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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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NONE BUT THEE.

BY SIR ROBERT GRANT.

"Whom have I in heaven but thee! and there is none upon earth that I desire beside thee." Ps. lxxiii, 25.

Lord of earth, thy forming hand
Well this beauteous frame hath planned
Woods that wave, and hills that tower,
Ocean rolling in his power;
All that strikes the eye unsought,
All that charms the lonely thought,
Friendship, gem transcending price;
Love, a flower from Paradise;
Yet, amidst a scene so fair,
Should I cease thy smile to share,
What were all its joys to me?
Whom have I on earth but thee?

Lord of heaven! beyond our sight
Rolls a world of purer light;
There, in love's unclouded reign,
Parted hands shall meet again;
Martyrs there, and prophets high,
Blaze a glorious company;
While immortal music rings
From unnumbered seraph strings.
Oh! that world is passing fair;
Yet, if thou wert absent there,
What were all its joys to me?
Whom have I in heaven but thee?

Lord of earth and heaven! my breast
Seeks in thee its only rest:
I was lost! thy accents mild
Homeward lured thy wandering child;
I was blind! thy healing ray
Charmed the long eclipse away.
Source of every joy I know,
Solace of my every woe,
O! if once thy smile divine,
Ceased upon my soul to shine,
What were earth or heaven to me?
Whom have I in each but thee?

DEMONIACAL INFLUENCES.

THE susceptibility of man to supernatural influences from evil spirits stands on the same footing with his susceptibility to heavenly influences from the Spirit of holiness. If one is a reality, the other is also. The reasoning that can disprove the spiritual connection of man with Satan, will be equally effectual in dispelling the idea of a spiritual connection between man and God.

We may disbelieve in the existence of a personal Devil, but no logic can erase the doctrine from the divine records. From Genesis to Revelation, the Bible is full of warnings against our spiritual foe. He began his career on earth with the conquest of woman and man, as narrated in the opening chapters of Genesis; he finishes it with the war of Gog and Magog that closes Revelation. Our adversary is represented as a roaring lion, that "goeth about seeking whom he may devour." He walks to and fro in the earth, taking captive deluded souls, that become the obedient vassals of his will. He works in the hearts of the children of disobedience. He is "the prince of the power

of the air." He and his emissaries traverse the regions of our atmosphere with the same freedom and facility as angels of light. Darkness is particularly favorable to his ghostly workings. The inferior spirits, or demons, as they are denominated in the New Testament, who serve under the direction of this one infernal master-spirit, are innumerable. They have the power of entering in and possessing the minds of their victims, filling their hearts with evil suggestions, and leading them, yet not against their will, into the perpetration of every form of wickedness. Satan must first gain the assent of the individual whom he tempts before he can make a conquest. Hence the scripture direction, "Resist the Devil and he will flee from you." A wicked thought leads to a parley with the adversary; the parley, almost to a moral certainty, ends in actual transgression.

As God has a kingdom on earth, so has Satan. He has his subjects, and these have hitherto comprised a majority of the human race. As the Holy Spirit enters the heart of the believer, transforming him into the image of God, so the Devil incorporates his workings into the motions of the unbeliever's heart, not merely extinguishing spiritual life, but producing instead a diabolical life, an infernal union of earth and hell. Perhaps it may be thought too bold an expression if we should assert that as the Christian receives a new birth from God, so the sinner receives in his inner moral nature an actual birth from the Devil, but such is the representation of scripture. "Ye are of your father the Devil, and the lusts of your father ye will do." Mankind are classified as "the children of God and the children of the Devil." By infusing his image and nature into the heart of the incorrigibly reprobate, Satan becomes their spiritual father, and their volitions become but the mere transcript of his will.

None but a downright infidel can question the reality of an infernal influence on mind. But there is more hesitancy in admitting the physical manifestations of Satanic power. And yet it seems impossible, with the Bible in our hand, not to perceive that it bears witness to the latter as well as the former. The account in Genesis shows that Satan manifested himself in a visible form. He wrought physical wonders through the magicians that imitated Moses, though their power extended only to a part of the miracles wrought by him. The adversary was allowed to exercise his power on Job, and he smote him from the crown of his head to the sole of his foot; but for the divine prohibition, he would have taken his life. The "peepings and mutterings" of the ancient wizards were physical developments of Satanic influence. In the days of our Lord, the prince of darkness and the impure spirits subject to his control, appear to have possessed an unwonted power over the inhabitants of Judea. It certainly was not in spiritual modes alone that demoniacal influences were exerted then. Grievous bodily torments were inflicted by supernatural agency. Unclean spirits were roaming through the land, seeking for human beings in whom they might find a lodgment. After they had obtained possession of a victim, his nerves and muscles were strung with a supernatural tension far sur-

passing the limits of human power, and rendering him incapable of confinement even by chains and fetters. Seven of these polluting demons had taken captive an unresisting female, and were instilling the virus of their malignity throughout her whole physical organism. In another case, a legion were clustered upon one poor maniac. They were not only capable of attaching themselves to human organisms, but they could also exert their malevolence upon brutes, as they did in driving a whole herd of swine, by a resistless impulse, from the brink of a precipice into the sea.

The mode in which good or evil spirits act upon the mind or body is, and probably will remain, a mystery. We know in fact but little of the power which one human being is capable of exerting upon another. We see in general that impressions are made through the avenues of sense; but these are not the only channels through which mind is affected. There are other modes and conditions of influence, by mind upon mind, but in the effort to detect and explain them, science has hitherto been foiled. The mesmeric charm by which one mind impresses its perceptions on another, appears to be an unquestionable fact. Scientific men have carefully examined the phenomena, and have pronounced them no illusion. Whether there be, or be not, such a power as that of clairvoyance, is still a matter of doubt. How much of modern spiritualism is produced by mesmeric influence, how much of it is gross imposture, and how much, if any, is attributed to Satanic agency, cannot with our present knowledge, be satisfactorily decided. By far the greater part is probably gross imposture. That none of the pretended revelations come from the spirits of the deceased, has been conclusively proved. But it is not so certain that the spirits of demons have no part in these performances. The weight of evidence is in favor of their agency. The effects are such as satanic malignity would be likely to produce. The wild eye and the excited brain remind us of the ancient sorcerers. In hundreds of cases these manifestations end in insanity. Hume, the celebrated medium, is said to have nearly arrived at this point. Then the frightful rapidity with which the subjects of these influences are hurried into licentiousness can scarcely be accounted for, except on the supposition of a direct infernal impulse. Theaters, dancing parties, luxury and intemperance, while their tendencies are all downward, yet do not wholly obliterate the moral sense; some traces of innate shame, some consciousness of guilt still remains; but spiritualism makes men and women shameless; they glory in their adulteries, publishing and defending them with a boldness and recklessness unaccountable, except on the supposition of an actual demoniacal possession, the complete prostration of the soul under some overpowering infernal influence, that supercedes and obliterates the ordinary impulses of humanity.

If such be the tendencies of spiritualistic manifestations, how dangerous must it be to tamper even with the outlying threads of the tempter's web! Some, no doubt, enter these mysterious circles from an honest desire to ascertain what is

truth and what is error; and we acknowledge that it is important to the cause of science and true philosophy that all natural phenomena, both physical and psychical, should be thoroughly investigated by men of learning and well balanced minds; but how many, trusting to their own powers of discrimination and self-control, have been suddenly thrown off their guard, insensibly drawn under a mysterious enchantment, and finally plunged into a chaos of mental and moral conflict from which they will never emerge but by a miracle. To the young especially we would say, beware of placing yourselves within reach of any doubtful influences; the tempter ever has his net ready, and what begins in sport may end in unavailing regret. By the Jewish law all intercourse with familiar spirits was strictly prohibited; the man or woman that had a familiar spirit, not the man who professed to have a familiar spirit, as modern sadducees would interpret it, but who really did have such a spirit, for his ally and counselor, was to be put to death. If the consultation of demons was a crime of such magnitude under the old dispensation we cannot suppose that similar practices will be innocent now.

But we need not multiply evidences that there are unseen, mysterious, malignant agencies now at work in the hearts of men. It is not strange that those whose eyes are blinded by the god of this world should be unable to discern the influence of that subtle power which is urging them on. But the spiritually minded well know from personal experience, the reality of Satan's power. They are not ignorant of his devices. They feel the necessity of daily offering the petition, "Lead us not into temptation, but deliver us from the evil one;" for such is the most natural translation of that clause in the Lord's prayer. Elsewhere in the New Testament the same term is rendered, "the wicked one."

