

ADVENT REVIEW,

AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

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Address ELDER JAMES WHITE, Battle Creek, Michigan.

JESUS, SWEET NAME.

FROM THE LATIN OF BERNARD.

JESUS, the very thought is sweet!
In that dear name all heart-joys meet;
But sweeter than the honey far,
The glimpses of his presence are.

No word is sung more sweet than this;
No name is heard more full of bliss;
No thought brings sweeter comfort nigh
Than Jesus, Son of God Most High.

Jesus! the hope of souls forlorn,
How good to them for sin that mourn!
To them that seek thee, oh, how kind!
But what art thou to them that find!

No tongue of mortal can express,
No letters write its blessedness;
Alone, who hath thee in his heart
Knows, love of Jesus! what thou art.

O Jesus! King of wondrous might!
O Victor! glorious from the fight!
Sweetness that may not be expressed,
And altogether loveliest.

THE SABBATH.

BY J. M. ALDRICH.

For the Crisis.

BRO. GRANT: With your permission I will again intrude upon the columns of the *Crisis* with a few comments on your second article in answer to the questions of T. M. Preble on the Sabbath. Though it would afford me pleasure to extend my remarks on the subject, I will endeavor to be brief. You base your remarks in your second article on your former assumption that the ten commandments constituted the "first covenant," which is now "done away" and "abolished" because it was not "faultless," &c. I think I succeeded in showing clearly in my former article that the ten commandments were not "that first covenant," but rather the *conditions* thereof, as they are also the conditions of the second or new covenant. But what is the second covenant? Paul says [Heb. viii, 6] that it is a "better covenant," "established on better promises," clearly implying that the first covenant also contained promises; but the ten commandments contained no promises. But the prophet Jeremiah [Jer. xxxi, 31-34] informs us concerning the second covenant; and Paul [Heb. viii, 8-12; x, 16, 17] repeats it, saying, "This is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor and every man his brother, saying, Know the Lord, for all shall know me from the least to the greatest; for I will be merciful to their unrighteousness, and their sins and their

iniquities will I remember no more." Here then, on the authority of Paul and Jeremiah, we have the second covenant, and also the "better promises" upon which it is "established." But you claim something else as the second covenant, viz., the ten commandments minus the *fourth* or Sabbath commandment; and that you have found it elsewhere in the New Testament. Query. What is there about the Sabbath commandment so obnoxious that it may be said of the nine commandments that they are a "better covenant" than the ten, and "established on better promises?" What about the Sabbath so faulty that it should be needful to introduce a new covenant? Do you find one day in seven any too much for needful rest, and for religious duties? No one claims it. Does it "gender to bondage?" Then why do you continue to observe one day in every seven? The fourth commandment requires us to observe no more!

But I will notice directly your promiscuous quotations, which you term the second covenant, but which I must say are not thus termed by either Christ, prophet, or apostle. You say, "As we are now under the second, of course nothing that was in the old is binding upon Christians unless it is incorporated into the new." Also, "If a State or nation adopts a new constitution, there is nothing in the old one that is binding excepting what is associated with the new;" and "when the new one is ratified and adopted, the old one has no more authority." I admit that the foregoing is good logic, but where will it lead you? Your proposition of course implies an act of incorporation, an act adopting the "new constitution," an act of ratification, &c. But where shall we find such act? When the ten commandments were spoken from mount Sinai, there was indeed an act suitable to the occasion. There were the assembled hosts of Israel. The Lord Almighty came down upon the mount. There God spoke with his own voice; and there too were the tables of stone with his matchless law engraven thereon with his own finger. And how grand, yet terrific, the scenery!—the quaking mount—the thunder and lightnings—the thick cloud—the fire and the smoke—the voice of the trumpet exceeding loud, &c. Such was the occasion of the enactment of the ten commandments. Now if they were to be abolished, and the nine reenacted as a new code, might we not reasonably expect the Bible to contain a record of such reenactment, with attending circumstances worthy the magnitude thereof? Such indeed is implied in your proposition as above stated; but you failed and must fail to produce any such record. It is true you have found interspersed through the New Testament the precepts contained in the nine commandments, but where is anything said about their being "incorporated into the new" covenant? Where and by whom were they "ratified" and "adopted" as "a new constitution" or covenant? Because you find Christ and the apostles at different times and places in the course of their ministry and in pursuance thereof, to have spoken authoritatively the precepts of the nine commandments, do you therefore claim that they were at those different times and places thus "rat-

ified" and "adopted" as a new law or "constitution?" and yet still more, as the new or second covenant? Why could you not include the *fourth* precept? I think Christ and the apostles have authorized its observance by implication if not expressly; and were I to undertake to re-adjust God's law (which I hope I may never do), I certainly should include the precept of the fourth commandment as well as of the other nine.

But now let us look a moment at what you term the new covenant. In your article you have it placed in contrast with the ten commandments as the "old covenant." You quote each commandment of the decalogue as recorded in Ex. 20, and against each of them you place the same precepts as found at different places in the New Testament until you have thus matched them all except the fourth, against which you mark "wanting." For the first precept of the "new covenant" you quote [Matt. xxii, 37, 38] the words of Jesus, spoken in the latter part of his ministry in answer to the question of the lawyer: "Which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. This is the first and great commandment." Allow me to quote the two following verses: "And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." In these two commandments Christ sums up the contents of the two tables of stone, embracing in the first our duty to God, and in the second our duty to man; and if *all* the law hangs on them, most assuredly the *fourth* commandment hangs there with the rest. But, query: Did not Christ put forth this first precept of your new covenant before the *old* covenant was *abolished*? If so, how do you reconcile therewith your statement, saying, "We cannot be living under *two* covenants at the same time?" You have not said, however, in your article when the ten commandments were abolished. I assume therefore, some definite period—perhaps the death of Christ. Be this as it may, the discrepancy is quite as apparent in regard to the other precepts. Your second precept was uttered by Paul in his letter to the Corinthians. 1 Cor. x, 14. Query again: Does not this precept come in altogether *too late*? Paul was not converted till after the death of Christ, and this precept was not put forth by him till over twenty years afterwards. It cannot be that idolatry was admissible during all that intervening time! Third precept. Matt. v, 34, which is a portion of Christ's sermon on the mount—the same sermon in which he says, "I came not to destroy the law," &c. Query again: This third commandment of your new covenant was spoken by Jesus some two or three years before he tells the lawyer what he says is "the first and great commandment." How do you reconcile this arrangement? Fourth precept: "Wanting." Will you allow me to supply? "The Sabbath was made for man." This statement of Christ clearly implies that "man" is required to observe it "according to the commandment;" otherwise the Sabbath must have been made in vain. Fifth precept: Eph. vi, 2;

and the remaining sixth, seventh, eighth, ninth and tenth precepts you quote from Rom. xiii. 9. Query again: Were Christians under no obligations to observe the fifth, sixth, seventh, eighth, ninth and tenth commandments during all the time intervening between the abolition of the old covenant and the writing of these precepts by Paul some twenty-five years or over thereafter, or after his conversion and the death of Christ! Such is your logic; for you say "that nothing that was in the old covenant is binding upon Christians unless it is incorporated into the new;" and as you have given the order of their incorporation into what you are pleased to call the new covenant, you will be forced to admit that during all this intervening time such obligation did not exist.

Again: You present the same argument in another form. You ask (on the assumption that you have proved the law to be "dead"), "But how shall a man be condemned for covetousness if the law is dead which says, 'Thou shalt not covet?' And you answer, 'He could not be, unless this part of the old covenant be incorporated into the new; but in the new we read, 'Thou shalt not covet.'" But according to your order of incorporation, it does not read thus till some twenty-five years or more after the law is "dead" as you affirm; hence, from your own reasoning, during that time a man could not be condemned for covetousness; and so in regard to the other precepts!

Again: You make a vital mistake by confounding "the law of Moses" or the ceremonial law, with the moral law. You refer to the apostolic conference that "was held at Jerusalem to decide whether the Gentiles who had become the disciples of Christ should keep the law of Moses" [Acts xv], and then in connection say, "In Paul's letter to the Romans he shows most conclusively that 'the law of Moses' is dead," quoting at length Rom. vii. 1-7. You then undertake to identify what you thus term "the law of Moses," which you say Paul "shows most conclusively" to be dead, with the *moral law*, by incorporating it with verse 7, which says, "Thou shalt not covet," &c. It is very clear that that law which says, "Thou shalt not covet" is the moral law; and I also affirm that Paul in Rom. vii. 1-7 was speaking of the moral law, but I deny that he said there anything about "the law of Moses." But in Acts xv the writer was unmistakably speaking of "the law of Moses," or the ceremonial law, as any one can see by reading the chapter, for the dispute among the disciples was on the subject of circumcision; hence you err in confounding the two laws. Had you simply argued that "the law of Moses" is "dead," I should of course offer no objections; but when you seek to identify that law with the moral law, and claim that you have proved it to be "dead," or "abolished," I demur.

