

# 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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### "NOW OR NEVER."

Now or never! now or never!  
Let the maxim ne'er depart,  
'Tis the watchword that forever  
Should inspire each manly heart;  
For, if justice must be rendered,  
On the wrong that's done to thee,  
That no malice be engendered,  
"Now or never!" let it be.

Now or never! why to-morrow,  
If the deed be good to-day?  
There may lurk an age of sorrow  
In one hour that's thrown away;  
It is better to be doing,  
For the future who may see?  
And delay may lead to ruin—  
"Now or never!" let it be.

Now or never! now or never!  
When grim poverty appears,  
Do the best of your endeavor  
To assuage the mourner's tears;  
For a time may come, thy measures  
May be meted out to thee,  
Would ye give from out your treasures,  
"Now or never!" let it be.

### THE TWO WITNESSES.

WHILE this is confessedly a difficult subject, there are specifications enough given, we think, to guard us against adopting views which are either very extravagant or ultra concerning it. We acknowledge the validity of that rule which forbids our pulling down a man's house over his head, without giving him a better one in its stead; but when we see persons erecting an unwieldy superstructure upon no foundation but the sand, have we not a right by all means to induce them if possible to "leave off to build," before the work shall have progressed so far as to involve them in the ruin of its "fall." "The issue of a false theory" says Nelson, "can but be disastrous."

We shall therefore be permitted to reason negatively on this question—to endeavor to refute a theory without establishing another in its stead. Perhaps this is all we need to do until some good reasons shall be given for departing from the view already adopted by the majority of expositors. And in order that our remarks may be understood, it will be necessary to state the views with which we are at issue. They are in brief as follows:

1. That Christ and the Church are the two witnesses of Rev. xi.
2. That the time for them to finish their testimony is yet future.
3. That then they are to be slain, literally; that is, that the saints are all to be put to death.
4. That their dead bodies are to lie three days and a half, literal time, unburied, during which men will rejoice over them, making merry and sending gifts one to another.

5. That at the end of three days and a half, they are to be resurrected, and immediately thereafter "ascend up to heaven;" which takes place when the Lord comes, and the saints are changed and caught up to meet him in the air.

6. That the earthquake which then occurs is identical with that which helps swell the unprecedented woe of the seventh and last plague. Rev. xvi, 18.

The reasons urged for these positions may be also briefly summed up as follows:

1. The term, witness, is often applied to Christ and the church.
2. The witnesses are said to be the two olive trees; [Rev. xi, 4;] and the church is called an olive tree, and so is Christ.
3. The wonders wrought by Moses in Egypt and by Elijah in Canaan, are referred to as fulfilling the specifications of verse 6, viz., "These have power to shut heaven that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will."
4. It is claimed that the beast that ascends out of the bottomless pit, and makes war upon the witnesses and overcomes them, is the Two-horned beast. In support of his putting the saints to death, appeal is made to Rev. xii, 15, which says that the image should cause that as many as would not worship it should be killed.
5. Christ is slain in his people, or in other words is "spiritually crucified" in Sodom and Egypt. Verse 8.
6. The three days and a half during which the witnesses lie dead are literal days.
7. They have no connection with the second woe. With every single position above taken, and with every single reason urged in their defense, we join issue.

1. It is generally admitted by Advent believers, that the Revelation, is a revelation of Jesus Christ; that he sent and signified it by his angel to his servant John, and is himself in many places, the speaker. A reference to chap. xxii, 15, will illustrate: "Blessed are they that do his commandments." Christ speaks, and refers to his Father's commandments. So it is all through. It is the same "great voice as of a trumpet," saying, "I am Alpha and Omega, the first and the last." "I, Jesus, have sent mine angel to testify unto you these things." "Behold I (Jesus) come quickly," &c. So in chap. xi, 3: "And I (Jesus) will give power unto my two witnesses." The witnesses therefore are those that testify concerning Jesus Christ; but he himself affirms that he bears not testimony concerning himself; therefore he is not one of them. God is never represented as the speaker in the book of Revelation.