Happy day, when the mighty angel shall descend with his key and chain, and the old devouring dragon roam the earth no more!—*Am. Baptist.*

O YE OF LITTLE FAITH.

MATT. VIII, 26.

THE Saviour and his disciples are crossing the sea of Gallilee. He is asleep in the stern of the boat. A sudden and violent storm bursts upon them. The waves cover the boat. The disciples, though fishermen, and accustomed to battle with the fury of the elements, are alarmed. They awake Jesus, crying, "Lord save; we perish." He rises to quell the tempest, but first rebukes those who had prayed to him. He does not say, "O ye unbelieving!" for if they had been utter skeptics they would not have prayed at all. There was faith in their appeal, but it was feeble; and for its feebleness they were rebuked. Let us look then at the nature of their faith.

They had seen Christ working miracles all day. His touch, his voice, had expelled diseases and devils. They believed, no doubt, that if he should arise and exert his miraculous power, he could deliver them from the wrath of the tempest; and thus they showed very great confidence in the Saviour. He had wrought no miracle hitherto on the water. He had exercised no control over winds or waves. It was a grand and noble faith, then, which led those disciples to go to that weary teacher in the stern of the boat, and ask him to save them. Perhaps not another being at that time, on earth, would have trusted as the disciples did—would have waked up the sleeping Saviour, expecting to be delivered from the fury of the night tempest.

But there was an alloy of sense in this faith. They must see before they could fully believe. Christ awake, with his eye upon the danger—Christ speaking to, or laying his hand upon the crested billows, would have inspired them with hope. But Christ sleeping in their midst, apparently unconscious, gave them no comfort. In the facts that they had embarked by his special re-

quest, and that he was with them—he the Son of God, having all knowledge and all power, and dear to the Father on high who never slumbers or sleeps—they found no comfort. And yet these are the facts which should have encouraged them. That sleeper was their divine Master. He knew all that would occur during the night when he commanded them to embark. He controlled the elements as truly while he slumbered as when he arose and rebuked them.

An absolute and perfect faith is like that of Jesus himself who slept during the storm. He had toiled all day for the glory of God. He had exhausted the strength of his human body in labors of love, and he had a right to seek repose, committing himself to the sleepless care of his heavenly Father. He knew that he was the well-beloved Son, and that he could not be forgotten or neglected, though he laid at midnight on a frail boat, rocked by the tempest. The contrast between his child-like sleep and the terror of the disciples, shows how much truer and better his faith was than theirs.

Every Christian may have the faith of Jesus on the sea. He is not the only begotten Son, but he is beloved for that Son's sake. He is a branch of the "true vine." While he tries to serve and honor God he will be guided and guarded as Jesus was. His doubts and fears are an impeachment of the gracious promises in his behalf. They grieve the hearts on high which love him; they astonish the ministering spirits which come to protect and serve him. "Little faith" is better than no faith at all, but it subjects us to a great deal of needless trouble and fear. We should seek earnestly to have the dross of sense purged away—to be able to believe because God has spoken; or because we know that God, as a reconciled Father, is omnipresent and omnipotent, and not because we see evidences of his interposition in our behalf.

This faith will not lead to sluggish inactivity. Christ toiled when there was work to do. He trusted only, without toiling, when human power and skill were insufficient. Our unbelief leads us to neglect what we can and ought to do, and to struggle and tremble when we ought to trust. When we have spent the day as Jesus spent his we may sleep at night amid the wildest tempests, as the child in its mother's arms. And sleeping thus will prepare us for the toils of a true life. There is an intimate connection between the faith of energy and the faith of repose.—*Cen. Chris. Herald.*

SMALL THINGS.

NOTWITHSTANDING the vast stretch and compass of the work of redemption, it is a work of the most humble detail in its style of execution. The Saviour could have preached a sermon on the mount every morning. Each night he could have stilled the sea, before his astonished disciples, and shown the conscious waves lulling into peace under his feet. He could have transfigured himself before Pilate and the astonished multitudes of the temple. He could have made visible ascensions in the noon of every day, and revealed his form standing in the sun, like the angel of the apocalypse. But this was not his mind. The incidents of which his work is principally made up, are, humanly speaking, very humble and unpretending.

The most faithful pastor in the world was never able in any degree to approach the Saviour, in the lowliness of his manner and his attention to humble things. His teachings were in retired places, and his illustrations drawn from ordinary affairs. If the finger of faith touched him in the crowd, he knew the touch, and knew also the faith. He reproved the ambitious housewifery of a humble woman. After he had healed a poor being, blind from his birth—a work transcending all but divine power—he returned and sought him out, as the most humble Sabbath-school teacher might have done; and when he had found him, cast out and persecuted by men, he taught him privately the highest secrets of his

Messiahship. When the world around hung darkened in sympathy with his cross, and the earth was shaking with inward amazement, he himself was remembering his mother, and discharging the filial cares of a good son. And when he burst the bars of death, its first and final conqueror, he folded the linen clothes and the napkin, and laid them in order, apart, showing that as in the greatest things, he had a set purpose also concerning the smallest.

And thus, when perfectly scanned, the work of Christ's redemption, like the created universe, is seen to be a vast orb of glory wrought up out of finished particles. Now a life of great and prodigious exploits would have been comparatively an easy thing for him, but to cover himself with beauty and glory in small things, to fill and adorn every little human occasion, so as to make it divine, this was a work of skill which no mind or hand was equal to but that which shaped the atoms of the world. Such everywhere is God. He nowhere overlooks or despises small things.—*Dr. Bushnell.*

THE MORAL LAW.

THE moral law is set forth in the Scriptures as holy, just and good, in its character; and whatever may be its effects upon the soul itself, that its character is such no intelligent being in the universe can doubt, because it requires of every one perfect holiness, justice and goodness. It requires that the soul should be perfectly free from sin in the sight of God; and, as we have seen, God ought not to allow one sin; if he did, the law would not be holy, nor adapted to make men holy. But the more holy the law, the more conviction it would produce in the minds of sinners. If the law extended only to external conduct, men would not feel guilty for their wrong thoughts, desires or designs; and if it extended only to certain classes of spiritual exercises, men would not feel guilty for those it did not condemn, but, if it required that the soul itself—the spiritual agent—the "I" of the mind—should be holy, and all its thoughts and feelings in accordance with the law of love and righteousness, then the soul would be convicted of guilt for a single wrong exercise, because while it felt that the law was holy, just and good, it could not but feel condemned in breaking it. When Christ came, therefore, every soul that was taught its spirituality, would be convicted of sin. One of two things men had to do, either shut out its light from their soul, and to refuse to believe its spiritual and perfect requirements, or judge and condemn themselves by those requirements. And while the law thus showed sin to exist in the soul, and condemned the soul as guilty and liable to its penalty, it imparted no strength to the sinner to enable him to fulfill its requirements: it merely set forth the true standard which is holy in itself, and which God must maintain; and, by its light, it shows sinners their guilt, condemns them, and leaves them under its curse.

Now the Scriptures declare that this is the end which, by its nature, it is adapted to accomplish, and that it was revealed to men with the design to accomplish this end, and thus lead men to see and feel the necessity of justification and pardon by Jesus Christ. The scripture saith, "It is easier for heaven and earth to pass, than one tittle of the law to fail." "The law worketh wrath—where there is no law there is no transgression." "Moreover, the law entered that offense might abound, for where sin abounded grace did much more abound; that as sin reigned unto death, even so might grace reign through righteousness, unto eternal life by Jesus Christ our Lord." Mark the following: "Now we know that what things soever the law saith, it saith to them that are under the law; that every mouth may be stopped, and all the world may become guilty before God; therefore by the deeds of the law shall no flesh be justified; for by the law is the knowledge of sin."