The apostle in Rom. vii. 1-7 does not say that "the law is dead," but says "ye are become dead to the law," which is quite a different thing. But you think that you have the proof in verse 6: "That being dead wherein we were held;" but the marginal reading is, "Being dead to that wherein we were held," which harmonizes with the former quotation. But what is the drift of the Apostle's argument? He is simply showing the relation the Christian ("ye brethren") sustains to the law, in contrast with his former position as a sinner, when "under the law," i. e., under its condemnation. If a man commit crime against the law of the State—if he steal, for instance—he is then "under the law," i. e., under its condemnation, and is "held" by it, perhaps paying its penalty in the State prison. Should the governor of the State, however, pardon him, he is no longer under its condemnation; he is "delivered from the law;" but because he is thus pardoned and delivered, is the *law dead*? Would the man then have license to steal? Certainly not. Should he steal again he would again be under its condemnation. So of the Christian. He has renounced sin, ceases to transgress God's law, has received pardon, and is no longer "under the law,

but under grace," i. e., the favor of God; as Paul says, "But now are we delivered from the law, being dead to that wherein we were held."

But if the Apostle's argument on the law should seem to be couched in obscure language, and difficult to be understood, we need have no difficulty if we will only allow him to draw his own conclusions; we certainly should be content therewith. Let us look at some of his conclusions: Verse 7: "What shall we say then? Is the law sin? *God forbid*. Nay, I had not *known sin* but by the law." How could a "dead" or "abolished" law have convinced Paul of sin?

Again: After showing some of the effects of the law upon himself, he says [verse 12] "Wherefore the law is *holy*, and the commandment *holy*, *just*, and *good*." Why, I ask, need such a law be abolished?

Again: Chap. iii. 31. "Do we then *make void* (i. e., abolish) the law through faith? *God forbid*. Yea, we *establish the law*." What can be more emphatic? Surely if Paul by his reasoning establishes the law, he does not by the same process abolish it.

But you say, "The Sabbath was expressly for Israel as may be seen from the following: 'And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day.'" Deut. v. 15. You say that "this reason could not apply to any people but Israel, because no other nation were thus delivered from Egypt." To show the fallacy of this argument, we will only apply the same to another similar text: "I am the Lord your God which brought you out of the land of Egypt; therefore shall ye observe all my statutes and all my judgments and do them." Lev. xix. 36, 37. Shall we apply your "reason" to this text? If so we are not bound to observe the statutes of God, because we were not delivered from Egypt!

You say, "The Sabbath was a sign between the Lord and the children of Israel to commemorate their great deliverance," and quote a part of Ex. xxxi. 17, as proof thereof. But the whole verse shows that it was a "sign" to commemorate God's work of creation. Let us see. "It is a sign between me and the children of Israel forever; FOR in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed. Does not, therefore, the keeping of God's *rest day* very significantly commemorate his work of creation? But there was a sign to commemorate the deliverance of Israel from Egypt. It was the institution of the Passover. Ex. xii. 14; xiii. 9. So Israel were not under the necessity of keeping the Sabbath to commemorate their deliverance from Egypt; for they had a much more appropriate memorial.

You close your article by making a slight apology for Sunday keeping, "as commemorative of the deliverance of the Saviour from the power of death." As I have already extended my article to such length, I will not now attempt to answer this part of the question, but will close by propounding to you again the questions of T. M. Preble, though slightly altered, viz., Is the keeping of the first-day Sabbath (?) enjoined upon Christians by the teachings of the New Testament? If not, why should they keep the first day?

Yours for the truth.

Somerset, N. Y., Feb. 18, 1861.

The Quaker's Corn Crib.

A MAN had been in the habit of stealing corn from his neighbor who was a Quaker. Every night he would go softly to the crib and fill his bag with the ears which the good old quaker's toil had placed there. Every morning the old gentleman observed a diminution of his corn-pile. This was very annoying, and must be stopped—but how? Many a one would have said, "Take a gun, conceal yourself, wait till he comes, and fire." Others would have said, "Catch the villain, and have him sent to jail."

But the quaker was not prepared to enter into any such severe measures. He wanted to punish the offender, and at the same time bring about his reformation, if possible. So he fixed a sort of trap close to the hole through which the man would thrust his arm in getting the corn.

The wicked neighbor proceeded on his unholy errand at the hour of midnight with bag in hand. Unsuspectingly he thrust his hand into the crib to seize an ear, when lo, he found himself unable to withdraw it. In vain he tugged, and pulled, and sweated, and alternately cried and cursed. His hand was fast, and every effort to release it only made it more secure. After a time the tumult in his breast measurably subsided. He gave over his useless struggles, and began to look around him. All was silence and repose. Good men were sleeping quietly in their beds, while he was compelled to keep a dreary, disgraceful watch through the remainder of that long and tedious night, his hand in constant pain from the pressure of the clamp which held it. His tired limbs, compelled to sustain his weary body, would fain have sunk beneath him, and his heavy eyes would have closed in slumber, but lo, there was no rest, no sleep for him. There he must stand and watch the progress of the night and at once desire and dread the return of morning. Morning came at last, and the Quaker looked out of his window, and found that he had "caught his man."

What was to be done? Some would say, "Go out and give him a good cow-hiding just as he stands, and then release him, and that'll cure him." But not so said the Quaker. Such a course would have sent the man away embittered and muttering curses of revenge. The good old man hurried on his clothes, and started at once to the relief and punishment of his prisoner.

"Good morning friend," said he, as he came in speaking distance. "How does thee do?"

The poor culprit made no answer, but burst in to tears.

"O, fie!" said the Quaker, as he proceeded to release him. "I'm sorry that thee has got thy hand fast. Thee put it in the wrong place, or it would not have been so."

The man looked crestfallen, and begging forgiveness, hastily turned to make his retreat. "Stay," said his persecutor—for he was now becoming such to his offender, who could have received a blow with much better grace than the kind words that were falling from the Quaker's lips—"stay, friend thy bag is not filled. Thee needs corn, or thee would not have taken so much pains to get it. Come, let us fill it." (And the poor fellow was obliged to stand and hold the bag while the old man filled it, interspersing the exercise with the pleasantest conversation imaginable—all of which were like daggers in the heart of his chagrined and mortified victim.) The bag was filled and the string tied, and the sufferer hoped soon to be out of the presence of his tormenter, but again his purpose was thwarted.

"Stay," said the Quaker, as the man was about to hurry off, having muttered once more his apologies and thanks, "stay, Ruth has breakfast ere this; must not think of going without breakfast. Come, Ruth is calling!"

This was almost unendurable. This was "heaping coals" with a vengeance! In vain the mortified neighbor begged to be excused; in vain he pleaded to be released from what would be to him a punishment ten times more severe than stripes and imprisonment. The Quaker was inexorable and he was obliged to yield.

Breakfast over, "Now," said the old farmer, as he helped the victim to shoulder the bag, "If thee needs any more corn, come in the day time and thee shall have it."

With what shame and remorse did that guilty man turn from the dwelling of that pious Quaker! Everybody is ready to say that he never again troubled the Quaker's corn-crib. I have something still better than that to tell you. He at once repented and reformed, and an informant tells me that he afterwards heard him relate, in an experi-

ence meeting, the substance of the story I have related, and he attributed his conversion, under God's blessing, to the course the Quaker had pursued, to arrest him in his downward course.

SPIRITUALISM.

DEAR BRO. WHITE: I have a few quotations which I use in lecturing on Spiritualism, taken from the *Banner of Light*, which some of the brethren request me to send to the *Review* for publication, so that they can get them. The first is a report of a Spiritual conference held at No. 14, Broomfield St., Boston, Wednesday evening, Jan. 9, 1861. The question up for discussion was:

"What are the means by which we may determine genuine spirit manifestations from those originating in the earth life?"

Dr. Gardner said: "The means of determining the genuineness of spiritual manifestations, is probably vague with all of us, and every one must do it on his or her own plan. The better a person is acquainted with mental phenomena—the power of one mind over another—the better he can answer the question.

"There cannot be so thorough proof, however, as on other and more tangible matters. False communications have at times been proof of the power and control of spirits, for facts have been given, interblended with falsehood, beyond their knowledge. Communications have been given through mediums from persons who have been in the flesh at the time, the mediums all the time being innocent of any deception; but it seems to me the spirits of the absent ones become so tangibly present by the use of their own thoughts, as to influence the power of the medium. The best test we can apply to communications, after all is our own reason."

Mr. Wetherbee said: "We cannot tell ourselves what we are; and we are just as near spirits now as we ever shall be."

Mr. Davis said: "The question, as I understand it, is, How are we to distinguish between true and false manifestations? It seems to me the truth of the communications may be a safe guide; but mediums may give false communications, and yet be innocent; for they are unconscious of any attempt at deception practiced by the spirits through them."

Dr. Gardner said: "I will state a fact under my own observation. Mrs. Hatch was speaking in the Melodeon, a few years ago, and delivering a discourse of a very high order. During the time, her spirit visited Buffalo, and held converse with the medium in a circle which was being held there, and so impressed herself upon her identity that she told those present that 'Cora Hatch is here.' On coming out of the trance, Mrs. H. told her husband and myself that she had been to Buffalo, and visited awhile there. She narrated a conversation there, and requested a memorandum to be made of it, and sent to Buffalo, and said the same thing would be done there, and the letters would pass each other on the route, and thus prove a test to all parties. This was done according to direction; and a few days after, a letter was received from Buffalo, giving the same particulars. This fact proves that living spirits can communicate with each other."

