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for shibath — "a seven of." In the Thesaurus Linguae Sacrae of Pagninus, edited by Mercerus, the following remark is made on this passage: "Solennitas hebdomadae dierum infermentata comedentur, quod est sicut solennitas septem dierum. [ut licet plurale sit, tamen pro singuliari habeatur, hoc est pro semel septem tantum.] Et enim per cholem, sicut per Pattach; et sic habet Targum; septem dierum," &c. "A solemnity (solemn festival) of a week of days, unleavened bread shall be eaten," which is the same as "a solemnity of seven days," although it (shebuoth) is plural, yet it is used for the singular, that is, for once seven (a week) only. Also has Cholem as has Pattach, and thus the Targum (Chaldaic Paraphrase) has "seven days," &c.

The result of this investigation is, that there is not a single instance in the Hebrew Testament which can sustain the theory, viz., that the word translated in our version week, signifies seven or sevens.

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**ARTICLE X.**

*Exclusiveness.*

Adventists are often charged with being exclusive in their religious feelings and actions. That some among them may be impeachable under this head, it is not our intention to dispute: but that as a body they stand guilty of this accusation, we do seriously doubt, nay, we unhesitatingly deny it. Our partialities aside, and, candidly, we believe none are more free from a sectional or exclusive spirit. We can only conjecture on what ground this allegation is put forth and endeavored to be sustained.

Have not Adventists as good a right as any other class of religionists, to select for themselves a name, by which their peculiar and distinguishing views may be understood? Conscience, the origin and law of all technicalities and appellatives, justifies them in so doing. If this act constitutes their exclusiveness, then, in common with all religious bodies, they
Exclusiveness.

Adventists have as good a right as others to believe what they honestly and conscientiously understand the Bible as teaching, and that without first asking liberty of the respective churches to which they may have belonged. The church assumes or undertakes to decide what the truth is, and then all who do not subscribe to the principles recognized by them are supposed to be opposed to the truth; or those among themselves who may finally conclude that their views need modification, addition or retraction, have, in the estimation of these respective bodies, fallen from the faith, or become heretical. We think that there is not sufficient credit given to the conscientious motives by which various Christians are led to reject old opinions for new: he who has had the trial of investigating his creed anew, and of parting with it for another, need not be reminded of this. If there be one trial sharper and more intolerable than another, it is that of shifting the opinions in which we have been educated, and which we have revered as religion itself, and of laying early prejudices, convictions, teachings, and the dear sweet friendships with which they are so closely interwoven, all on what is deemed the sacred shrine of truth. Nor is it duly considered that multitudes who associate themselves with the different denominations of Christians, are led to do so, not so much from an enlightened scriptural conviction that the body of Christians to which they are about joining themselves, entertain a larger share of the truth than another; or, in other words, that this particular creed to which they place their signatures, is the most orthodox in the world. No: we have frequently seen church members who never saw or heard the creed of their church read. Young converts more generally regard the various churches as one, and feel as though it is a matter of small importance to which they unite themselves. Considerations of a local or social nature, perhaps, induce them finally to give their preference to this or the other church. In some instances, the sole idea of the religious superiority of one people over another, has guided them in the step which they have taken in becoming connected with this or the other church. It is not until the novelty of the connexion has subsided and religious opinions become matters of sober thought, of private and of public consideration, that they begin to see the grounds on which Christians are divided, or until some great doctrine is agitated which may seem to threaten the existence of those on which their own system is based: or final-

must submit to the sentence pronounced. But let it be borne in mind at the same time, that there are the exclusive Congregationalists: and what right have these to such a name, as though no other church or body of Christians are congregational in their government? There are also the exclusive Baptists, why should these appropriate to themselves this special title, as though no other order of Christians practised immersion? And so we might advance and show how universally, distinctive and exclusive appellatives are employed for different Christian bodies, religious journals and the like. Now there is at least as much propriety in the designation of the term Adventist by us, as there is in the use of like cognomens by others: perhaps more, since the doctrine of our Lord's personal coming again to this earth is questioned by some, and boldly disavowed by others claiming a place in the evangelical party of the religious world; while on the other hand, Adventists, so called, to a man contend for Christ's literal return. This particular doctrine, as well as that of the Lord's speedy coming again, are not the only distinguishing features of Adventism, as all candid readers of their publications will admit. The doctrine has its associate and corresponding views, on which our religious neighbors are divided among themselves, or to which as bodies they have not as yet assented. Thus it will be seen that our designation is not an invidious one—that it serves as a convenient clue to our peculiar class of tenets. We are not, any farther than this, strenuous for any name: we wish we could altogether dispense with one, or be known, as the disciples at Antioch, by that of Christians. There is an evil, arising imperceptibly perhaps, out of the use of such nameless names by the different branches of the professing church. It suggests to the mind of the sceptic and infidel the idea of intricacies and absurdities in the theory of religion, and in the doctrines of divine revelation, as also that of animosities among the disciples of Jesus. And probably it makes the members of these different branches of Christ's family feel their exclusiveness, and that they must care solely for their own particular party.