The argument of the apostle in vindicating the holiness of the law, while it at the same time produced conviction and condemnation, is conclusive. "What shall we say, then, Is the law sin? God

forbid! Nay, I had not known sin but by the law, for I had not known lust, except the law had said, Thou shalt not covet (i. e., I would not have felt covetousness to be sin, except the law had condemned it as such). For I was alive (i. e., not consciously condemned) without the law once, but when the law came, sin revived and I died; and the commandment which was ordained to life (i. e., which required the soul to be holy, and therefore alive to God), I found to be unto death. For sin, taking occasion by the commandment (or acts shown to be sin by the commandment), deceived me and by it slew me. Wherefore the law is holy, and the commandment holy, just and good. Was then that which is good made death unto me? God forbid. But sin that it might appear sin (i. e., sin which did exist in the soul, was made to appear in its true character) working death in me by that which is good (i. e., the holiness of the law showed the evil of sin), that sin by the commandment might become exceedingly sinful. For we know that the law is spiritual, but I am carnal, sold under sin." And then, for deliverance from this bondage, he looks to Christ. "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." And mark again, "Is the law then against the promises? God forbid. For if there had been a law given that could have given life, verily righteousness would have been of the law (i. e., while the law showed the soul to be unholy and condemned to spiritual death, it provided no means for the relief of the sinner; no influence by which love and holiness could be produced in the heart). But the Scriptures (i. e., the revelation of the law in the Scriptures) hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith that should be revealed; wherefore the law was our schoolmaster to bring us to Christ that we might be justified by faith."

Now from the above scriptures, it is evident that the apostle understood the law not only to be adapted, but designed by its Author to show the soul its guilty and lost condition, its inability to free itself from the condemnation to which it was liable, and to prepare it, at the proper time, to trust in and love Christ for salvation from sin, and spiritual death the consequence of sin.—*Walker.*

THE LAW IS SPIRITUAL.

ACCORDING to the constitution which God has given the soul, it must feel the want of spiritual mercies before it can feel love for the giver of those mercies; and just in proportion as the soul feels its lost, guilty, and dangerous condition, in the same proportion will it exercise love to the being who grants spiritual favor and salvation. How, then, could the spiritual want be produced in the souls of men, in order that they might love the spiritual benefactor?

Not by temporal bondage and temporal suffering, because these would lead men to desire a temporal deliverance. The only possible way by which man could be made to hope for and appreciate spiritual mercies, and to love a spiritual deliverer, would be to produce a conviction in the soul itself of its evil condition, its danger as a spiritual being, and its inability, unaided, to satisfy the requirements of a spiritual law, or to escape its just and spiritual penalty. If man could be made to perceive that he was guilty and needy; that his soul was under the condemnation of that holy law of God, he would then, necessarily, feel the need of a deliverance from sin and its consequences; and in this way only could the soul of man be led to appreciate spiritual mercies, or love a spiritual benefactor.

Mark another fact in connection with the foregoing which is to be especially noticed, and which will be developed fully—The greater the kindness and self-denial of a benefactor manifested in our behalf, the warmer and the stronger will be the affection which his goodness will produce in the human heart.

Here then, are two facts growing out of the constitution of human nature: First, the soul must feel its evil and lost estate, as the prerequisite condition upon which alone it can love a deliverer. Second, the degree of kindness, and self-denial in a benefactor, temporal or spiritual, graduates the degree of affection and gratitude that will be awakened for him.

Now in view of these necessary conditions, mark the means which God has used, and the manifestations which he has made of himself in order to secure the supreme love of the human soul.

In the first place the soul is brought to see and feel its evil and lost condition, and its need of deliverance.

At the advent of Jesus the Roman world was in precisely the condition which was necessary to prepare it for his doctrines. The Jews had the moral law written in their scriptures and recognized it as the will of Jehovah; and the Gentiles had its requirements concerning their duty to each other, and their duty to worship written in their hearts. Both the doctors among the Jews and the schools of philosophy among the Gentiles, especially those of the Stoics, taught the obligatory nature of many of the important moral duties which man owes to man. No period in the history of the heathen mind ever existed before or since, when man's relations to man were so clearly perceived. The Jews, however, had these advantages, that while the few intelligent Gentiles received the instruction of the philosophers in relation to morals, as truth, it was truth without any higher sanction than that of being spoken by wise men, and therefore it contained in itself no authority or weight of obligation to bind the conscience, while they had the moral law as a rule of duty, sanctioned by the authority and infinite justice of Jehovah. Thus the moral virtues assumed the sanctions of religious duties; and they had not only the moral precepts thus sanctioned, but having been taught the true character of God their religious duties were likewise united in the same sacred decalogue. * * *

Now Jesus applied the divine law directly to the soul, and laid its obligations upon the movements of the will, and the desires. He taught that all wrong thoughts and feelings were acts of transgression against God, and as such would be visited with the penalty of the divine law. Thus he made the law spiritual and its penalty spiritual, and appealing to the authority of the supreme God, he laid its claims upon the naked soul—he entered its secret recesses—he flashed the light of the divine law upon the awful secrets known only to the soul itself; and with the voice of God he spoke to the "I" of the mind—Thou shalt not will, nor desire, nor feel wickedly.—*Walker.*

TREAT YOURSELF AS YOU HAVE OTHERS.

TREAT yourselves, my dear friends, as you have been accustomed to treat others. We get another man's character and tie it up to the halberds, and out with our great whip, and begin to lay on with all our force, and after the flogging we wash the poor creature with a kind of briny pretence of excusing his sins. After that again we throw him back upon the bed of spikes, on our own supposition that he is a great deal worse than we have made him out to be. Ah, just serve thyself so. Tie thyself to the halberds, man, and lay on the whip. Do not spare him. When you have got yourself tied up, strike hard, sir; it is a great rascal you are whipping. Now, then, a heavy blow! Kill him if you can. The sooner he is dead the better; for when he is once killed, as to all idea of righteousness in himself, then he will begin to lead a new life and be a new creature in Christ Jesus. Make him feel that the leprosy lies deep within. Give him no rest. Treat him as cruelly as he could treat another.

'Twould be only his deserts. But who is this that I am telling you to treat so? Yourself, my hearer, yourself. Be as severe as you can, but let the culprit be yourself. Put on the wig, and sit upon the judgment-seat. Read the King's

commission. There is such a commission for you to be judge. It says, Judge thyself—though it says judge not others. Put on, I say, your robes; sit up there lord chief justice of the Isle of Man, and then bring up the culprit. Make him stand at the bar. Accuse him; plead against him; condemn him. Say, "take him away, jailor." Find out the hardest punishment you can discover in the statute book, and believe that he deserves it all. Be as severe as ever you can on yourself, even to the putting on the black cap, and reading the sentence of death. When you have done this, you will be in a hopeful way for life, for he that condemns himself God absolves. He that stands self-convicted may look to Christ hanging on the cross, and see himself hanging there, and see his sins forever put away by the sacrifice of Jesus on the tree.—*Spurgeon.*

A CHINESE FABLE.—The Rev. Canon Stowell narrates the following discourse by a Chinese tailor, with reference to the relative merits of Confucianism, Buddhism, and Christianity.

"A man had fallen into a deep, dark pit, and lay in its miry bottom groaning and utterly unable to move. Confucius walking by, approached the edge of the pit and said, 'Poor fellow, I am sorry for you; why were you such a fool as to get in there? Let me give you a piece of advice: if you ever get out don't get in again.' 'I can't get out,' groaned the man.

"A Buddhist priest next came by, and said, 'Poor fellow, I am very much pained to see you there; I think if you could scramble up two thirds of the way, or even half, I could reach you and lift you up the rest.' But the man in the pit was entirely helpless and unable to rise.

"Next the Saviour came by, and hearing his cries, went to the very brink of the pit, stretched down and laid hold of the poor man, brought him up and said, 'Go, and sin no more.'"

PRAYER AND WORKS.

CHRISTIANS are often insincere in prayer. They ask for growth in grace, but make little effort to improve their type of piety. They do not struggle resolutely to attain the blessings for which they petition. The following extract from Dr. Phelps' admirable little work, "The Still Hour," is a good illustration:

A luxurious Christian prays, in the good set phrases of devotion, for a spirit of self-denial; that he may endure hardness as a good soldier of Christ; that he may take up the cross and follow Christ; that he may be ready to forsake all that he hath and be Christ's disciple; that he may not live unto himself; that he may imitate him who went about doing good—who became poor that we might be rich, and who wept over lost souls. In such a prayer there may be, consciously, no insincerity, but a pleasurable sympathy, rather, with the grand thoughts and the grander feeling which the language portrays. The heart is buoyant with its gaseous distension to the bounds of its great swelling words.

This lover of the pride of life does not discover his self-inflation, till conscience pricks him with such goads as these: "Are you living for the things you are praying for?" "What one thing are you doing for Christ which costs you self-denial?" "Are you seeking for opportunities to deny yourself, to save souls?" "Are you willing to be like him who had not where to lay his head?" "Can ye be baptized with the baptism that he is baptized with?" If then, this effeminate one is not aroused to a more Christ-like life by the uncovering of his hypocrisy, what a sickly murmuring of self-reproach fills his heart at the collapse of that prayer!