Mr. Burke said that he "thought the Doctor was honest in what he said, but was the victim of deception on the part of the mediums."

Mr. Edson said: "There is no need of accusing everything of falsehood because there are some counterfeits."

I have some testimonies from the *Banner of Light*, of Jan. 19, 1861, professing to be communications from spirits, which I will give for the curiosity of the reader. The first is professedly from Kneeland Chase, and I used it with considerable force the other day against a Spiritualist who raised a query about the Bible account of the death of Moses, and wanted to know if we ever knew of an individual giving an account of their own death and burial! It is as follows: "Oh,

my God I am in trouble. I am dead—there is no doubt about that; but I did not know it till some time afterwards. I know this place; I know what I have come for; I know about your paper; I have read it; but I have never seen any body come in this way—never heard anybody talk in this way."

"I have got a strange story to tell I was murdered; and I know who murdered me. It wasn't Billy by any means. It wasn't anybody who was charged with my murder; But I know who did it. My God! I wish I didn't."

"I have two or three favors to ask here. One is, I should like to have all my body buried together. I don't want one part of it in New Hampshire and another in Massachusetts. I want Dr. Jackson to send my stomach home. It is a queer question to ask, perhaps, but it is a favor, and I ask it. That body served me well, and I wish to take care of it now. No matter if it has been buried for months, I want it all together. I could have analyzed it right. There was not poison enough to detect. I was murdered."

"It is no use to say my horse killed me—that is a foolish story. No one will ever believe it who knew about the horse. I wasn't so stupefied or drunk that I didn't know I wasn't alone, and that I was murdered as some one thought who was determined to murder me. And I confess I did not know who it was until after death; but I do know now, and I have a right to use the knowledge as I choose to. There can be but little done in the dark now-a-days. It was dark in the barn, but when I came to my senses, after death, there were plenty to tell me who did the deed, but not until I was discreet enough to use it properly."

The spirit of Charles Hovey is represented as saying, "I find as great a variety of religions here as on earth. Each has his or her own peculiar views; and, as far as I can see, spirit-life is a perfect type of natural life. I have not changed, except from one body to another; and I believe that is the case with all I meet here. They still cling to that which was their faith on earth, and will, until they find something that suits them better. At all events, I shall."

Harry Menshum is represented as saying, "I died most four years ago. I have been in a kind of a place between here and nowhere. I can't tell what I have been doing. I have lost track of most everything, not excepting myself."

I have a list of nineteen predictions in the shape of prophecies that were made by the spirits at Chagrin Falls, Ohio, September 20, 1860. Five of these predictions were to be fulfilled before this time, but four of them have failed, and the fifth which has proved true, was what all the political papers said was coming. The other fourteen apply to the future, and refer to what is to be the result of the present crisis of our nation. We will wait and see if they will be fulfilled. Those which refer to the past I will give in this article.

1. "Next winter congress will get in a broil. They will fight. Blood will flow."
2. "My consciousness is that this nation will be dead as a nation before the fourth of March."
3. "Almost simultaneous with the close of the November election, will be another crash among the banks similar to the one in 1857." Just what all the political papers were warning the people of.
4. "We will have no more presidents. The present one (Buchanan) will not serve his time out."
5. "The Republican candidate will get the popular vote, but will not be elected."

We have just had quite a time with a Spiritualist at Clinton who came into the tent and preached a discourse against the inspiration of the Bible, and tried to set up reason as a substitute, and told us after that he did not submit to evidence or authority. The Lord helped us to give him a perfect rout, and successfully meet all the fog which he tried to throw against the Bible. He undertook to claim that every man had an inspiration from God which was infallible, referring

to Spiritualism. But it was not a very hard matter to show that if his arguments against the Bible were just (although he could not sustain them), there were ten contradictions in Spiritualism to one in the Bible, according to their own admission. He left town with appointments unfulfilled, and the people *en masse* satisfied that Spiritualism could not stand.

J. N. LOUGHBOROUGH.
Crane's Grove, Ills., June 26, 1861.

Suffer Little Children.

SOME think that the little child cannot be converted, because he is too young to understand religion. They might just as well say he cannot live on food because he cannot tell how the grass that feeds the ox is turned into flesh and then nourishes him. They might just as well say he cannot be warmed with his clothes because he cannot tell how the grass the sheep eats is turned into wool, and how wool is made into cloth. The greatest man that ever lived cannot tell how the grass is turned into flesh, or into wool, and thus made to nourish or warm us.

The little child can eat the food and live; the philosopher can do no more. He can put on his garments and be warm; the great and learned can do no more.

A poor blind beggar once cried out in the street, and asked Christ to have mercy on him. What did he want? Lord, that my eyes might be opened. How could he tell how Christ could open his eyes? And when he found them cured what could he say when they asked him, "How opened he thine eyes?"—"By what means he opened mine eyes I know not; but one thing I know, that whereas I was blind, I now see." Could the greatest man that ever lived say more?

Every child knows what it is to love his mother, but can he tell you any more about it than that he feels? Can any man say more? Every child can take hold of his father's hand, and go with him in the dark, and that is having faith in his father; but he cannot tell what faith is.

A little child once got lost in the woods, and night came on, and it grew dark, and they could not find him for a long time. At last he lay down under a log, cold and afraid, and cried as loud as he dared. At length he heard some one calling. He was afraid at first that it was a wild beast. Then he plainly heard his own name. Still he did not stir. But when the voice came nearer, and he heard his own name called, he stopped crying, and jumped up and went toward the voice. He could not see anything, but he heard his father's voice, and ran to him. Thus he could have faith, though he could not tell what faith was. The child Samuel could say, "Speak, Lord, for thy servant heareth," though he could not know the voice of the Lord from the voice of Eli.

So the little child can believe in Christ, and love him, though he cannot know all the deep things in religion. He can live upon the sincere milk of the word, and grow thereby, and that is all that is necessary for his being gathered to Christ.

The beautiful rose does not know how the dews of the night refresh it and revive it, but they do. The modest lily that peeps up and catches a few of the bright sunbeams, does not know how they make it white and pure, but they do. The valley that lies at the foot of the mountain does not know how the gentle rills that run down the sides of the mountain, bursting out from hundreds of little springs, make it bright and fertile, but they do. So the little one does not know how he believes in Christ, and how he lives by faith, but he does. And the tall tree of the forest, and the giant oak on the hill, can no more tell how they are nourished by the rain and sunshine, than the little violets that grow in a crack of the rock; and the lofty tree in the garden, and the frail lily are alike, for they know not how. When the child has said that he feels love to Christ in his heart, could a Newton with all his great mind say more?

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, JULY 2, 1861.

JAMES WHITE, EDITOR.

THE CAUSE.

The highest interest of thousands is the cause of present truth. All earthly treasures are small when compared with it. This deep interest has arisen in the minds of the devoted friends of the cause from the force of evidence that God is leading out from the churches and the world a people for himself, to whom he is unfolding truth, long covered by the traditions of men. The evidences that we have already reached the time for the proclamation of the last great message, with its soul-stirring, testing points of truth, newly opened to the mind, harmonizing with the great system of revealed truth, have moved to action. And as true believers have moved forward with a spirit of sacrifice and zeal in harmony with their profession of faith, the Holy Spirit has rested upon them, confirming their faith, and leading them to act as if what they believed had become actual knowledge. This is not fanaticism, but the result of true faith. Faith that will not move men to act, is not Bible faith.

But with true faith our ministers have gone out into the world, trusting in God who called them to do his work. They cheerfully sacrificed the blessings of home that they might save men from the second death. They gave up worldly prospects, making no calculations for future life, and engaged in the work of the salvation of their fellow-men with zeal and love for souls in a degree like Christ's first ministers. Their efforts were blest wherever they labored. Scarcely a meeting was held anywhere, under any circumstances, where the truth was advocated, but what more or less embraced it. Our paper from week to week bore the glad tidings of numerous additions, cheering the hearts of all to toil on.

Our people also, with some exceptions, acted well their part. They opened their hands wide to the wants of the cause, and men who loved this world, and made its treasures their god, on receiving the message in its purity, opened their hearts and their purses freely. Some have shown their devotion to the cause, and their firm faith in the positions taken, in that they have sold their homes and farms, used a share, and with the remainder bought smaller homes. This was the faith of those who first embraced and proclaimed the message. Their influence was felt, and dreaded by the churches who feared they would lose their most devoted members. The establishment of the steam press, the sending out of tents, and the general prompt action of our people in sustaining the cause, in connection with the harmony and clearness of the unpopular doctrine taught, attracted much attention, and with many commanded great respect. The ears of the people seemed to be open to our message, and their hearts ready to feel. Our ministers were generally well cared for, our periodicals had gathered friends and patrons sufficient to support them, and our book concern had become growing and prosperous. We needed only a convenient publishing building, and the book fund somewhat increased, to have all the facilities and means to publish the truth of God's word that could be of any advantage. And now, with all the discouragements that weigh down this cause, nearly \$7000 is pledged to the Publishing Association, and the money is coming in without the expense of collecting agents. The prospect that the publishing department will be properly and fully sustained is good.