If, after this, our accusers will prove that we are unworthy of the title attached to us, or that it is improperly bestowed, we are always ready to consider amendments when proposed, and we would take this opportunity to hint, that they suggest a substitute for the one by which we have thus far been known. But do not let them be offended at our name.
ly, until their experience suggests a defect in their professed belief, and then a revolution in doctrine may follow. Once more. It is too often forgotten that there is an intimate and reciprocal relation between grace and knowledge. He who never grows in knowledge can never grow in grace; the converse of this is also true. Therefore just in the proportion that man grows in grace, the field of truth will open before him in ever fresh and living beauties; one newly discovered truth will itself suggest a second, and a second will serve to reflect upon the former, and the influence of all upon the heart will not only sanctify, but awaken a new ambition to progress, in the attainment of divine knowledge. The medium through which truth is perceived, will give complexion to its development. It is not surprising at all that some church members seem ever correct as to doctrinal subjects, who at the same time are a source of no little uneasiness to their associates in consequence of defects in practice. There is no danger of their becoming heretics, for they are too sluggish to listen to new theories in religion, and too idle to work the mines of wisdom. If they are not errorists, it is no virtue of their own. For ourselves we honor that man the most who makes the labor of his life to seek and hold fast to truth, even though he occasionally fall into some gross extravagance or absurdity, or even though he be under the necessity of recanting to-day what he espoused yesterday. He is more like an honest independent man, and his conscience should be respected, if not his judgment.

We have made these remarks with a desire that they may illustrate the case of Advent believers, and be understood as applying especially to them. And we should be happy to have them received as an apology for their present position, and with a hope that they may mitigate somewhat from the severity of the sentence which is now so generally passed upon them. We are guilty of the crime of having re-examined the ancient landmarks, and scanned anew with particular care the old paths. And wherefore have we so done? We answer: because we believe that we are individually responsible for the manner in which we hold the truth. We feel that however humble we are, we must each render to our God an account both for our faith and for our acts. We could find no bar, here, to which we could submit the various conflicting religious opinions of this day, on subjects of vast importance to every soul of man, with anything like a good confidence that the decision rendered would be agreeable to God's word. Hence, we have prayerfully sought for the truth, in close retirement with Him who has promised us the guidance of the unerring Spirit to lead us into all truth. Our confidence in the scripturalness of our present views was never so strong before: we feel that now if never before we have a religious system, clear, harmonious and sure as the throne of God. If there be any thing to add or to take from it, we hope to see and to embrace or reject it as the case may be. We did not come to our religious guides to get their opinion of these views before we adopted them, because if for no other reason, we feared the curse of trusting in man rather than God. We have departed in some measure from what is generally received by the church at the present day; but this is no evidence of the truth or falsity of our faith. To be candid, we have been impelled to take what we have for truth until something better could be presented. We have changed our religious opinions on questions in themselves not affecting our salvation, because not that we love to occasion schism in the church, or because we love contention, but because our understandings and our whole souls assent to these as the imperishable doctrines of the Old and New Testament. We have been heartily sorry to be under the necessity of dissenting from the expositions of certain portions of God's word, which have been placed not only in opposition to the reasons of our hope, but, as it seems to us, in direct conflict with those rules of exposition by which evangelical views have heretofore been sustained. Moreover, we are confident that if we have, after all our pains and struggles, taken up with error instead of truth, we are willing this moment to see and confess it. Our hearts have ached as we have received from our opponents, jeers and railings, instead of anything like a scriptural refutation of our views. If we are wrong, we desire that each point in which we differ from our brethren, should be distinctly and fairly met, and if possible demolished; this we desire with our whole hearts; and we conceive that kindness to our souls and to the cause of truth, will prompt to such a measure, those who are confident that the truth is with them. Our present is a condition too trying to be occupied any longer than we can see our way to change it for that which is more sure and comfortable. Until we have a better way pointed out, we must stand fast in our present faith: adding, that if to think independently, and to believe each for
himself, justly entitles a man to the opprobrious charge of exclusiveness, then are we exclusive; but no more so we believe than are others. There are a great number of different denominations of professing Christians: diversity of doctrine, has occasioned this diversity of religious bodies: doubtless each in turn condemns the intolerant, pharisaic spirit of the other: and thus you have the whole body of Christians at war with themselves on the ground of real or fancied exclusiveness. If, therefore, Adventists are exclusive, so are their fellow Christians; so the church has always been; so it was in the days of the Reformation, and so perhaps it ever will be. Exclusive! The infidel charges the whole Christian world with exclusiveness: what then? are we to be frightened from a public avowal of our faith and hope? Never. Exclusive! in some sense every man, every family, every Christian, every church is exclusive: exclusiveness is a part of our being, it is inseparable from truth; and from our relation to our fellow man; and until our accusers can show us by a practical example, that it is no necessary part of our present imperfect state, we suppose that we shall continue to be exclusive.