"HE WENT AWAY SORROWFUL."

THE sorrow experienced was connected with going away from Christ. No one was ever made sorrowful by coming to Christ. Sooner shall the traveler, whose eyes have rested for days on the barren, burning sands of the desert, be made sorrowful by reaching the oasis, with its refreshing

waters, its green herbage, its oleanders and olives; sooner shall he who has been long an exile in foreign lands be made sorrowful by approaching his native shores, and by crossing the threshold of his home, to find all his heart-treasure safe, than a guilty, wandering, outcast, condemned sinner shall be made sorrowful by coming to Christ. Thousands have found peace and joy in believing; but no one ever found sorrow.

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, NOV. 13, 1860.

CLOSE OF THE VOLUME.

WITH this week's issue another volume of the REVIEW takes its stand with things numbered and finished. Another six months of its existence have completed their circuit. During this period what has transpired? Has the watchful believer in the near advent of his Lord seen anything to shake his faith or hope? Has he seen anything which would tend to show that his Lord delayed his coming? Has he seen any evidence of a coming era of peace and safety? or of the world's conversion? or of a temporal millennium? Nothing of the kind; but much the reverse. As the shades of twilight deepen down gradually into the darkness of night, and as the coming tempest casts a deeper and deeper shadow over the land, so the signs of the times are continually thickening around us, and more and more solemn are the portents of coming events on every side. The time draweth near when the King of kings shall visit this revolted province, take the righteous to himself, and gather out all those who do iniquity and who would not have him to reign over them. We even now hear the distant sound of his approaching chariot-wheels. Signs betoken his return. Unconscious nature proclaims his approach. Wicked men and seducers, those who hate him, reject his gospel, misuse his servants, and scoff at his coming, proclaim nevertheless, though unwittingly, that the Lord cometh. And the voice of prophecy is heard above the din of war and the strife of nations, proclaiming, "Behold, the Lord cometh with ten thousand of his saints." Glorious announcement to his waiting church! Does it meet in all our hearts the ready response, "Even so, come Lord Jesus, come quickly?" He comes as our friend. He appears to the salvation of all those who look for him; and shall we not rejoice? Republicans are to-day rejoicing in their victories in worldly politics; shall not a higher, holier and more fervent joy fill our hearts at the thought that a being is soon to take the throne whose reign shall be all righteousness, whose acts will be influenced by none of those prejudices and passions which dwell more or less in every human breast?

Salvation, immortality, perfect exemption from sickness, sorrow, pain and death, and all the ills of this evil state, and above all, eternal life with all the good of earth, with the angels of God, and Jesus himself in his glorious kingdom—are not these prospects for which we can forego the pleasures and allurements of earth? Knowing that this shall ultimately be the reward of the persevering saints, can we not patiently wait the accomplishment of our hope? The husbandman, says James, hath long patience. He who has committed to the earth the precious seed, and looks only for a harvest, hath long patience for that harvest. Because the seed does not sprout sooner, or grow more rapidly, or bear fruit immediately, he does not become impatient or disheartened, and throw down his implements of husbandry and abandon his field to weeds and ruin; but he toils on in expectation of by and by reaping an abundant crop. He waits till he receives the early and latter rain. He waits and soon receives a bountiful reward for all his toil.

And this is the illustration with which James would enforce a lesson of patience upon all his brethren. Great is the prize before us; and in due time we shall reap if we faint not. In the language of the poet Longfellow,

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

WESTERN TOUR.

WEDNESDAY morning, Nov. 28th, Bro. Weaver took us to the cars at Anamosa, paid our fare to Dubuque, and parted from us with feelings of brotherly tenderness which we shall not soon forget.

In the evening we took the boat for La Crosse, Wis., where sixth-day morning we took the cars for Mauston, and found Bro. Steward waiting to take us to his house. We had been suffering much for several days with pain, soreness and fever of the lungs, and feeling the lack of sleep and rest, with an application of cold water, in the form of a compress upon the lungs, we found sweet rest in blessed sleep for a short time. Then Bro. Ingraham and Sanborn drove up, whom we were exceedingly rejoiced to see, and we seemed to forget our sickness. That evening we went out and preached in a school-house full of attentive hearers. From that point we began to improve, and after speaking once on the Sabbath, and three times on First-day, we felt usually well, and exceedingly free in the Lord. How precious are such evidences that one is in the path of duty. We now feel better in regard to health and freedom of mind than we have felt at any time for the last three months.

In regard to the church in Mauston and vicinity, it may not be duty to speak very definitely at present. Here is quite a body of Sabbath-keepers, and there are a goodly number in the vicinity. Bro. Steward has ably defended the leading points of our position in this community, and shares the respect of his brethren, and the community generally. But we judge that the brethren in this section are behind on the subject of church order and consecration of themselves and their property to the cause of God.

It is true that these are hard times, and that many of the brethren are poor, but we do think that if they felt the importance of church order and systematic benevolence, they would sustain the cause among them. Bro. Ingraham received \$1 at this conference, Bro. Sanborn nothing, and we, of course, expected nothing, and were not disappointed. Our expenses from last conference in Iowa were \$8.

But a spirit of consecration has recently arisen in this part of Wisconsin of a very doubtful character. It appears to consist of words, feeling and exercises not of a very intelligible and edifying kind. It has evidently arisen from taking the extreme view of consecration, without being balanced by those cautions against the deceptions of Satan and fanaticism so often found upon the sacred page. We felt exercised upon the subject, as the articles of "M. E. S." were being published in the REVIEW, and should have presented some cautions in connection with those articles had we not been otherwise employed. The history of Luther, the Wesleys and others, who by the power of a living faith led the church from the dark shades of error and formality to a clearer light, proves the necessity of the mind being balanced with caution. And he who sees no danger of caution here is not far from some delusive snare of Satan.

While we write these things with feelings of respect and pity for those who have fallen under a delusive spirit in this part of Wisconsin, we do it under a sense of duty to those who may be in danger of being drawn under the same delusive influence. We expect to be censured for mentioning these things, but do not fear the censures of a few for a short time, as we do the doom of the unfaithful watchman.

We think it our duty to state something of the appearance of this work here, which is called by some "The Reformation," but to us it looks more like a deformation. Many things, however seem orderly, intelligible, and beautiful. But it never seemed right to us when four ministers were present, for a sister to open the meeting. But she excuses herself on the ground that she felt it her duty. Well, a brother preacher says it was his clear duty to pray. Query. Could both be impressed at the same time? Certainly not, unless we adopt the plan practiced sometimes by the reformers here, to all pray aloud at once! But the sister did not have liberty in her opening prayer, showing that her evidence was a mistake.

Again, while we were preaching, a sister broke out in an opposition shout, so we waited some time for her to get through. It was with difficulty that we finished

the discourse. She said she could not help it. This we are somewhat inclined to believe, for when labored with afterwards, and evidences of her errors presented, she would generally begin to shout, and show that she was controlled by some spirit.

This reformation, as it is called, has passed some very important decrees. It is said that one or more have the spirit of prophecy, and that they have seen things of the deepest interest. For instance, the body of Sabbath-keepers sustaining the REVIEW, have been seen branded as follows—"Advent," "Babylon," "Fallen," "Organization." This is too significant to need comment. Also, that Sr. W.'s writings, excepting her first little tract, were all wrong. And many things of the like, too numerous to mention.

It will be seen at once that if we had any faith in this work, we should be brought into rather a close spot, as we had along with us, 200 copies of the Spiritual Gifts, Vol. 2. A few took this work. Others would have taken it, but for the want of ready cash. They requested us to leave some with Bro. Steward so that they could get them; but as he declines, and wishes us to take Vol. 1 which he had on hand, we take the burden off his hands, and the friends will be obliged to get them through the post office, or of Bro. Russell at Mauston.

Bro. S. has grieved over his lonely position in the message, but if he follows those things which condemn the body, and that which the body regard as important to its prosperity, and thus shuts himself away from the body, his complaints will appear out of place.

We leave these dear, mistaken friends with our pity and our prayers, that they may speedily be recovered out of the snare of the Devil, and find their places in the ranks of those who are being united upon, and sanctified through, the truths connected with the Third Angel's Message.

Mauston, Wis., Nov. 7th, 1860.

EASTERN TOUR.