When we compare our prosperous condition in this respect with others, we can better prize those stirring and practical truths we teach, which have brought so many to act well their part for God and his truth. The *Sabbath Recorder* for May 30, 1861, says:

"Four numbers more will complete the seventeenth volume of the *Recorder*. One of those numbers will be issued on the first Fifth-day in July, and will contain the proceedings in full of the Central and Western Associations. The remaining three numbers will be issued on such days as the Board of the Publishing Society, at a meeting to be held on the 19th of June,

shall determine. Probably they will be issued at intervals of four weeks, which will bring the last number of the volume on the 26th of September, and enable us to give in it an account of our anniversaries, and the conclusion of the Publishing Society, as to the best way of providing the denomination with a paper in the future.

"The General Agent of the Publishing Society expects to attend the meetings of the Central and Western Associations, for the purpose of reporting their proceedings, and making collections. It should be distinctly understood that the fate of the Society is in the hands of those who owe it. If they, by promptly paying what is due, enable the Society to meet its indebtedness to the late treasurer, Mr. Lyon, satisfactory arrangements for the future can no doubt be made."

The Seventh-day Baptists are an old and well-organized body. They have their institutions of learning, and educated ministers, yet they seem to be dwindling. With all their wealth, they do not own a press, therefore, instead of their office being located at some central point, where printing can be done at less expense, it is located in New York city, dependent on the press of another, where the high prices of rent, fuel, board and labor are bleeding their Publishing Society to death.

The *Advent Herald* for June 15, 1861 says:

"Shall this paper be continued? Shall it be continued weekly? Shall it be continued in its present size? These are questions which the standing committee will need to consider at their next meeting, unless there be a renewed and united effort, east, west and north in its support. We have lost, for the present at least, all our circulation in the seceded States; and the present general stagnation of business, cuts off to some extent the means of its friends to continue it above embarrassment. We are a good deal perplexed as to what is duty; which must be measurably determined by the disposition manifested by its friends to continue, or to dispense with this agency. We wish to observe the indications of providence, and to do that which may be God's will to his glory. We trust all who deem the continuance of this instrumentality important, will duly consider what is duty, and act accordingly—knowing that brick cannot be made without the requisite material, and that when the crib remains without fodder the cattle must perish."

This paper is published by the American Millennial Association, Boston, Mass. It is conducted with ability, and has for its backers wealthy patrons and able ministers. Yet with all these advantages it from time to time talks of dying with all the apparent sincerity of a confirmed consumptive. The *Herald* ably advocates the personal, pre-millennial advent of Christ, the two resurrections from the dead, and the earth renewed the inheritance of the saints. It has also stood free from the bewildering fancies of the future age. But as it does not acknowledge the fulfillment of the first and second messages of Rev. xiv in the great advent movement, and does not regard the time movement as being in the special providence of God, the faith of its patrons in the soon coming of Christ falters and wanes away, and they starve for want of spiritual food. We think the figure used in the last clause of the above quotation from the *Herald* is most applicable—"When the crib remains without fodder the cattle must perish."

The Seventh-day Baptists and the Adventists are both small denominations, because of the unpopularity of their leading doctrines. There is a cross in the Advent, also in the Sabbath. And unless they stand in a position to receive the special favor of heaven, they must dwindle. But the Seventh-day Adventists have the double cross of the Sabbath and the Second Advent, besides other views equally objectionable. But with all this tide against us as a people, we have, by the grace of God, been able to press our way through, and gain some victories. Our ministers are generally unlearned men, many of them but striplings. Our brethren are, with few exceptions, the poor of the flock. It is because God has been on our side that we have an existence.

But the present is a time of discouragement with those whose only hope of success is that the God of Israel will go forth with us to battle. Additions to our numbers are few and feeble. They lack that consecration and strength to stand the trials of the way which characterized those who embraced the truth a few years since. The Lord does not go out with those who labor with tents, as formerly. Our publications are not being scattered, as bread cast upon the waters, as they have been. There are but few accounts of per-

sons receiving the Sabbath from reading a tract, or a copy of the *Review*, compared with former accounts. Why is all this? God has not changed. His truth is the same, only as the present truth unfolds and prophecy is fulfilling, it becomes clearer and more powerful. The harvest of the earth is not ripe for the sharp sickle of the Son of man. As yet the ripening influence of the truth has extended to only a very small portion of the field. And the people are more and more ready to hear the truth. Why, then, is this state of things with us? This question is worthy of the most careful attention and prayerful investigation of every brother and sister, especially of our ministers.

Our present weak state is not because God has forsaken his truth and his people; but as a people we have, step by step, departed from him, and are, in a great measure, left to our own feebleness. There are several causes for this alarming declension; but in our opinion the chief cause has been the influence of some among us to crush the plain, pointed and pure testimony. The third message is pointed and cutting. And when its fearful testimony seemed to be losing its influence on many minds, in mercy the counsel to the seventh church of Rev. ii and iii, was opened with great power, and as it was received, new life was given to the cause everywhere, and many joined the ranks. Here is one fact worthy of notice, that whenever the most pointed, and, to the natural mind, the most objectionable testimony has been given, there have been the greatest additions to our numbers, and these have generally been persons of moral worth and decision of character, to stand best, and be a blessing to the cause.

But some did not stand free in the testimony to the Laodiceans, which encouraged at least a feeling of indifference in regard to the plain testimony which is in harmony with the counsel to the Laodiceans. This influence has greatly affected the *Review*. There has been a gradual letting down from that high tone of spirituality and faith, until its contents possess but little more interest than common reading matter of the numerous religious newspapers of the day. This has a discouraging and enfeebling influence upon our ministers, and upon our people, especially upon those scattered ones whose only preacher is the *Review*, and who have no other social meetings than the communications published in its columns.

We do not speak rashly in regard to our low state. We would not unnecessarily discourage any; but unless we see our condition, we shall never arise from it. If the causes of our backsliding be seen, they can be put away and avoided hereafter. O God, let thy people see and feel deeply, and arise in thy strength.

In order to arise there must be a general effort. We must not be too liberal and assign all the cause to others. All should humbly confess their backslidings, and come up together. The *Review* is backslidden. May God have mercy upon the editor, and all its contributors, and may they be imbued with the spirit and power of the present truth, that the *Review* may go forth like a torch-light in this dark world to be received with eagerness and joy by its thousands of devoted readers.

We feel the deepest solicitude for those dear ministers of Christ who are toiling on under present discouragements. You, dear brethren, bear heavy burdens. But gird the armor on a little closer. Unsheath the glittering Sword of the Spirit, and let that good blade cut its way through, whether men listen and weep, or scoff and turn away from the truth. Be Christ's free men. Cast your burdens on him. Do your duty faithfully, leaving with him the result. While your work calls for prudence, humility and watchfulness, it also requires boldness and decision. We beseech you, brethren, not to let the undue caution of any man have a crippling influence upon your testimony.

The impetuosity of some like S. W. R. has greatly disgusted the overcautious among us. This has had a strong tendency to cripple the testimony of those who should speak the truth pointedly in love. In this, Satan helps on one extreme, that he may more easily produce another, more fatal, if possible, to the cause.

Our brethren generally are ready to sustain the

cause. We have been surprised at their faithfulness in this respect under the circumstances. But unless we have a living paper, and our ministers show more evidence of walking with God, they will not hold out. We view the cause standing in a most critical position, and recommend a day of fasting and prayer. Could all our brethren join in such a season of humiliation, self-examination and prayer, would not the Lord turn his face toward us, and restore to us the spirit and power of the third message? Brethren, let us hear from you.

A WRONG IMPRESSION.

A BROTHER, young in the cause, once inquired, as we were offering books for sale, "Does this gospel cost money?" We simply replied that the paper-maker and the printer had to be paid with money, and being poor we were obliged to sell the books to get money to pay them. But this case is only one among many. Just such thoughts and feelings trouble thousands, which they sometimes show out in words when we offer books for sale, or call for just dues on our periodicals, or invite those to whom it is a pleasure to contribute to the benevolent objects of the cause—"Does this gospel cost money?"

We think that this arises in most cases from a wrong impression being given when our preachers enter a new place. It is always right to labor to allay prejudice, as well as to prevent it from arising; but it is equally important to guard against giving a strong impression in a wrong direction, which will not only injure those who embrace the truth under the wrong impression, but stand in the way of our own testimony afterwards.

Some oppose preaching for stated salaries. This may be well, if it be done without giving the impression that those who preach the third message can live upon the wind. It is a fact that our preachers who travel much, some of them with tents, require more, and receive more, than some of the small salaried ministers. And all men, who have sense sufficient to become intelligent Christians, know that our preachers must have a living as well as other men. Therefore, if the subject of preaching for hire, &c., be touched at all, let the Bible doctrine, in connection with the example of the apostles on this subject, be clearly presented, that a right impression be made on the minds of the people.

PHENOMENA IN 1860.

THE following graphic description of the characteristics of the year 1860, are from a writer in the *Chicago Journal*. He thinks the phenomena have been such as to be especially gratifying to a Millerite. While we admit this, it is also gratifying to notice the acknowledgment he hereby gives that these things are associated in the minds of the people with the belief and the preaching of those who are looking for the end of all things. It is thus that we, too, as the prophet has said, become signs and wonders to the people. We can also add that no Millerite would have any desire to describe the events of the past year in a more vivid and impressive manner than he has done. We accept the labors of our friend in compiling these facts, and thank him for the consolation.