Perhaps Adventists may be thought exclusive, because engaged in the defence and promulgation of their favorite opinions. But we are at a loss to see how a fair and kind advocacy and circulation of any beings’ views, entitles them to the charge of exclusiveness. That we should entertain such startling opinions as the immediate coming of the Son of Man—the great day of final judgment—the resurrection of the righteous dead and their associate events, and yet consent to be silent on them, how any man in his senses could expect of us, we are not able to divine. And yet some have thought us unkind because we would profess our faith on all fit occasions. Our opponents have professed a willingness that we should entertain our belief, providing we would say little or nothing about it. Strange and generous liberality this! Is such a faith worthy the name of Christian? Is it a Protestants’ or the blind, submissive faith of a Papist? Should we tamely accede to such proposals, the very stones would cry out against us. If our doctrines be worth anything, they ought to be fearlessly defended and everywhere proclaimed. Nor should it be expected that Adventists would have their opinions opposed without endeavoring to repel every assault, which is made upon the citadel of truth. We are not the enemies but the friends of discussion; all that is asked by us is fair and equal dealing: we are willing that others should disagree with us if they must, but we desire in return to freely express our disagreement with them, if we must needs disagree. In endeavoring to act up to our faith, we have established presses, opened depositories for the sale of our publications, and printed journals for the purpose of defining and promoting our views. Is it just that we should be reproached with exclusiveness for doing that which is practised by all of our neighbors, with not a single exception. Because our views differ from those of others, is it not possible that purity of motive may actuate us in the execution of means for their promulgation? Has mercenary considerations so mighty an influence over us, that these mainly, or partially, have given birth to our operations. We blush for Christianity, when her professed disciples can seek to weaken the strength of the opinions of others, whether they be Christians or Infidels, by insinuations of this kind. And yet charges like these have been boldly thrown into the faces of those who have stood to give direction to the operation of Adventists. Let a candid community judge who are the exclusives among us.