My first meeting on this tour was at the Kirkville Conference, which was to me a season of refreshing and freedom; for the Lord gave freedom in presenting his truth. Bro. Cottrell and Sperry were present and took part in preaching the word. We were encouraged to see many old friends of the cause still holding on their way, and their beaming countenances (while listening to the truth) seemed to say, "Thy words are sweet to my taste."

A number were at this meeting who had embraced the truth at the tent-meetings held by Bro. Andrews and others the past summer. They listened with earnestness to the testimony on the unity and gifts of the gospel church; and the union and harmony that prevailed during the conference gave them a chance to see some of the practical workings of these truths.

I had feared that there would be much opposition on the subject of organization that had been so lately canvassed in the conference at Battle Creek; but as far as I could learn, those present were satisfied with the steps that had been taken.

After the Kirkville meeting I had an opportunity of visiting a brother and sister in the flesh, who had lately embraced the Sabbath, and was glad to find them firm in all the present truth.

Sabbath and first-day, Oct. 20 and 21, I spoke to a few brethren and sisters at Parma, N. Y. Some were present who had embraced the truth at the tent-meeting which was lately held there. On the evening of the 23d I spoke in the Wesleyan meeting-house at Olcott. Although the evening was rainy and bad, quite a number came in to hear. Several who had of late become interested in Somerset came up to hear. The Lord gave liberty in speaking on the unending nature of his law.

At Gilboa conference we had freedom. The meeting-house was nearly filled with brethren and sisters. On evenings and first-day a number of the citizens came in to hear. Bro. Waggoner was with me at this meeting and assisted in preaching the word.

Nov. 3d, 4th and 5th, according to appointment Bro. Waggoner and myself were with the church at Hillsdale, Mich. A goodly number of brethren were together on Sabbath and first-day, among whom was Bro. Harvey from Ind. On Monday, as appointed in the REVIEW, the church in Hillsdale, having signed articles

of Association met and elected their trustees to hold a deed of the meeting-house and lot, and transact (in a legal manner) business connected with the temporalities of the church. The Spirit of the Lord seemed to be with us in our business meeting, and I think all present felt that God approved the step they were taking.

As there has been feeling with some in regard to the name proposed at Battle Creek Conference by which we as a people should be known, I would say that I think the name, "Seventh-day Adventists," is the most natural and appropriate name we could take. In Hillsdale I came across a handbill that was used there some four years ago when our brethren were going to have a conference there. It reads, "There will be a conference of the *Seventh-day Advent* people held in Waldron's Hall," &c. This name I suppose was used in the handbill because everybody would know at once who it meant. Again, it has been proposed that we should be called the "Church of God." While we were at Gilboa a friend attended the meeting from Findlay, and became much interested and bought some books. He had some talk with Bro. Waggoner after meeting. Bro. W. asked him what church he belonged to. Church of God, was the reply. What, Winnebrenarians? "No; Church of God." Dunkers? "No; Church of God." Here was a poser; a man that belonged to the Church of God, but we had to find out who he belonged to, of somebody else; for the name "Church of God" was not enough to tell us who he was. Neither would the name Church of God alone tell others who we are.

J. N. LOUGHBOROUGH.

Battle Creek, Nov. 8.

OUR VISIT TO CANADA.

AGREEABLY to appointment, Bro. Pierce and myself attended the Conference in Melbourne, C. E., on the 6th and 7th inst. We were disappointed in not meeting more of the brethren and sisters in Canada at this Conference. But the rainy weather and muddy going no doubt prevented some from being present, while others were kept away by sickness.

But we feel confident that those who were favored with the privilege of attending the meetings were refreshed, strengthened and encouraged still to pursue the narrow way to eternal life.

Here we met five from Eli, who have embraced the Sabbath the past summer under the labors of Bro. Evans. They all bore a good testimony in favor of the truth. Our meetings were held in the Advent meeting-house.

Elder Miles Grant of Boston, was holding meetings twelve miles from here, before and at the time of the Conference. Being invited by Bro. Evans to attend our meetings, he expressed a willingness to do so, provided he could have the privilege of stating the reasons publicly in the course of the Conference, why he differs with us on the Sabbath question. This was not granted. He then challenged Bro. E. to a discussion of the following question—"Is the seventh-day Sabbath binding upon the Christian church?"

The discussion was held on the 8th, and lasted about five hours; two in the forenoon and three in the afternoon, each speaking twenty minutes at a time, Eld. G. having the negative. After this discussion we remained in Melbourne and vicinity over a week, and so far as brethren there could learn the result of it, it was favorable for the cause of truth rather than against it. Though from a report of it in the *Crisis* by Eld. G., which fell into my hands to-day, I should think that he claimed a most successful triumph. But more on this point soon.

After carefully considering the demands of the cause of God in Canada, and the will of the Lord in this matter, it seemed clear to all of our minds that Bro. D. T. Evans should be set apart to the work of the ministry, by the laying on of hands, to preach the word and administer the ordinances of the Lord's house as the hand of the Lord might open the way before him; after which four were buried by him with Christ in baptism. The good Spirit of the Lord rested richly upon us.

From Melbourne we went twelve miles into a new place, where we held meetings which were to be continued by Bro. E. After this we spent one Sabbath with the few brethren in Eaton.

One of Bro. Hill's daughters of Melbourne that was present at the discussion, has since come out decidedly in favor of the Bible Sabbath. Her voice is now heard in prayer with the people of God, and she delights in the law of the Lord. May the blessing of heaven continue to rest upon Brn. Hills and Wales and their families for the deep interest they feel for the advancement of the cause of God. And may the blessing and peace of the Lord ever rest upon all the dear saints in Canada.

A. S. HUTCHINS.

Barton Landing, Oct. 29, 1860.

CONFERENCE AT LAPEER.

BRO. SMITH: This meeting was one of interest, and we trust of profit, to all present. Brn. Bates and Lawrence were there to help preach the word. The pointed testimony was given and appreciated. It was good to be there. The real manifest determination of the majority seemed to be to rise with the message, if a more earnest effort will accomplish it. Three were baptized. The scene at the water was unusually solemn.

With Bro. Lawrence I spent last Sabbath at Milford. Several there seem in earnest. They sustain regular meetings, and have a growing interest.

We spend the coming Sabbath at Shelby, and then go to Livingston county. Our address for ten days will be Parshallville, Livingston Co., Mich.

M. E. CORNELL.

Detroit, Nov. 8.

MEETINGS IN VINTON, IOWA.

I HAVE just closed a meeting here, lasting from Thursday to Sunday night. The weather has been very unfavorable. We have had so much rain that many could not attend our meetings who would have rejoiced to be there. However, we had a good meeting. The Lord was with us. The brethren were much strengthened and encouraged. All who attended were much interested. Bless the Lord for doing a good work here! for raising up a good, warm-hearted people to show forth his praises by living out the great principles of holiness which he designs shall ever characterize his people. My heart was rejoiced to meet there, strange faces but kindred hearts. It seemed somewhat lonely to be here without my fellow-laborer, Bro. Cornell. I have amused myself some by viewing the places of our former resort and pleasant walks. But I missed him, and soon the fond thought comes to my mind, that we will if faithful, enjoy many a pleasant walk together in more beautiful bowers than here, and behold more beautiful scenes than this earth now affords.

There is much opposition here. The priests have been busy since the tent was here, trying to create all the prejudice they possibly can. They know that their craft is in danger; that as the light of truth shines, their honest members will leave them and serve God instead of serving the pope. Babylon is filling fast with everything hateful and abominable. But her destruction hastens. May God's people leave her as they would a house on fire or a sinking ship! They should never stop to think of reforming her. She is not to be reformed. She must receive her portion of the plagues. Let commandment-keepers be faithful. Oh brethren, be diligent in making your election sure. Your trials here may be severe, and your persecutions awfully painful; but stand firm on the truth. An eternity of joy will by far outweigh them all.

"Come then my dear brethren, count all things but loss

For treasures in heaven; don't shrink from the cross
Ye favorites of heaven, dear lambs of the fold,
Though demons surround you be faithful and bold.

"Consider the dangers that lie in your way,
What snares and temptations in this evil day;
All this you must suffer, and patient endure,
Till Jesus shall take us where sufferings are o'er."

B. F. SNOOK.

DISCUSSION IN MELBOURNE.

THE discussion between Bro. D. T. Evans and Eld. Miles Grant, of the question, "Is the *Seventh-day Sabbath* binding upon the Christian church?" I spoke of in my report of our meetings in Canada. But Eld. G.'s account of it in the *Crisis* having fallen into my hands

it seems proper that it should be noticed again, and some of his statements in the *Crisis* corrected.