"Regarding the year that has just closed, with an eye to its celestial as well as its planetary phenomena, it has been a remarkable one, and might well create in the mind of a Millerite an irrefragible conviction that he had at last the date for a final prophecy. Thunder and lightning storms have been more violent and disastrous than usual. Tornadoes, unprecedented in fury, have ravaged every part of the country. Our western frontiers have been parched and blighted by burning simoons. While one section reaped a bountiful harvest, another had its crops cut off by the lack of vivifying showers. Terrible storms and gales have swept our inland waters and seaboard. Freshets and inundations have ravaged the country in different quarters. Meteors of unusual splendor and size have burst in upper air. Comets have brandished their fiery tresses. The Aurora has flaunted its banners of crimson and pearl in the northern heavens with unusual brilliancy. We have had rain-storms and lightning, hail-storms, and gales of wind, sunshine, and a varia-

tion of 20° by the thermometer in a single day. The predictions of the weather-wise have been falsified, the astronomer dumfounded and the Almanac at fault. Is there not here a magnificent field for the man of science? Who shall explain these things? trace out secret agencies at work, and show the cause of the phenomena of 1860?"

The few closing sentences are worthy of attention. "Is not here a magnificent field for the man of science? Who shall explain these things?" Yes, Who? Let science come on, as undoubtedly she will, and engage in fruitless efforts to explain by natural laws those things which the great Ruler brings about by a suspension of natural laws. Let her bring on her ingenious, but withal useless and absurd, speculations. Many, no doubt, will be comforted thereby and propped up in unbelief; but God's word will be fulfilled nevertheless. Pollok anticipated, and, in his "Course of Time," has well described, this state of things:

"Meanwhile the earth gave symptoms of her end;
And all the scenery above proclaimed,
That the great last catastrophe was near.

* * * * *

The race of men, perplexed, but not reformed,
Flocking together, stood in earnest crowds,
Conversing of the awful state of things.
Some curious explanations gave, unlearned;
Some tried affectedly to laugh; and some
Gazed stupidly; but all were sad and pale,
And wished the comment of the wise. Nor less
These prodigies occurring night and day,
Perplexed philosophy; the magi tried—
Magi, a name not seldom given to fools
In the vocabulary of earthly speech—
They tried to trace them still to second cause;
But scarcely satisfied themselves; tho' round
Their deep deliberations crowding came,
And, wondering at their wisdom, went away,
Much quieted, and very much deceived,
The people, always glad to be deceived."

But if science is bound to explain all these things on natural principles, why wait till the events come to pass before commencing? The word of God tells us what shall take place; and the man of science may hence know what he will be called upon by the unbelieving world, to account for on natural principles. Let him therefore invent his theories and prepare his inventions beforehand, and be all ready to hand them out when occasion shall require! The "magnificent field" which will soon open before him, and for which he might as well now prepare, is this: To explain from what cause, a strange and wonderful affection, in the form of a "noisome and grievous sore," seizes upon a certain class of men [see Rev. xvi]; to tell why the sea suddenly becomes stagnant and putrid like the blood of a dead man; to tell why the rivers and fountains of waters all turn to blood; to explain from what cause unwonted power is given to the sun by which to scorch men as with fire; to account for the more than Egyptian darkness that shall settle down upon the seat and kingdom of the beast, and cause his subjects to gnaw their tongues for pain; to set forth the motives which will influence those European powers through whose sufferance the Ottoman empire now exists, to suddenly withdraw their support, and let that symbolical Euphrates dry up, that the last avenue may be cleared that leads to the great battle ground of Armageddon; to give the philosophy of an all-pervading, disturbing, and infectious influence that shall seize upon the whole atmosphere, dealing out disease, commotion, and death all over the earth; to give a scientific account of the formation of hail-stones of nearly sixty pounds weight each; to tell why they are formed at the particular time they are, and from what secret laboratory of nature they are hurled forth upon the earth; to account, finally, for an unusual disturbance among the heavenly bodies; to explain from what cause the sun and moon are darkened, and the stars withdraw their shining. See Joel iii, 9-16.

Over these signs, visitations and judgments, science will no doubt make many "magnificent" displays of its imbecility and folly. Patent medicines for the healing of the sores, and the staying of infection, will no doubt flood the land. But let the honest take warning in time. Let them know that these are visitations of judgment, often provoked, but long stayed, and that they fall upon those only who have become obnoxious to God's displeasure. And let the saints remember that righteousness and meekness [Zeph. ii,

3] are the only shields that will protect us in the day of his fierce anger.

U. SMITH.

UNITY.

DEAR BRO. WHITE: Being in a measure sensible of the difficulties which surround you in your responsible position, I feel it my duty, though a humble individual, and so situated as to exercise but little influence, to extend you my heart and hand in sustaining the cause of God, so far as it may go to encourage and assist you; and though it may be but the two mites, yet I opine that not even that is to be despised.

If we look back to what I believe to be the great type of this very work, we can readily see how very foolish any man, or company of men, would have been to leave the hosts and go some other way, or attempt to work their own way through. It was only by going with the hosts of Israel, though rough the way and long the journey, that the pillar of fire by night and cloud by day could be their beacon, to guide through the perils of the wilderness. Well may we learn a lesson from the fate of Korah and his company if we make any attempt to gainsay what the Lord himself has ordered.

This, if I understand the matter, is the spirit that has discouraged and distressed you. Not that any one has had the assurance to stand boldly out as did Korah; for that could be easily and summarily dealt with; but it is done as effectually, and even more distressingly, by those individuals who go about with ruffled feathers and dissatisfied countenances, scattering disaffection all around them, when you do what God has pointed out to be your duty, and crossed their path; or when you follow where God leads and thwart their pre-judged opinions of the proper course.

I attended the conference at Battle Creek last fall, and voted once against taking a name, but repented my folly and changed it; and although I could not see clearly, I did it for unity and harmony; but I can now say, as did the blind man whom Jesus healed, when he was arraigned before the council, "Whereas I was blind I now see." I see the beauty, the necessity, and the consistency of the very name by which we agreed to call ourselves; and so far from entertaining a murmur, I feel to rejoice in his goodness, and humbly to say, Lead me, O Lord.

You then suggested the necessity of more thorough organization as a church; and the last *Review* has developed it more fully; and I think the address makes itself clearly understood, and should receive the approbation of every honest heart.

If I can read the Scriptures aright (and I make them my study every day), Paul represents the church as a body, Christ being the head. Rom. xii, 4, 5; Col. i, 18; Eph. v, 23; iv, 15, &c. Now we all know that the human body is most perfect and beautiful in its organization; and one can only exclaim in view of it, How wonderful! He who studies it, sees the perfect adaptability of every part to the office assigned it; and each joint, bone, muscle, sinew, vessel and organ, must be in its place, performing its office, or all feels the disaffection. Let disease seize a part, and how readily does the whole sympathize with it, and by preserving their integrity, greatly assist in restoring the affected part to its wonted health. Could this be the case unless all were organized together? There may be a foot, a leg, a body, a hand, arm, heart, lungs, blood-vessels, and all the necessary organs; but what can it amount to unless all are organized together?

Just so with the church. It must be thoroughly organized, not be dead like too many of the professed churches of Christ, but have the Spirit of the Lord breathed into it. Then Christ, who is the head, can work through it the mighty purposes which are given him to do. And when his body is perfectly organized so that every part works in its place, performing its proper office, then, and not till then, will he employ it in giving the loud cry of the third angel, and enlightening the earth with its glory. The idea of church-books, records, and conferences composed of members elected with delegated powers, may be a lion in the way of some; but let such remember that there is a church-book in heaven. Rev. xx, 15. Records are also kept, as is indicated in verse 12 of the same chapter, and we know that every messenger sent from there comes with delegated powers.

Now if these things be necessary for the perfect order which heaven possesses, how much more when short-sighted, forgetful, erring man has to manage the things pertaining to the body of Christ. "United, we stand; divided, we fall."

Let the church become a unit (and I do not know how this can be accomplished without thorough organization), and O, what a mighty lever to pry over the strongholds of iniquity, and make the world feel its influence.

But enough. I am satisfied the Lord will sift his people over these things, and sift them again and again, until he has a church without spot, or wrinkle, or any such thing. And giving all diligence to make my calling and election sure, I feel the necessity of following where the people of God go. And so long as I will do his will, I have the promise that I shall never be at a loss to know who they are.

May the Lord be your strength, your right arm, your high tower, and the rock of your salvation, is the prayer of your unworthy brother.

H. F. BAKER.

Wauseon, Ohio.

BREVITIES.

WHAT people say is of not much consequence. God's approbation is better than the favor of kings. Public opinion is changeable; at one time it crucifies Christ, and honors law; at another, it honors (ostensibly) Christ, and crucifies law. Alternately it supports error and truth, as best suits its caprice. At one time it banishes Cicero, next takes him to favor again, borne on the shoulders of the people. Public opinion is fickle as the wind. He who relies upon it leans upon a staff which will break and pierce his hand. A nation may endorse error, it will fall; truth will stand without supporters, and a peasant who loves and retains and practices the truth, is more in the sight of God than nations who hate the light.