We can only offer in our defence that we are exclusive in common with all Christians. There is the churchman wasting his energies exclusively in vindication of “the succession.” There is the Baptist exclusively poring over the dusty tomes of the Fathers, learnedly dissecting upon the philology of Bapto and its cognates, and barring from church communion all who do not side with him in his partiality for a particular mode of baptism. And so is every religious and moral body upon earth, on the same ground proceeding, and so perhaps it ever will be. Exclusive! The infidel charges the whole Christian world with exclusiveness: what then? are we to be frightened from a public avowal of our faith and hope? Never.
But while Adventists cannot dispense with the theme of their speedy redemption from the sins and sorrows of earth, while their minds are intently fixed on the grand and thrilling event of the introduction of God's everlasting kingdom, they do not forget that the Bible is a perfect store-house of divine instruction: nay, they have ascertained, to their delightful surprise, that those themes are like a golden chain, made up of separate links to be sure, but each united to the other, so as to form one beautiful and solid whole. We speak not from an extensive observation alone, but from a long experience, when we say that the doctrine of the advent is not a single idea: no man can arrive at the threshold of this tremendous truth without first having solved many a problem on his way thereto. We are sure we speak the experience of thousands, when we say that the Bible, the whole Bible, has of late become to us our dearest treasure: in fact, it has almost displaced from our tables and our libraries all other books. Are we to be condemned because we leave the first principles of the doctrines of Christ, that we may go on to perfection in knowledge? We can only reply to this, that so inspiration has exhorted us to do, and no insinuations of human incompetency to understand the deep things of revelation, or charges of being actuated by a criminal curiosity, shall deter us from the task. It is repeatedly said, that the doctrines of faith and repentance should limit the field of our study and of our toil, as ministers of Christ. Do our friends mean by this to imply that no other doctrines than these are useful—that all beyond these under the sacred lids, are of doubtful import and of questionable importance as themes for pious reflection. When the Great Teacher said "Search the Scriptures," he must have meant the whole word of God. We believe that one chief cause of the instability of the ministerial relation, and of the poor sickly piety of the present day, may be attributed to the narrow scope of the preachers' discourses. There is too little variety in the performances of the pulpit—too little to animate the soul both of speaker and hearer, too little to call out the giant energies of the religious teacher, and to awaken in the humble disciple a holy and exalted enthusiasm for divine instruction. As Christian ministers, we are not faithful to our calling, unless we make the Bible our text-book, become thoroughly acquainted with and baptized into all its glorious doctrines, and are able to lead those who are committed to our guidance, steadily forward to the highest possible pinnacle of intellectual and spiritual attainment. Adventists are the friends of all truth and of all enterprizes, the tendency of which is to elevate and bless mankind. Many of the reforms of the day were brought into being through their humble exertions. They are the warm friends of the Bible and the Missionary cause; and to say they are not, is to imply an ignorance of their arduous doings and their personal sacrifices, both at home and afar off. But Adventists feel no authority to promise from these enterprizes what the leaders of them are accustomed to. We say, let the whole machinery of religious and benevolent operation be plied with all its power up to the very last moment of time. We honor those who have so long toiled and struggled in their respective departments of moral and religious effort. But we sometimes fear lest at the day of judgment it be reprovingly said to them, "these things ought ye to have done, but not to have left the others undone." The question whether their crimes will not at last be found greater than their virtues, by making themselves willingly blind in relation to the coming judgment, and diverting the attention of those who are confiding in their piety and wisdom, to duties commendable in their place, but to the neglect of those of infinitely vaster moment. If therefore to become acquainted with all of God's revealed mind and purpose is to be exclusive, then let us remain exclusive: we will bear the charge with pleasure.