From Eld. G.'s report of this discussion, I judge he considers himself most successfully triumphant, while Bro. E. met with a flat failure. We take another view of the matter, as also did the citizens of Melbourne, so far as we learned. Not one, to my knowledge, who keeps the Bible Sabbath, or who was favorably inclined to our position, was in the least moved away from the truth by it. But contrariwise, it was believed that the prejudice of some minds was by it broken, and they were favorably disposed towards the truth.

Bro. E. showed the origin of the Sabbath, God's Rest-day, to be at the creation week. That the day on which God rested he blessed and sanctified; gave the definition of the word sanctify, as given by Webster, i. e., "to separate, set apart, or appoint to a holy, sacred or religious use."

Read Mark ii, 27. "The Sabbath was made for man, and not man for the Sabbath." Argued that man, here, is used without restriction, consequently the Sabbath was made for the whole human family. Bro. E. here introduced the reading of the text in the original. "The Sabbath was made for *THE* man, and not *THE* man for the Sabbath." This language points us directly to the man Adam. And as Adam was the only man when the Sabbath was made, and the head of the human family, consequently the Sabbath was made for every being bearing the name, man. Job xiv, 1; Ps. civ, 23; Eccl. xii, 13, were then read as illustrative of the use of man in the above texts, agreeably to the following grammatical rule: "A noun without an adjective is invariably taken in its broadest extension, as, Man is accountable."

In reply, the negative did not unsettle nor disprove these points, but contended the Sabbath could not here be binding because no command had been given for its observance. Still he was shown the Sabbath to be obligatory upon Israel in the wilderness of Sin, some thirty days previous to the proclamation of the law upon Sinai.

Says Moses [see Ex. xvi, 23], "This is that which the Lord hath said (not is going to say) To-morrow is the rest of the holy Sabbath unto the Lord." Why the Sabbath thus familiarly spoken of if not binding previously? for nothing is here said of its institution.

Neither at Sinai is it spoken of as a new institution, nor as there sanctified. But "Remember the Sabbath-day, to keep it holy;" that is, *forget it not*.

Eld. G. read Deut. v, as containing the reason why Israel should observe the Sabbath. In his report, after quoting the 15th verse, he says, "When the Lord chose the memorial day by which Israel was to commemorate their deliverance from Egyptian bondage, he selected the one on which he rested at the close of creation week; but the reason for instituting the Sabbath for Israel was not because he rested himself, but because of their great deliverance just accomplished."

Not a word is said in this chapter of the Sabbath as a "memorial day," of the deliverance of Israel from bondage, nor about the "reason for instituting the Sabbath for Israel." Appropriate memorials commemorative of this great and mighty event are found in Ex. xii. Says Moses, speaking of the deliverance, "It is a night to be much observed unto the Lord for bringing them out from the land of Egypt." Ex. xii, 42. Hence these assertions are unsustained by the word of God, and this reasoning fallacious.

A great and wonderful deliverance had just been wrought for God's chosen people, they were now delivered from the iron heel of oppression, and the galling yoke of continued servitude, imposed upon them by cruel task-masters, were brought out where if they would, they might "observe his statutes, and keep his laws" [Ps. cv, 45]; "Therefore the Lord thy God commanded thee to keep the Sabbath-day." Deut. v, 15.

If this last quoted scripture proves the Sabbath a "memorial-day," or to have been instituted for Israel, then by the same process of reasoning Eld. G. is bound to admit that the principles of honesty and justice are memorials, instituted for the same class and for the same purpose. See Deut. xv, 15; xxiv, 17, 18.

Again, that "man" is used in its most extended sense in Mark ii, 27, the negative did not deny—was not particular whether it was so construed or not, but could not see that the texts above quoted from Job

xiv, 1; Ps. civ, 23; Eccl. xii, 14, had any bearing on the point.

We further claim that Bro. E.'s arguments in favor of the perpetuity of the law of God, drawn from Matt. v, 17-19; Rom. vii, and other texts, were not refuted. Had Eld. G. refuted or unsettled these points, he would have felt himself quite confined to the negative side of the question, instead of out-running his time, and getting on to the affirmative, as claimed by himself, and some of his friends.

The report makes Bro. E. say, "The other nine commandments are not brought into the N. T." Whereas he said, "they were not given in the N. T. on a new account, or as a new law: no more brought over into the N. T. than the Sabbath." The reader will bear in mind that the Sabbath of the Lord is mentioned fifty-nine times in the N. T.

Both in the discussion and report, Eld. G. makes the ten commandments exclusively the old covenant, which at some point of time (not told when) receives a deadly wound, before or after which, nine-tenths of the wound is healed, nine of the ten commandments, "omitting the fourth, are re-enacted in the New." He continues, "The fourth is a special institution for Israel; the other nine contain moral precepts binding upon all classes." The following scriptures contain what he calls the "nine." 1. Matt. xxii, 36-38. 2. 1 Cor. x, 7. 3. Matt. v, 34. 5. Eph. vi, 2, 3. 6. Rom. xiii, 9. 7. Rom. xiii, 9. 8. Rom. xiii, 9. 9. Rom. xiii, 9. 10. Rom. xiii, 9.

Then he says, "Jesus adds a new commandment, which supplies the place of the fourth, which is abolished." This is the "re-enacted," "re-modeled" law or covenant, "omitting the seventh-day Sabbath." The core of the sore is now taken out, the root of the fault in the first covenant is extracted, the troublesome, burdensome, tiresome fourth commandment can no more afflict.

But here are objections, the mark is overshot somewhere. Eld. G.'s first commandment of the nine, is the first of the two great commands, and contains the sum of our duty to God, hence the Sabbath is there. Again, when was the re-modeling of this covenant completed? If not till Paul wrote his epistles, there must have been an elapse of a number of years, before the last five of the nine could have been binding. Again, Eld. G. believes the first day is the Sabbath, and says, "He who keeps the seventh day, virtually unites with the Jews in denying the resurrection of Christ." Where is the place for the first-day Sabbath in his covenant? Where is the "thus saith the Lord" for keeping it?

Says David, "The law of the Lord is perfect." What would he say could he see the one in question?

"Shall man attempt, with blind and bungling move,
What is already perfect, to improve?
Better 'twould be, ye fighters of the law,
If your own weakness, verily, ye saw;
If ye would hear the teachings of God's word,
And live obedient to all ye heard.
Better 'twould be to obey God's holy will,
And own the Sabbath precept binding still,
Before ye make, in all ye do and say,
Such wretched work to have it done away."

A. S. HUTCHINS.

REPORT OF BUSINESS MEETING AT GILBOA CONFERENCE.

OHIO conference, held at Gilboa, Oct. 28, organized for business by appointing G. W. Holt Chairman, and J. Clarke Secretary. Report of the Tent Committee for the past year was presented and accepted. By referring to the pledges it was found that some of them were still unpaid, though due last June. Bro. Butler suggested that energy, perseverance and punctuality were indispensable to unity and success. Not slothful in business [Rom. xii, 11], that all should show the same diligence to the end [Heb. vi, 10-12], and that a lack of these have the tendency to destroy confidence of brethren, that the arrearages on pledges for the past three years was an unmistakable evidence of slothfulness, and betoken a lack of such diligence as Paul recommended, and that he hoped those present who had just reasons why their pledges remained unredeemed would frankly assign them, so that our mutual confidence may be restored as far as possible. Explanations were then called for, when some gave satisfactory reasons why they were behind their pledge, while

others promptly discharged theirs. On motion of Bro. Butler it was

Resolved, That a Committee of Finance be appointed to look out, and supply, the wants of the cause in Ohio, whereupon the chair appointed Brn. Jos. Dudley, L. E. Jones and J. P. Fleming, all of Gilboa, as said Committee, J. Dudley being Secretary, and L. E. Jones Treasurer. The way to supply the Finance Committee with means to meet the pecuniary wants of the cause, was then introduced as the next point to consider. Here Bro. Butler presented the manifest necessity of system in our financial affairs. That he had been burdened and grieved at the injustice and inequality shown in the past in allowing a few of our earnest and zealous brethren and sisters to bear the whole burden of the cause, and that too with their very moderate means, while others claiming a place among us, and who have in some instances much more abundance are seen going free, or comparatively so. These things are unkind, they are unjust, and do not possess the features of that system of equality which is not only recommended in the Scriptures, but absolutely enjoined. Reason, justice, humanity and brotherly love require equality, and consequently so do the Scriptures. "If any man minister, let him do it as of the ability that God giveth" that God in all things may be glorified." 1 Pet. iv, 11. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." 1 Cor. xvi, 2. "For I mean not that other men be eased and ye burdened, but by an equality, that now at this time your abundance may be a supply for their want, that there may be equality." 2 Cor. viii, 13, 14.