Humbly inquire of God concerning duty. Time cannot be too highly valued. Employ it all in performing the will of God. What is done in Sodom will be done quickly. Then ere the angels urge their departure, clear thyself from the blood of souls.

It is safe to pray God to draw the line between the two armies; to lead out all impostors and foes in disguise, to bar the doors against the insincere and the dishonest, and to exhort the wise to trim their lamps.

From past experience it appears that the discipline of the church is ineffective and loose, until Ananias and Sapphira fall; and the best discipline is in crying to God to interfere, then it will stand.

When you sigh, be sure there is a cause for it. Sometimes people sigh over trifles, while real dangers are unnoticed.

No matter how great your hurry is, do not act nor speak while in a pet. Wait till you are calm. There never lived a person whose judgment was sound while in an angry or pettish mood. All sin perverts the judgment: none more so than anger.

Be careful not to encourage fanaticism; and let us ask for wisdom from above that we may be able always to decide justly. It would be lamentable indeed to fall into the snare many have fallen into, viz., denying the work of the Spirit. Let us move forward in the deep work of internal and external reform, in unison with the Spirit that dictated and fulfills prophecy.

It is a cheap way of stifling the voice of reproof, by crying out fanaticism. So did the Jews; so did the popes and cardinals of the dark ages, when a sturdy reformer stood forth to reprove. All radical reformers have been branded as fanatics.

Would Paul have directed the converted Ephesians to go back into the temple of Diana, to please their friends? Did Christ direct his followers to continue their offerings, after the veil of the temple was rent? And shall we, having come out of Babylon, return again for fear of reproach? Do right, and God will take care of the consequences.

"You and we." There is a great deal of importance attached to the right use of these pronouns, in exhortation; and when the pronoun we, or us, is appropriate and fitting, let us be sure to use it; to use the pronoun you in such cases is not as acceptable.

"The preacher sought to find acceptable words." Eccl. xii, 10.

Offer the best. It was a law among the ancient people of God to sacrifice the best of the flock and herd, those which were without blemish. Now if I appropriate the earliest hour of morning (the best of the day) to arranging my worldly affairs, who gets the best? "They that seek me early shall find me." "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up."

It would be discreditable to a professed statesman not to understand the constitution of the United States; yet it is no disgrace to a preacher now-a-days, to be ignorant of the decalogue.

A pilot who would ignore the science of navigation, would soon be forced to seek some more appropriate calling; yet a spiritual guide may ignore the prophecies, which span the arch of time, and yet retain popularity, and command the richest benefice.

A sleepy candidate would command no votes; so a lukewarm christian should expect no blessings.

The blind carnality of the world would be simply ludicrous were it not for its far-reaching effects, and its guilt and disasters. This world has always hated and destroyed its best friends, and loved its foes. In its hatred to prophets and good men, and in its dread of reforms, it is matchless. Barabbas is to them better than Christ; tradition is superior to the word of Jehovah; a monk is better than Copernicus; and a lying Jesuit is a peer, but Galileo is a criminal; the sun must go round the earth, and truth must hang on the gibbet, while error banquets in lordly halls. A golden calf does very well for a god while Moses is in the mount conversing with God; but when he comes down, how is their merriment turned to lamentation.

Many men will think nothing of buying a library of romance, and light reading; and while they expend large sums in equipage and showy adornments, would think some time before they would buy a coat or a school-book for an orphan.

Sometimes we are so ambitious to do great things, we neglect to perform minor duties; and perhaps at times we are so anxious to obtain greater blessings, we neglect to praise God for what he has done for us already.

It is claimed that certain circumstances might make it right to harvest on the Sabbath. The same argument would prove that under a certain pressure, it would be justifiable to kill, steal, perjure and covet.

J. CLARKE.

LETTERS.

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

From Sister Farrar.

BRETHREN AND SISTERS: I hail with joy the weekly visits of the *Review*, bringing so many cheering testimonies and stirring exhortations. My heart beats in unison with the remnant people, and I long for the time to come when we shall be perfectly established in the unity of the faith. I thank God that we are not left without some special manifestations of his Spirit in this evil time, but he has deigned to give us messages of correction and encouragement through the gift of prophecy.

One thing in Testimony No. 6 particularly hit my case. It was in regard to novel-reading. The pages of fiction have always had a very strong fascination for me, and though I have tried to break off from this evil habit, I have been now and then overcome by the seductions of some bewildering story-book. O, how many times in past years have I hushed the "still, small voice" in the pages of romance. I can now see that this pernicious habit has weakened my judgment in spiritual things, enfeebled my energies, and poisoned my imagination. But in the strength of God I am determined to overcome, and if any of my dear young friends who have embraced the present truth are in the habit of reading the light literature of the day, break off from it, I pray you; for it is one of Satan's strongest, though one of his most flowery chains. "Let us lay aside every weight, . . . and run with patience the race set before us."

The past winter has been one of gloom and darkness to me. The storm of fanaticism that burst upon our

inexperienced heads, left us blinded and stunned, uncertain what to do, and fearful to take a step lest we should go wrong. I was afraid to claim God's promises, and seek the Spirit's influence, for fear I might be invoking some wrong spirit unawares. I was at times almost in despair. But I cried unto God out of the depths, and he hearkened unto me and heard my cry. I renewed my vows to God, and the language of my heart was,

"I can but perish if I go,
I am resolved to try."

Though sorely buffeted by Satan, and pressed by various cares and trials, the terrible darkness was gradually dispelled, and light and hope sprang up in my heart. I felt to thank God and take courage. God in mercy sent Brn. Sanborn and Loughborough this way to reprove, instruct and encourage us. God bless the faithful messengers.

I feel persuaded that this is the time of which the apostle speaks, when men shall have a form of godliness, denying the power thereof." Fearful evidences of the fall of Babylon are multiplying on every hand. For instance, there has been a revival in the M. E. church, and some fifteen or twenty added to their numbers. Two of the members were particularly loud and zealous in their exhortations and prayers. But mark the sequel! Only a few weeks ago, while a Methodist minister was denouncing the sin of slavery, one of these men got up and ordered him to stop. But the congregation bid him go on. It seems the preacher dined at the man's house that day, and left his horse there. Finding he could not silence the preacher, he turned to leave, saying as he went, in tones of rage, "Take your horse out of my barn, or he'll be in the road in less than five minutes." And so he went home making sundry threats of mobbing and shooting abolitionists, &c. The other man has recently lost a suit in court, the law awarding to his opponent the house and property where he lives; but he swears to shoot the first man that comes to dispossess him.

Truly we are in perilous times. God speed on the work of the third angel, till the earth shall be lightened with his glory. I feel a great lack of spirituality and faith, but am determined to persevere in well-doing, hoping at last to gain immortality with you in the kingdom.

R. C. FARRAR.

Kingston, Green Lake Co., Wis.

From Bro. Holiday.

DEAR BRO. WHITE: I desire to say a few words through the *Review*, for the first time, in honor of the cause of God. It has been about four months since I listened to a course of lectures delivered in this village by Bro. Cornell, and I bless God that the subjects of prophecy, the Sabbath, and the near coming of Christ looked plain to me, and that I had a heart willing to receive it. For the space of two years I have been searching for the truth, and I have not found a sure resting-place for my faith and hope until I heard the third angel's message.

Dear brethren, the third angel's message does seem good to me. Who can help loving it? I am determined through the grace of God to press my way onward, to keep all the commandments of God and the faith of Jesus. O there is a glorious hope before us which is like an anchor to the soul, both sure and steadfast.

There is a goodly number of Sabbath-keepers in this village. We are laboring under opposition from other denominations and non-professors, but their efforts only strengthen us; for we know that the true people of God shall suffer persecution. At the commencement of every Sabbath we meet together for prayer and exhortation, for which we receive a blessing. Sabbath morning is occupied in social meeting, Sabbath School and Bible class. We are all of us young in this work, but our earnest prayer is for strength and grace from on high, and we are continually receiving it. We see that prophecy in the past has been fulfilled to the very letter, and we now are seeing it fulfilling also.

We were happy to receive a visit from Bro. Bates, for we needed strength and advice. We would also feel happy to receive a call from any of the messengers as often as convenient.

Dear brethren and sisters, we want to be a portion of those who will come off victorious over the beast

and image, and that will stand on mount Zion and sing the song of Moses and the Lamb.

Your brother striving for heaven.

MILES C. HOLIDAY.

St. Charles, Mich.

From Bro. Sisley.

DEAR BRN. AND SISTERS: I thank you for the cheering letters we receive from week to week in the *Review*. They strengthen and encourage us, to press our way onward and upward amid the perils of the last days. I love the *Review*. I welcome it "as cold water to a thirsty soul," and believe God's blessing is with it.

I send a copy of it to England. An extract or two will show how my friends there receive it:

"I thank you for the papers. I like them very much. We much enjoy and profit by the *Review*."

I feel thankful to be able to say that I embraced the cause of "present truth" about nine months ago. It is a cause I love. I love to think of keeping the commandments of God and faith of Jesus.

Dear brethren and sisters, ours is a great profession. May we strive earnestly to live up to it. We have the promise of help to do so, and if we do, we shall soon realize that blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city.