One point more and we dismiss the subject. Have not Adventists an equal right with others to constitute themselves into a separate sect or church, if they choose? If not, then pray who has given to others their right so to do? Many who are now the first to fear, and the loudest to express their disapprobation of our forming a new sect, only a little while ago, within our own or the memory of our fathers, and when perhaps they had less occasion for it than ourselves, yet did they distract and divide the respective churches in whose communion they then were, and came out and organized themselves into separate and exclusive bodies. We shall not question the purity of their motives in so doing; but we want kindly to remind them of the class of feelings which were awakened in their bosoms by the incessant cries of illiberality and exclusiveness from those whose ranks they then deserted; by so doing, we hope to be spared some of their uncharitable remarks in relation to ourselves. Many, just now, talk as
though the formation of a distinct sect among us, was one of the greatest calamities to be apprehended: "another sect!" "another sect!" — "the body of Christ is already mangled and bleeding by the accumulation of sects." Admitted. But it is in your power by doing your duty as Christians and Christian ministers, to put a stop to that which occasions schisms and sects: the sin of sects lies at your own door if anywhere. But Adventists have no wish, no intention, no need of constituting themselves into a distinct body. If as yet, anything has occurred among them bearing a resemblance to organization, the force of circumstances has produced it. Both as ministers and as private Christians, we would gladly have retained both our names and our places with old and dearly beloved friends, had our rights been respected. If in this particular we have seemed exclusive, we must say in defence, others have made us so, contrary to our design or will. Were we a sect, and it depends very much upon the different ideas of men as to what constitutes a sect, it would by no means follow that we must of course be sectarian, as we understand the word in its popular use. Sectarianism, as we conceive, has its home in the heart, and not in the head. Among its developments are a hard and bitter spirit towards others who are not rallied under our own standard, but who are humbly striving to serve the Lord—envy and jealousy, lest other religious bodies should be equally as prosperous as ourselves. That Adventists envy the prosperity of their religious neighbors is not admitted: our hearts are always rejoiced to hear of genuine conversions and of the sanctification of believers everywhere. We have enjoyed such unbounded prosperity and reaped such extensive harvests, that we have almost pitied those who have had to toil on under so many discouraging circumstances, and have been rewarded with such trifling gains. That Adventists have given utterance to many severe truths, we will admit: that they have often exposed the hollow pretensions, the unblushing hypocrisies, the backslidings, the sins, the scepticism and the infidelity of multitudes in the church who have a name to live, is not denied. But Adventists have felt themselves bound by the most solemn sense of duty so to do. They have felt themselves under a more than ordinary obligation to God to speak the truth plainly and fearlessly. They have spoken of things as they appeared to their vision. And this they have done with the deepest pain—it has been the sorest trial which has fallen to their lot in the execution of their commission,—it has been like tearing asunder the very heart-strings. It remains to be shown that they have no examples from Scripture for rebuking with great severity the inconsistences and errors of the professed disciples of Christ. If we have, however, erred, we feel that we have erred on the safe side. Is it said that we have manifested a sectarian or bigoted spirit, by denouncing all who have disagreed with us? We think the charge is untenable; we have intended to condemn those only who, disagreeing with us, close their eyes to the light, and cavil and jeer at the truth. And such characters there are even in the pulpits of the day. We blame no man who has humbly and prayerfully used all the means within his power for ascertaining the truth, but has arrived at conclusions the opposite of our own. Is it said again that we have shown our sectarianism by making the doctrine of the advent a test question. If by this be meant that we have consigned to perdition all who have not taken with us the same view of the prophetic periods, we must deny the accusation, for many of our own beloved number, who have our strongest confidence and love, have differed with us here. Or, is it meant that we have adopted certain principles of doctrine to which others are expected, to assent in order to secure our Christian fellowship: this to some extent is true. But how do we differ in this respect from other religious bodies? Do they not draw up certain articles of faith to which others must subscribe in order to enjoy their confidence and love? An adhesion to these views, is the ground of union; the renunciation of them, the breaking of the bonds by which that union has been preserved. This is proper: but nobody understands that a refusal to this or the other religious instrument, is prima facia evidence of heterodoxy, or the annexing of one's name to such and such a creed proof presumptive of orthodoxy? Adventists have reason to fear that many who have espoused and perhaps defended their views with great zeal, will not be known at last as Christians; so also do they hope to meet many around the throne whom they have never known as believers in the Coming One. But they cannot expect to mingle their hallelujahs with those, who here mock at the idea of Christ's coming to judgment, whether it be to-morrow or a thousand years hence. They have no confidence in the piety of those who have no love for the Lord's appearing, and are
Exclusiveness.

Exclusiveness. Since our own conversion to the Advent faith, we have found to our surprise and hearty sorrow, that if ever we were loved and regarded, it was because we belonged to the party: we have learned that it is only necessary to leave the ranks, in order to have affection, confidence and regard, leave us forever. Is this just? Is it Christian? We would give the glory to God when we declare that we are none the less consecrated to Christ; nay, we have had our hearts expand with generous and benevolent emotions for all of God's dear children; we have longed to press them to our hearts, and to beg of them to go anew to Jesus, to get their eyes opened afresh to the truth, to get their souls bathed, yea, swallowed up in the ocean of divine love. But these longing desires are not reciprocated. One might almost suppose that our old friends had become dead to both our temporal and spiritual good—that they imagine we have lost all sensibility—that we cannot now feel a slight or a wrong—that we have no social nature—and no social good to be secured. If they are the good Samaritan, we have had none of their grateful ointment poured into our lacerated bodies, and bleeding wounds.