Bro. Waggoner seconded the remarks of Bro. Butler, referred to the donation of sister —, a sister of very moderate means, compared her \$100 donation with the stunted benefactions of some who were more wealthy by far, and yet had done but comparatively nothing, and claimed that such inequality is unscriptural, that a gospel which has no equality in it, is no gospel at all. Many touching and timely remarks were then made by various members of the conference on the same subject, with much anxiety that some system be adopted calculated to secure as nearly as possible complete equality.

Bro. Butler then suggested the propriety of this conference first determining in its best united judgment what amount was actually necessary to be raised during the coming year to defray the necessary expenses of our entire operation in this State for one year. A few moments being given for general deliberation, a motion was offered and unanimously voted that \$800 be raised. Bro. Butler then recommended that since it was the judgment of the conference that \$800 be raised, that it should be raised on the principle of equality, that an inventory of all the property of the church in the State, personal and real, be taken, then as the whole amount of said property is to raise the whole amount of said \$800, so is each one's share of that whole amount of property to raise his share of the \$800.

This system will undoubtedly secure gospel equality and draw the line of demarkation so plainly as to lop off selfish clogs if there are any, and show who really are our brethren in the gospel. On motion of Bro. Waggoner the system just suggested by Bro. Butler was adopted by a unanimous vote. Suggestions were then made that the shortest, and no doubt as fair a way to get up the inventory of the church's property would be to get a list of the names of all the members of each church, and then place opposite each individual's name the value of his or her property as shown on the tax receipt for the current year. This plan was then put as a motion and unanimously adopted.

A motion was then made and carried that the Chair appoint a committee of one in each church represented in this general conference to take an inventory of the property of each member as specified in the last resolution, and forward said inventory to J. Dudley, Gilboa, Ohio, the Secretary of our Financial Committee, who will in due time send back to each church said inventories, with the proportionate share of each member annexed to his name, whereupon the Chair appointed such committees as far as churches were represented in conference.

On motion it was next unanimously voted that we

recommend the foregoing plan to all the churches and scattered brethren in Ohio not represented in this conference, and cordially invite them to co-operate with us, by making out a similar inventory of their property, and forwarding the same to our Finance Committee as soon as the first day of December, 1860.

N. B. The above arrangement is not intended to interfere with the treasuries of the local churches, where they should have something to bestow upon the true objects of Christian charity around them, but merely to provide for the wants of the cause at large as the truth goes into new fields where it has no friends, or not friends enough to defray necessary expenses.

After the business of the conference was all disposed of, the ministering brethren proceeded to the ordination of Bro. J. Dudley to the office of deacon by the laying on of hands and prayer.

G. W. HOLT, Chairman.
J. CLARKE, Secretary.

THE TRANSGRESSOR'S FATE: OR A SHORT ARGUMENT ON THE FIRST AND SECOND DEATHS.

BY M. HULL.

(Concluded.)

But I must pass to the examination of another question, viz., Does man die more than one death for the Adamic transgression?

I might quote a host of modern authors to prove that he does; but such testimony is not final with the Bible student. I will therefore only give a few extracts to show the position of the theological world, after which we will examine scripture testimony.

Dr. Clarke says, "*Thou shalt surely die.*" *Moth tameth*; literally, a death thou shalt die; or, *dying thou shalt die*. Thou shalt not only die spiritually, by losing the life of God. But from that moment thou shalt become mortal." *Clarke's Com. on Gen. ii, 16.*

Benson says, "The death here threatened is evidently to be considered as opposed to the life (or lives, rather) which God had bestowed on him. This was not only the natural life of his body, in its union with his soul, but the spiritual life of his soul in its union with God, and the eternal life of both. The threatening then implies, Thou shalt not only lose all the happiness thou hast, either in possession or in prospect, and be liable to the death of the body, and all the miseries which precede and accompany it. But thou shalt lose thy spiritual life and become dead to God—dead to God and things divine, and shalt even forfeit thy title to immortality: and be liable to death eternal, and all this in the day thou eatest thereof." *Benson's Com.*

Buck says, "*The covenant of works* was made with Adam; the condition of which was his perseverance during the whole time of his probation. The reward annexed to his obedience was the continuance of him and his posterity in such perfect holiness and felicity as he then had, while upon earth, and an everlasting life with God hereafter. The penalty threatened for the breach of the commandment was condemnation terminating in death, temporal, spiritual and eternal." *Theological Dictionary, under Covenant of works.*

The Westminster Confession of Faith, pp. 45, 46, says, "Every sin, both original and eternal, being a transgression of the righteous law of God, and contrary thereunto, doth in its own nature bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with miseries, spiritual, temporal, and eternal."

The Shorter Catechism (bound in the same volume), p. 384, says, "All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all the miseries in this life, to death itself, and the pains of hell forever."

The above is the voice of the wisdom of this world; but where has the Bible said anything about a three-fold death? Where has it threatened more than one death for Adam's transgression?

The law says, "*Thou shalt surely die.*" If this is not plain enough for our comprehension, we will take the penalty as pronounced by the supreme Judge. Gen. iii, 17-19. "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy

life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

Here the elements are all arrayed against man. The ground is cursed, thorns and thistles grow spontaneous ly to war against him. He enters upon a toiling stage—sweat spontaneously gushes out of his pores. Decomposition has commenced, and must continue until his toil and sweat are ended by his returning to the dust.

Dear reader, is not this plain enough? Can you not now understand the penalty of Adam's sin? If not, follow his history a few centuries and you will find his obituary. Gen. v, 5. "And all the days that Adam lived were nine hundred and thirty years: and he died." Thus the penalty of God's broken law has been executed upon Adam, and his history is wound to a close.

Permit me here, dear reader, to exhibit the glaring absurdity of the three-fold-death system, by using a familiar illustration:

Suppose that Mr. A., of this State, is guilty of petit larceny, for which the law says he shall be imprisoned in the county jail any length of time the court may decide, not exceeding twelve months. He is thrust into prison according to the letter of the law. After he has suffered the penalty prescribed by the law, the officer comes to take him out. As the officer is engaged in loosing his fetters, A. says, "Well, I have broken the law and paid the penalty." "No, no," says the officer, "we are not done with you yet. You have now got to go to the State prison, and be confined to hard labor for five years." "What for?" says A. "Petit larceny," responds the officer. But Mr. A. pleads the "the law does not say I shall go to the penitentiary." "It means it," says the officer. A. asks why the law does not say so if that is its meaning? "O," says the officer, "that is the hidden, or secret meaning. I guess you never studied theology; if you had you would have learned that books say one thing and mean another." The fiat has gone forth and is unalterable. To the State prison he must go. He goes grumbling along, relating the cause of his complaint to every one he chances to meet, and all say that his complaints are just.

After he has served out his time he expects to be released. But the executor informs him that he must now be hanged by the neck until he is dead. "What are you going to hang me for?" says A. "Petit larceny," responds the officer. "The law does not say so," says A. But as the officer is fastening the rope around his neck he informs A. that this is the meaning of the law. "I ask in all candor, Would not every citizen of the State rebel against such a procedure as the above? And yet we are gravely informed that this is the way God deals with the human family on account of Adam's sin.

First, we must die a spiritual death, i. e., lose all desire to do good. Second, a temporal death, i. e., separation of soul and body. Third, an eternal death, i. e., eternal life in misery. And if you deny it you are charged with heresy, infidelity, and "not being able to discern things of the Spirit."

But the most glaring absurdity of all is a plan of redemption from a three-fold death. They tell us that a plan of redemption has been provided—that we are redeemed by virtue of the vicarious sufferings of Jesus Christ. If that be true, then Christ must die a three-fold death before man can be redeemed!

Thus, Christ must come into the world a good and holy being, after which he must die a spiritual death (get into "that awful state of ignorance, insensibility and disobedience which mankind are in by nature," Buck) and have a spiritual resurrection (be converted) before man can be redeemed from the first death.

After that he must die a corporeal death and have a corporeal resurrection in order to redeem man from a physical death. But after this is done his work is only commenced, for he has yet to redeem man from the dominion of eternal death, which he can only do by suffering the same himself. Thus in the attempt to get up a plan of redemption, this theory consigns Christ and the whole family of man to endless perdition!