My sympathy is with those whom God has led out into this glorious work, and who have to bear burdens and responsibilities. Let us aid them by our prayers, and try to bear a humble part with them.

The church in Convis is trying to arise and press into the message, and feel the burden of the work that we each have to do in this last message of mercy to a perishing world. We have adopted systematic benevolence. One more has commenced to keep the Sabbath. May she be led into all the truth as it is in Jesus.

We feel the force of the piece in Vol. xviii, No. 3, of *Review*, relating to "Bible Classes." We are behind in this pleasant and profitable exercise; but we have now organized a class in which both old and young take part.

I have received the circular, and had thought that it was not duty for me to take a share; but I now feel that it is in order to be a good steward of my Master's goods. I am thankful that the Lord has promised to give us wisdom liberally and upbraid us not.

Yours striving to overcome.

JNO. SISLEY.

Marshall, Mich.

From Sister Holloway.

DEAR BRO. WHITE: My heart is gladdened when I read the cheering letters in the *Review*. I feel to thank the Lord that I have had the privilege of hearing these precious truths, and that I had a heart willing to obey them. Although I meet with trials and temptations, yet in the strength of the Lord I will try to overcome all things and press forward toward the mark of the prize which is in Christ Jesus. I am striving to be an overcomer. I want to get ready for that glorious day which will bring deliverance to all the saints. I would not exchange the hope I have of eternal life for all the gaudy pleasures of the world. I want to go forward in the discharge of every known duty, having on the whole armor of God, that at his coming I can say, Lo, this is my God; I have waited for him, and he will save me. Let me suffer with God's dear children here, and in a little while I hope to rejoice with them where we shall have no evil foe to contend with, and where all tears will be wiped away.

It seems that the way grows more narrow every day. I feel that I need much strength to enable me to go through to mount Zion. I long to be filled with the sweet Spirit of Jesus. Through the assisting grace of God I am trying to lay off every weight which doth so easily beset me, and go on to the kingdom. If we are not without spot or blemish he will say, Depart from me, ye evil doers, I never knew you. I am looking for that "blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and pu-

rify unto himself a peculiar people, zealous of good works." What great reasons we have to praise him for his goodness, his long-suffering, and his tender mercy in bringing us out and placing us on a firm foundation, the commandments of God and the faith of Jesus.

How consoling to the way-worn pilgrim, tossed by the waves of adversity, and buffeted by the temptations of Satan, is the promise of our Saviour, If I go away, I will come again; and doubly consoling the assurance that his coming is near, even at the doors. Then let us go on trusting in his promises, and care not what wicked persons may say or do. Vengeance is mine, I will repay, saith the Lord. If we are faithful a little longer, we shall have the crown and the golden harp.

Yours in hope of eternal life.

MIRANDA HOLLOWAY.

Marion, Iowa.

Extracts from Letters.

Sister J. Hoffer writes from Attica, Ohio: "It is about two months since I, with a number of brethren and sisters in this place, commenced to keep the Sabbath of the Lord. I feel thankful to God for the light of present truth. Although I have been a professor of religion for twenty-five years, I never saw the way so clearly as I now do. We meet every Sabbath for prayer and social meeting. We meet with much opposition from those that were once our brethren; but we know that we have the truth, and feel that God is a friend that sticketh closer than a brother. I rejoice that the Lord has spared us to hear his holy truth."

Bro. G. G. Green writes from Hartsville, N. Y.: "I have been a subscriber for the *Review* for nearly one year, and have been cheered many times by the encouraging letters from the saints scattered abroad. It has been a little over a year since I embraced the Advent doctrine and the solemn truths contained in the three angel's messages of Rev. xiv. I have had many seasons of rejoicing since that period, with brethren of like faith. I am now living where I do not have the privilege of meeting with them. I believe we are nearing that time of trouble such as never was since there was a nation. Our own nation is in commotion. Signs are fast fulfilling. The Saviour is very near. I desire so to live from day to day that when he shall appear, I may share the lot of the redeemed."

Bro. O. Hoffer writes from Attica, Ohio: "It is with feelings of joy that I read those cheering and encouraging testimonies that have, from time to time, been presented in the *Review*. Many of the brethren I never yet have seen, and perhaps never shall in this life; but I have strong hope and confidence, that, if faithful, we shall before long meet with all the saints in the house not made with hands, eternal in the heavens. Let us not forget, then, to speak often one to another; for it is encouraging to hear from those of like precious faith. I feel to praise God for the light of present truth. How bright it shines! And we believe it will continue to grow brighter and brighter, even to the perfect day."

Bro. W. Caviness writes from Fairfield, Iowa: "I am still endeavoring to serve God by keeping all his commandments and the testimony of Jesus. I am not yet tired of serving the Lord. I embraced the present truth just one year ago under the labors of Brn. Hull and Snook. I thank the Lord that he ever sent them this way, and permitted me to hear the glorious truths of the third angel's message, the last warning that will ever be given to a wicked world. I am glad I ever had a heart to fall in with the overtures of mercy, and go with the remnant to mount Zion. I am tired of living on this dreary earth; for here we have troubles and trials, sickness pain, and death, which beset on every hand. O how I long to be in the paradise of God where no evil can come. I can say with the poet,

"A few more days, or years at most,
My troubles will be o'er;
Then I shall meet the heavenly host
On that celestial shore."

O, what a glorious hope, to think that we soon shall meet to part no more forever and ever, and sing the song of Moses and the Lamb."

Bro. R. Baker writes from Mackford, Wis.: "During my short experience in the third angel's message, of a little over three years, I can testify to the fact that it is not a vain thing to serve the Lord; for I have received many rich blessings since identifying myself with the Seventh-day Advent people, and have gained some victories, and expect through the grace of God to gain more; to him be all the glory. The path of the just will shine more and more, unto the perfect day. The longer the humble child of God walks in that path, the brighter it will shine; and as the word of God is to be a lamp to our feet and a light to our path, let me urge the necessity of carefully studying those sacred pages, and treasuring up their solemn truths; for they will light us through this dark world of sin and sorrow, and finally prepare us for an abundant entrance into the everlasting kingdom of our Lord and Saviour.

"When I contemplate the glories of that kingdom, and realize that so soon the saints of God will be delivered from this dark world, and be permitted to enter in through the pearly gates into the city where they will receive the fruition of their hopes, and be forever free from the cares, perplexities and anxieties of this present life, I feel as though I must be there; and by the grace of God I will go through with this people. It is our Father's good pleasure to give us the kingdom. Yet I realize that in order to be an heir to that inheritance which will soon be given to the children of promise, we must be pure and holy, and free from the effects of sin; for Jesus will have, when he comes, a church to present to his Father without spot, or wrinkle, or any such thing.

"Let me say then, dear brethren and sisters, press together. Let us seek to be of one mind and one judgment, that we may with one mouth glorify God; for where there is union, there is strength. Let us try to conform our lives to the perfect law of God, and live in obedience to the testimonies of Jesus. On this company the dragon is soon to make war. The nations of earth are already preparing for war, and waking up their mighty men, and will soon be gathered through the influence of unclean spirits to the valley of Jehoshaphat, where the great battle will be fought. In view of these things, let us put on the whole armor and press forward to certain victory, realizing that Jesus, the Captain of our salvation, is King of kings, and Lord of lords, and we shall yet come off victorious conquerors over the beast and his image, and stand with the Lamb's company on mount Zion."

OBITUARY.

The subject of this notice, Bro. Wm. Gould, was born in the State of Pennsylvania, Dec. 18, 1803, and removed to this place (Lawrenceburg, Ind.) in 1818, and departed this life, June 7, 1861, aged 58 years, 5 months, and 20 days, in the triumphs of faith, and the joyful anticipation of a part in the first resurrection, and a blissful immortality. "Blessed are the dead who die in the Lord from henceforth." They cease from their labors and their works do follow them. "Wherefore sorrow not, brethren, for those who sleep; for if we believe that Jesus died and rose again, even so those who sleep in Jesus will God bring with him."

During a long and painful illness, Bro. Gould exhibited the patience of the saints in the hour of affliction and trial, and experienced the sustaining power of God to those who are found keeping the commandments of God and the faith of Jesus. Bro. Gould seemed to think that his sleep would be but a few years; that probation being ended, and the sealing of the servants of the Most High completed, Christ will shortly leave the Sanctuary, take his seat on the white cloud, and descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first, and those who are alive and remain be caught up together with them in the clouds to meet the Lord in the air, ever to be with him. Wherefore, brethren, comfort one another with these words.

GEO. W. BEMIS.

Lawrenceburg, Ind.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. THIRD-DAY, JULY 2, 1861.

☞ We are finally compelled to build upon the old office lot. The interruption of moving the old building, and fitting it up to occupy while the new one is being erected, makes it necessary to have no paper next week.

☞ For several important reasons the Tent-meetings in Northern Michigan are postponed for the present.

TENT MEETING IN ORONOCO, MINN.

PURSUANT to notice, our tent was pitched June 5. This meeting bids fair to be a profitable one, though very discouraging at its commencement, there being a number of meetings held by the nominal churches; but a few honest ones were willing to turn out and hear our views; and for the last ten days the interest has been steadily on the increase. Last Sabbath, four were buried with Christ in baptism, and yesterday, four more. About ten have made up their minds to keep all God's commandments. We shall not be able to fill our appointment at Lake City till about the fourth of July. I came to this place to-day, and found Bro. Andrews here. He is now going to Oronoco to help us through with our meeting there, the interest being too good for us to leave.