But, exclusive! we know not what to make of this strange charge. We have never asked others to yield up any of those tenets which were peculiar to their respective churches, in order to secure our affection and fellowship. Nor have we asked them to leave their respective communions, while they could be benefited by remaining with those bodies. Exclusive! the reverse of this is the truth; we should like to see a union, yes an amalgamation of all true Christians, providing it could be consistently effected. Nor should we be tenacious to have this one great Christian community called Adventists; we care not a fraction for the name, nor whether the principles on which this general rally should combine, were of Paul or Cephas. The body might be called Episcopal, Presbyterian, Congregational, or Quaker, or any other cognomen most proper and congenial to the feelings of those composing it. What say our accusers to this kind of exclusiveness: will they give it their approbation? Shall we have their co-operation in bringing about such a glorious union? If not, let them not take the advice amiss, when we invite them to search their hearts, if perchance they may be able to ascertain just the extent and depth of their own Christian characters. Since our own conversion to the Advent faith, we have found to our surprise and hearty sorrow, that if ever we were loved and regarded, it was because we belonged to the party: we have learned that it is only necessary to leave the ranks, in order to have affection, confidence and regard, leave us forever. Is this just? Is it Christian? We would give the glory to God when we declare that we are none the less consecrated to Christ; nay, we have had our hearts expand with generous and benevolent emotions for all of God's dear children; we have longed to press them to our hearts, and to beg of them to go anew to Jesus, to get their eyes opened afresh to the truth, to get their souls bathed, yea, swallowed up in the ocean of divine love. But these longing desires are not reciprocated. One might almost suppose that our old friends had become dead to both our temporal and spiritual good—that they imagine we have lost all sensibility—that we cannot now feel a slight or a wrong—that we have no social nature—and no social good to be secured. If they are the good Samaritan, we have had none of their grateful ointment poured into our lacerated bodies, and bleeding wounds.

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But, exclusive! we know not what to make of this strange charge. We have never asked others to yield up any of those tenets which were peculiar to their respective churches, in order to secure our affection and fellowship. Nor have we asked them to leave their respective communions, while they could be benefited by remaining with those bodies. Exclusive! the reverse of this is the truth; we should like to see a union, yes an amalgamation of all true Christians, providing it could be consistently effected. Nor should we be tenacious to have this one great Christian community called Adventists; we care not a fraction for the name, nor whether the principles on which this general rally should combine, were of Paul or Cephas. The body might be called Episcopal, Presbyterian, Congregational, or Quaker, or any other cognomen most proper and congenial to the feelings of those composing it. What say our accusers to this kind of exclusiveness: will they give it their approbation? Shall we have their co-operation in bringing about such a glorious union? If not, let them not take the advice amiss, when we invite them to search their hearts, if perchance they may be able to ascertain just the extent and depth of their own Christian characters. Since our own conversion to the Advent faith, we have found to our surprise and hearty sorrow, that if ever we were loved and regarded, it was because we belonged to the party: we have learned that it is only necessary to leave the ranks, in order to have affection, confidence and regard, leave us forever. Is this just? Is it Christian? We would give the glory to God when we declare that we are none the less consecrated to Christ; nay, we have had our hearts expand with generous and benevolent emotions for all of God's dear children; we have longed to press them to our hearts, and to beg of them to go anew to Jesus, to get their eyes opened afresh to the truth, to get their souls bathed, yea, swallowed up in the ocean of divine love. But these longing desires are not reciprocated. One might almost suppose that our old friends had become dead to both our temporal and spiritual good—that they imagine we have lost all sensibility—that we cannot now feel a slight or a wrong—that we have no social nature—and no social good to be secured. If they are the good Samaritan, we have had none of their grateful ointment poured into our lacerated bodies, and bleeding wounds.
charity, before they condemn the intolerance and selfishness of their brethren.

But we have protracted these remarks far beyond their designed limits, and must conclude them with a single word. This much we have said in self-defence, and not because it is our wish to write an article on ourselves. We ask for candor in the perusal of our sentiments, we ask for forbearance in view of any and all of our defects, and we ask to be weighed in the same scales with all other religious bodies. The path for us to pursue lies before us; in it we hope to travel forward until the Master shall come. Others may pity us and be ashamed of us; they may sneer, ridicule, misrepresented and abuse us if they shall choose: we cannot prevent them. But for our single selves we shall go straight forward; our watchword is onward: our aim the pursuit and defence of the clear, solid and holy doctrines of the Bible, and our only ambition the pleasures of a present approving conscience, the smiles of our coming Lord, and the future honors and blessedness reserved in heaven for the faithful.

F. G. B.

Art. XI.

The Bereaved to the Departed.

Suggested by hearing a widowed mother, Mrs. Warren Case, of Ohio, relate the story of her sorrows.