As the reader is tired of following us through the absurdities of modern theology, we pass from them to

investigate the Bible doctrine of the nature of the death we die in consequence of Adam's transgression.

In examining this subject I shall first consider the word "*Man*," and see if I can determine its meaning; or what man is made of; whether he is a compound of mortality and immortality, part of dust, and part of some kind of a vital fluid which can never die; or whether he is "*but dust and ashes*." Gen. xviii, 27.

In 1 Cor. xv, 45, Paul says, "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit." The first man Adam is declared to be a living soul. That living soul is of the earth, earthy. The writing referred to is found in Gen. ii, 7. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Here *man* (the whole being) was made of dust; and an immortal soul put into him? No. The breath of life breathed into him, and *MAN*, that which was made of dust, became a living soul. Paul says in 1 Cor. xv, 47, "The first man is of the earth, earthy." Not part of the earth, and a part from heaven, as immortal-soulists claim.

Here I might ask, If man has in his nature a principle which survives the death of the corporeal structure, what is it? Man as a whole is said to be mortal. Job xiv, 17. If a part of man survives death, the Bible would somewhere make the exception. This it does not do. But it everywhere treats man as a unit. Man was man before the breath of life was put into his nostrils, and he was *only* man afterwards. The Bible teaches that man must die. It talks about living men and dead men, so that man is as really man after his death as he was before he died. The difference being, that with one the vital functions are performing their work, while with the other they have ceased. Who will say that a mill is not as really a mill when it has stopped as it is when grinding wheat or corn?

If the above position be true, viz., that man is a unit, (and its truthfulness cannot be disputed), it follows that if a part of man is immortal, all is; and if a part dies, all the parts die, unless the Scriptures have made the exception. The Bible nowhere excepts any part of man, but abounds in declarations like the following: "*Man* that is born of woman is of few days and full of trouble." "*Man* dieth and wasteth away." "If a man die shall he live again?" "*Man* shall turn again to the dust," &c., &c.

I have often heard ministers say that man (the man proper) does not die. In funeral discourses I have heard them say that "John is not dead. Here is the shell in which John lived, but John is in heaven." See the following extract from an obituary published in the *Christian Advocate*:

"Little Jane was a lovely child, and young as she was, she loved to pray, and though we call her dead, she is not dead, she is alive,

"Trying the powers of her little voice,
While the angels listen—many now rejoice,
And join with her in the praise of God,
Who washed her young spirit in Jesus' blood."

But no such idea can be found in the Scriptures. On the contrary, the Bible says, "*Moses, my servant, is dead*," "*Lazarus is dead*," &c. Again, when the Saviour calls Lazarus from the dead, he does not call a body from the grave, and an immortal soul from heaven, to unite them together. But after the stone was rolled away from the grave [John xi, 41] he "cried with a loud voice, "*Lazarus, come forth*, and *HE THAT WAS DEAD CAME FORTH*, bound hand and foot with grave clothes." John xi, 43, 44.

So it will be in the resurrection. "*All that are in their graves (not their immortal souls in heaven) shall hear his voice and shall come forth*." John v, 27, 28.

LETTERS.

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

From Sister Rogers.

DEAR BRETHREN AND SISTERS: It would be a great pleasure for me to meet with those of like precious faith for prayer and conference, and to mingle my voice with theirs in the worship of our coming King; but I do not often see one who can sympathize with me in these things, and I sometimes feel very lonely. I think, if I know my heart, that the humble followers of the blessed Jesus, who are looking for his coming

and teaching men to observe the despised but immutable, good and holy law of God, are the people of my choice, with whom it would be my delight to associate. My heart exclaims, Let me dwell in the house of the Lord for ever! let his people be my people, and let me have the approval of my God before all earthly honor or glory. Let me but enjoy the sunshine of his smiles, and the sweet assurance that I am his, and I can courageously meet the passing storms of this changing world, and the frowns of my dearest earthly friends.

Brethren and sisters, let us speak often through the *Review*, and try to encourage and strengthen each other. Perhaps it is as much our duty to communicate our feelings in this way, and so much the more as we see the day approaching, as it would be to speak if we were together in a conference meeting. Let us not fear because our talent is small. There is more danger of the one talent being buried than the ten. Let us be constantly looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. The Apostle says (Heb. xii, 3), "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." If we often considered the self-denying, humble and patient endurance of our lovely pattern, would we not be more like him? I think it would keep us humble to meditate much on the greatness of the sacrifice offered for our redemption. Would it not prevent weariness and give us strength for every conflict?

Yours hoping to overcome. POLLY B. ROGERS.

Preston, N. Y., Nov. 4, 1860.

To Correspondents.

J. C., of Ohio. Events are evidently not introduced in consecutive order in the book of Revelation. We know of nothing to favor the supposition that it was at first so written, but on scraps which have been misplaced. We think the coming of Christ takes place under the sixth seal, and that all we know of the seventh seal is that when it is opened there is silence in heaven for the space of half an hour, as stated in verse 1 of chap. viii. Verse 2 introduces another subject, namely, the seven trumpets.

OBITUARY.

DIED of typhoid fever, in the town of Mackford, Green Lake Co., Wis., Oct. 30, 1860, Albert Patch, son of Hiram and Sarah Patch, aged ten years, one month, and fourteen days, after a protracted illness of six weeks, during which time his sufferings were very great. His fever continued about three weeks, after which it assumed a different form, fastening itself upon the lungs. All means for his recovery proved unavailing.

During his sickness the brethren and sisters were called in to pray with him according to the direction of James. The Lord worked for the child in a powerful manner. He was heard to shout praises to God, and say that he would keep his commandments, thus giving a clear evidence that he was truly converted. He was better for a short time. From that time forward until his death he manifested great patience though he suffered much. His trust was in God; and he often called for some one to pray for him, which appeared to afford him relief. A few moments before his death he requested prayers, after which he sweetly fell asleep in Jesus, without a struggle or groan. His funeral was attended the day following by Bro. R. Cooper, who spoke from John v, 28, 29, to an attentive congregation. He has gone to the silent tomb there to remain until the trump of God shall awake the sleeping saints. Although his parents are called to mourn, yet they mourn not as those without hope, but confidently believe that he will be brought back from the land of the enemy, and that if faithful they will embrace him in the morning of the resurrection.

R. BAKER.

Died in Battle Creek, Mich., Oct. 30, 1860, of croup Sarah O. Warren, only daughter of S. B., & S. Warren, aged two years and six months. Funeral attended by the writer at the house of Prayer.

J. B. FRISBIE.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, NOV. 13, 1890.

Money received for REVIEW since the 8th inst.
will be receipted in No. 1, Vol. xvii,

FINANCIAL REPORT.

THE Expenses of the REVIEW Office during Vol. xvi
have been,

For Labor on books, papers, &c., \$1386.88
" Material and Sundries, 1452.30

Total, \$2839.18

During same period we have received

For REVIEW, \$1390.44
" INSTRUCTOR, 115.70
From Book Sales by mail, 188.30
" " " on account, 592.03
" Custom work, 270.65

Total, \$2557.12

Excess of Expenditures over Receipts, \$ 282.01
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Total indebtedness of Office. \$1976.56.

SUBSCRIPTION LIST.—During the past volume our
subscriptions and stoppages feet up as follows:

	ADDITIONS.	STOPPAGES.	GAIN.
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N. Y., Pa. & O.,	77	33	44
Mich. & Ind.,	58	30	28
Western States,	199	45	154
Total,	377	125	252

APPOINTMENTS.

PROVIDENCE permitting, there will be a conference
in Monroe, Wis., Sabbath and first-day, Nov. 17th and
18th. Bro. White will be at this conference. Breth-
ren coming to this conference had better fetch some
provision with them, calculating in part to feed them-
selves. We shall have plenty room for teams, and
brethren will find plenty of places for lodging. Let
there be a general gathering at this meeting, and come
to labor for the cause of truth.

JAMES WHITE,
ISAAC SANBORN,
WM. S. INGRAHAM.

Business Department.

Business Notes.

A. C. Hudson: Mrs. Peckham's subscription com-
menced at xiv.1. It is marked paid two vols. by your-
self. There is now one volume due on it. Shall it be
discontinued?

E. Green: Received. Will hand to Bro. W. on his
return.

F. Palmer: Emma Palmer's present remittance for
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