Bro. Allen is still with us. He returned yesterday from Cherry Grove, where he has been laboring with some success, some ten or a dozen having embraced the truth. Everything at present bids fair for an interesting campaign with the Minn. tent this summer. And now, brethren of Minn., do help on this work by handing in a third of those pledges at the earliest opportunity.

An unworthy laborer in this blessed cause.

JNO. BOSTWICK.

DOINGS IN NORTHERN ILLS.

A BUSINESS meeting of the church in Jo Daviess Co., Ills., was held at the house of Bro. A. S. Gillett, in Green Vale, June 2, 1861.

The meeting was organized by electing Bro. John Bostwick as chairman, and S. Myers as secretary. Prayer by the chairman. A report of the financial matters of the church was then given by the chairman.

The plan of Systematic Benevolence, as proposed in *Good Samaritan* No. 5, was adopted without a dissenting voice. The subscription to the Tent Fund was raised to \$20.50. It was then decided to pay from the S. B. fund as much as duty should require for tent funds, at the close of the tent season. The meeting voted to pay their S. B. subscription quarterly, commencing the first of June.

J. T. BOSTWICK, Chairman.
S. MYERS, Secretary.

Plum River, Ills., June 2, 1861.

P. S. Our church is now, we think, in a more promising condition than it ever has been. The idea of system and organization works well, and the church begin to realize its necessity and appreciate its practical results. The name adopted by the Battle Creek conference, and received by some other churches, is, to say the least, very appropriate; and it seems under the circumstances almost indispensable.

S. M.

"ALL THINGS ARE YOURS." 1 Cor. iii, 21.

Yes, says the worldly man, I know that all things are mine; and I will have them, too. And at the present time there are not a few that profess to enjoy religion who seem to act as though all things were theirs.

But let us see if all things are yours. Paul seems to be speaking to a class that are Christ's. Verse 23. "And ye are Christ's, and Christ is God's." We see by this that if we are Christ's, then, and then only, is the promise to us.

Again: We see in verses 16 and 17, that these promises are made to Christians, and not to sinners; so when sinners claim that "all things" are theirs, the promises of God are not in their favor. The promises

are made to Abraham and his seed. Gal. ii, 16. "If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." Verse 29.

I will now name some things that sinners do not have. In the first place if you are the servants of sin, you have no righteousness, no promise of eternal life, no promise of a crown, no promise of an inheritance on the new earth, no promise to reign with Christ on Mt. Zion; but you will receive the wages of sin which is death. Rom. vi, 23.

The Christian, on the other hand, has held out to him, eternal life [Rom. vi, 23]; yea more, the Christian has the promise of the life that now is, and of that which is to come. 1 Tim. iv, 8. He has the promise of seeing the wicked cut off [Psa. xxxvii], of inheriting the earth [Matt. v, 5], of reigning with Christ, of judging angels and the world.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Come out from the world and be separate, and touch not the unclean thing. Then the promise is ours, I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Cor. vi, 18.

Coloma, Wis.

G. W. PERRY.

RESIST THE DEVIL.

"If sinners entice thee consent thou not." Prov. i, 10.

I WOULD rejoice could I say something to the young that would induce them to shun the deceptive snares of Satan, and walk in the paths of virtue and secure eternal life. In the scripture which stands at the head of this article, is an important exhortation and warning. First, because if heeded, it will prevent the first steps toward ruin and death; and the first step is the most important. Satan, the great artful deceiver, approaches us in such a pleasing manner, and first suggests so slight deviations, that before we are aware, we are caught by his influences and led captive by him at his will.

In these last days while the Saviour stands knocking at the door of our hearts saying, Open unto me, Satan also stands knocking saying, Let me in, making many promises to induce us to open unto him. And oh what multitudes are enticed and consent to let him in. You remember how Satan took the Saviour up into a high mountain, and showed him the kingdoms of this world, and promised them all to him if he would bow down and worship him. But the Saviour would not consent. So Satan comes to us with pleasing anticipations about the things of this world if we will follow him, but our only safety is to resist the first temptation. Satan works through our near friends sometimes to influence us to take the first steps toward our ruin. The Lord help you to have decision of character that will not consent to any of his devices. Satan will present a path that will look pleasant for a while; but, my dear young friends, let me impress your minds with the fact that it ends only in sorrow and woe. Then, as the wise man says, "Refrain thy foot from their path, for their feet run to evil." And David says, "Walk not in the counsel of the ungodly, nor sit in the seat of the scornful."

The temptations of these days are many and strong. The love of the world, the pride of life, pleasure parties, and such things engross the attention; and the most of the world are enticed by them, to turn their feet away from the truth, but I entreat you to consent not; for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world; and the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever. 1 John ii, 16, 17.

Then if you are invited to follow these things consent thou not. I know of some young friends who were once engaged in religion, and loved the present truth, who are now immersed in the follies of this world. They were led there by yielding to the first temptations of Satan. A young lady who died a few months since, before her death said to her mother who kept the Sabbath, "If such ones had lived out their religion, I should have joined them before now; but," said she, "if they could not live religion, how could I?" Some of these individuals had said to her that

the ball-room was the happiest place they had ever found. But in her sickness she left a testimony saying, Tell them that at the feet of the Saviour she had found a place far better than the ball-room. So you see by consenting to the devices of Satan, it leads others also to follow your example.

Now, my young friends, let me exhort you to carry this watchword with you, "If sinners entice thee, consent thou not."

C. W. SPERRY.

Business Department.

Business Notes.

H. C. Crumb: We send you bound Vol. of Poems. We have none with paper covers on hand, nor have we any of the other works you ordered. We apply the balance of your remittance on your REVIEW and INSTRUCTOR.

A. H. Pervorse: We sent out by mistake some accounts for REVIEW on blanks prepared for INSTRUCTOR. Persons can detect the mistake if they consider the difference there is between the prices of the two publications. In such cases the amounts are correct, we erred only in placing the accounts on the wrong blanks.

J. L. Baker: Money received.

Receipts.

FOR REVIEW AND HERALD.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW AND HERALD to which the money receipted pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

E. Witter 1,64,xix,1. D. Oviat 1,00,xviii,1. H. Decker 2,00,xviii,1. B. Graham 1,00,xx,1. H. A. Brooks 0,50,xviii,1. S. Armstrong 2,00,xxii,1. H. C. Crumb 1,05,xx,3. T. Wilson 1,00,xx,1. D. Daniels 3,00,xx,1. L. Harlow 1,00,xix,1. J. B. Slayton 1,00,xix,1. E. Churchill 1,00,xix,1. H. P. Gould 1,00,xix,7. A. Hall 1,36,xviii,6. D. Overton 3,36,xx,1. R. A. Perry 0,62,xviii,6. S. Myers 1,00,xix,1. L. W. Carr (for L. C. Tolhurst) 1,55,xix,7. D. Ferren 1,00,xvi,12. W. Grant 1,00,xviii,1. H. M. Kenyon 2,00,xix,1. I. Harmon 3,21,xx,1. Jno. Russ 1,75,xviii,7. F. Ramsey 1,00,xix,15. T. Crouch 0,87,xviii,23. S. Rider 1,00,xix,1. E. D. Wilch 2,00,xix,1. S. Howland 1,00,xix,1. Chas. M. Chamberlain 2,00,xx,1. E. Mugford 3,00,xix,1. J. Mills 2,00,xix,1. P. A. Gammon 2,00,xix,9. N. N. Lunt 1,00,xx,1. S. Ferguson 1,00,xx,1. J. Rowan 0,50,xviii,5. M. J. Bartholf 1,50,xix,1. A. Mountford 1,25,xviii,14. J. G. Jones 2,00,xx,1. Josiah Lewis 2,00,xviii,1. A. J. Brown 0,50,xix,1. A. E. Dart 1,00,xix,1. D. P. Metcalf 1,30,xviii,4. G. Prentice 1,00,xix,1. D. Arnold 2,00,xx,1. John Roushey 2,00,xviii,14. W. Livingston 1,00,xix,1. A. A. Bartholomew 1,00,xx,1. J. Kemp 1,00,xvi,1. O. B. Sevy 1,75,xx,1. R. M. Dixon 0,90,xviii,6. S. P. Loder 1,72,xviii,1. E. Payne 1,00,xix,1. C. G. Daniels 5,00,xvii,11. C. F. Worthen 1,00,xix,1. L. B. Lockwood 3,00,xx,1. A. T. Mattison 1,00,xx,1.

For Shares in Publishing Association.

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BOOKS SENT. D. Hildreth 80c. H. C. Crumb 20c. E. Inman 25c. L. W. Carr 45c. A. S. Hutchins 75c. John Sisley 60c. R. T. Payne \$1,60. P. Z. Kinne 80c. M. J. Bartholf \$1,25.

ON ACCOUNT. Isaac Sanborn \$22,16. B. F. Snook (by Express to Marion) \$27,37.

RECEIVED ON ACCOUNT. W. M. Allen \$32,00.