I. "Not without hope we yielded thee, sweet Mary, to thy rest; We gave thee up all trustingly, since thou wert with the blest. Yet, Oh! we missed thy silvery tone—thy voice so sweet and low, Which tuned in tender gentleness, like music seemed to flow. I missed thy ever gladdening smile, and the beamings of thine eye, And I learned in bitterness of soul, that the beautiful must die.

II. Oh how my crushed thoughts struggle back, to the hour we laid thee low, When I deemed with sorrow overflowed my mingled cup of woe— And there were risings of the soul that would not have thee die— For thou wert there the joy of life—the sunlight to the eye! Thou wert entwined around my heart with tendrils fast, of love, And my selfish sorrow murmured when thou wast removed above.

III. "At last I whispered "it is well"—submissively could weep To have thee, Mary, leave my side, and sweet in Jesus sleep. But when my first born precious boy, thou darling of my pride, With lingering steps went to the grave, Oh! then, I would have died! Thou wert the treasure stored within the coffer of my heart, And this broken casket, "reft of thee, would speedily depart!"

IV. Within one year two loved ones gone! my Father is it so? Oh why dost thou uphold me now, beneath this weight—of woe? Ah! how I miss the "model child," with his pure spirit high, And learn, bereft of brightest hope, that the idolized must die! I fear to think, thou precious one! I fear to think of thee, Lest reason banished from her throne, before my grief, should flee

V. Then all that I had borne before, how very light it seemed! I could not count my sorrows o'er, I thought that I had dreamed!—Yet calm and quietly ye passed, sweet children, from my sight, As if, unnoticed, ye would glide into the realms of light; Meek, humble, calm ye would retire, and have no voices stirred, And ye would have no monument, no sound of mourning heard.

VI. Again thy hand, Oh Lord! is laid upon my shrinking form; Oh thou who hast thy way in clouds, in whirlwinds and in storm! The chosen husband of my youth is called, and he must leave me now, But faith serene beams in his eye, and placid is his brow; His "going hence" how glorious! it was as when the sun With gilded clouds went down the west, his day of duty done!

VII. Fit earnest of the glorious hope in which he went to rest, That he should rise when Jesus comes, with the armies of the blest; Since at the resurrection morn, "the righteous" all shall shine— In the "Father's Kingdom" "as suns," with radiance divine; Like a sun was his bright setting; far brighter he will rise, When, from the grave, he goes to meet the Savior in the skies!

VIII. And now a voice of comfort soothes—'tis from the "widow's God," As to his precious truths I turn, recorded in his word; "From weeping now refrain thy voice"—now ceased thine eyes from tears.

* Matt. xiii. 43. † Jer. xxxi. 16.
For the beloved, "there is hope," then banish hence thy fears—"Thy children they shall come again" and join thee in a land, Where are no weeping Rachels—where is no "broken band!"

E. C. C.

ARTICLE XII.

Reply to Prof. Bush's "Valley of Vision: or the Dry Bones of Israel revived. An attempted proof (from Eze. xxxvii 1—14,) of the restoration and conversion of the Jews."

The title of a book first attracts attention, and from it we naturally form an opinion, more or less definite, respecting the book. Next, we look at the preface, to obtain clearer views of what the author designs to do, and to learn his reasons for so doing. The preface is the title amplified; it more fully expresses the object aimed at by the writer, and is his apology for thus appearing before the public.

Little did we think, when we received "The Valley of Vision," that the title and preface would not correspond. The very modest assertion that the book is "An attempted proof of the restoration and conversion of the Jews," does not seem well to accord with the terms of undisputed confidence—"the full assurance of faith," that appear in the Prefatory Remarks. For the author says, p. 4. preface: "Under the full persuasion that this event, [the restoration of the Jews to Syria, and their ingathering into the church] "is announced in the chapter before us, I propose to enter upon the minute exposition of the vision with which it opens. My design in this is to endeavor to disclose, from the purport of the prophecy, the probable course of Providence, in relation to the conversion and restoration of the Jews." In these passages we have two distinct ideas presented. The first is, "the full persuasion" respecting what "is announced in the chapter;" secondly, the "design" in "the minute exposition of the vision"—this "design" is not "an attempted proof," as says the title, "of the restoration and conversion of the Jews," but an "endeavor to disclose" "the probable course