe is on the brink of a serious financial crisis. The Bank of England, it says must have bullion, and that the rate of discount will be advanced in order to draw the specie of foreign nations into its vaults. There has been overdrafting in cotton, and a very excessive handling of coin among the people of the continent, in anticipation of political revolutions. Failures of large firms are becoming common. The London Times of the 1st reports the failure of W. M. DeMactos, of London, with liabilities of about $25,000,000.

To the Eastern Mission.

The brethren in this place, Block Island, R. I., are anxiously for some of the messengers, while on the Eastern Mission, to come and help us put things in order. We have no money for the cause. The brethren in the London Times of the 1st reports the failure of W. M. DeMactos, of London, with liabilities of about $25,000,000.

General Meetings for Miss.


The Review and Herald.

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Appointments.

General Meetings for Miss.

Provided permission, general meetings will be held as follows:
1. Pleasant Grove, February 13, 1864.
2. Oronoco, February 16.
3. Perryville, March 5.
4. Clermont, April 5.

We will endeavor to attend these meetings. Make a general effort, brethren, to assemble together in the name, and for the service of the Lord.

DECEMBER CONGRESS.

Harrison Grant, President.
William Meredith, Secretary.

MEETINGS with the churches in Ohio will be held as follows:
Green Spring, R. T. Townsend, 20 and 24.
Columbus, 29 and 31.
Jackson, February 6.
Cass, 13 and 14.
Gibbs, 20 and 21.
Boone, February 27 and 28.

Bro. Van Gorder is expected to attend all these meetings, the other members of the committee may attend some if circumstances permit.

P. S. It is not expected to hold meetings quarterly in all these places. Arrangements for quarterly meetings will be made in the future.

J. H. W.

On account of the extreme cold weather, the quarterly meeting of Avon, Wis., will be held Jan. 15 and 17, instead of Jan. 2 and 3.

H. D. DuBois.

Provisional permitting, I will be at the monthly meeting for Northern New York, at Norfork, the third week in January.

C. O. Taylor.

The next monthly meeting for Northern New York, will be held at Norfork, Jan. 16, and 17. Bro. Taylor is expected. Per order. H. G. Matthew.

Business Department.

Missouri Notes.

M. J. Bennett. We have been sending the lecture to Libbie Berry, Chelsea, Mich., since No. 8 of last year.

Who was it that wrote from Calvin, Iowa, on Jan. 5, 1864, including $1,00 for "my Review," and $1,00 for Delia Cole's Review, and neglected to sign any name or name, and for the service of the Lord.

We have been sending the Instructing-teacher to Libbie Berry, Chelsea, Mich., since No. 8 of last year.

Washington Morse,
S. B. Bryant, J. A. C. Bryant, L. S. Stiles for
John Stiles 1,00,xxvi,1.
Miss E. A. DeMall $10.
Alice O. Georgian% Demill.

3. Mantorville, 27, ".
4. Perry's Mills, Clinton Co. N. Y. C. 0. Perry 1,00,xxiv,1.
5. E. Macomber 1,00,xxiii,10.
6. A. H. Adams 2,00,xxv,1.
7. W. B. Bryant 1,00,xxii,1.
8. Sarah A. Beach 1,00,xxiv,18.
10. J. Bennett. We have been sending the Instructing-teacher to Libbie Berry, Chelsea, Mich., since No. 8 of last year.

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Books Sent By Mail.

Bro. Daniel DeMall for
Joseph A. Demill 1,00,xxvi,1.
E. S. Faxon 1,00,xxv,1.
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