2. The argument that is based on the application of the term, witness, to Christ and his people, falls to the ground in view of the fact that the same term is applied to other objects besides them. For instance, God is often called a witness. Jno. v, 37; Mal. iii, 5. Good works are a witness. Jno. v, 37; x, 25. The conscience is a witness. Rom. ii, 15. The Holy Spirit is a witness. Jno. xv, 25; Heb. x, 15; 1 Jno. v, 6. The Scriptures are a witness. Jno. v, 39. The simple fact therefore that the term, witness, is applied to Christ and his people proves nothing, since if it proves anything it proves too much. This point then resolves itself into this one question: What are preëminently pointed out by

the Scriptures as the witnesses of Jesus? The only Scriptures existing in the days of our Saviour, were the books of the Old Testament; yet Jesus told his disciples to search the Scriptures, for they testified of him: the word rendered, testify, being the same as in many other places is rendered, to bear witness. John v, 37. And again, Jesus told his apostles that he would send the Comforter, who would testify of him, and they should also bear witness of him. Why? The reason follows: because they had been with him from the beginning. They were therefore qualified to bear witness of him. John xv, 26, 27. Aided by the Holy Ghost they have left their witness on record, as embodied in the New Testament. But there is no man now who can bear witness of Jesus in the sense of John xv, 27, for the reason that no one has seen him and been present with him.

3. The witnesses are called the two olive trees; but we find no testimony that Christ is ever called an olive tree. The church is indeed so called in Jer. xi, 16, and Rom. xi 17; but the connection of these passages with Zech. iv, is yet to be shown. Paul calls the Gentiles, an olive tree [Rom. xi, 17,] but no one would think from this of calling them one of the witnesses.

4. The witnesses have power to shut heaven that it rain not, to turn water into blood, and smite the earth with all plagues, &c. When do they have power to do this? The Testimony is that it is during the days of their prophecy. What are the days of their prophecy? They must be the 1260 days of verse 3; for no others are brought to view. A reference therefore to the days of Moses and Elijah as a fulfillment of these specifications, is about as foreign to the subject as could well be made.

5. The beast that makes war upon the witnesses and overcomes them is the beast that ascends out of the bottomless pit. What beast is this? The same as is brought to view in chap. xvii, 8: "The beast that thou sawest was and is not, and shall ascend out of the bottomless pit." By the previous verse we learn that it is the beast that carries the woman—the blasphemous beast with seven heads and ten horns. Is this the Two-horned beast? No Sabbath-keeper in his right mind can believe it. Then it is not the Two-horned beast that wars upon the witnesses.

6. The "days" of verse 3 are acknowledged to be prophetic, meaning 1260 years. How is it then that the same word, days, in verse 9 comes to mean literal days of 24 hours each? A reason must be given for so abrupt and sudden a turn of the language. It is evident that the same kind of time is referred to in both instances. The witnesses prophecy 1260 days, and then lie dead three and a half days. If one period is prophetic so also is the other. But the fact that the three days and a half are prophetic, is fatal to the theory under review; as no one can claim that the dead bodies of the saints will lie about the country unburied three years and a half; for the Scriptures allow but one year after the close of mercy's last message, for the execution of the plagues. Isa. lxiii, 4; Rev. xviii, 8.

7. The earthquake of verse 13, cannot be the same as brought to view in Rev. xvi, 18, 19; for in the former only a tenth part of the city falls, there are slain of men only seven thousand, and the remnant give glory to God. In the latter, the city is divided into three parts the islands flee away, men blaspheme God, and the remnant are slain by the sword of him that sits upon the horse. Chap. xix, 21.

8. From the prophetic style of the chapter [Rev. xi.] it is evident that all that is said concerning the witnesses takes place before the second woe ends. The second woe ended in 1840. Subsequent to that date then we cannot look for a fulfillment of what is said of the two witnesses.

But it is urged that the saints will all be put to death from the testimony of Rev. xiii, 15 which reads as follows: "And he (the Two-horned beast) had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed." But we read right on in verse 16, "And he causeth all both small and great, rich and poor, free and bond to receive a mark," &c. Now are we all expecting to receive the mark of the beast? By no means; yet it says that he *causeth all* to receive the mark. Hence we see that the verb, cause, may be limited. And when therefore we read in verse 15, that he should cause some to be killed, which Wakefield renders, "Give orders that they should be killed," &c., we think the decree may be limited in its effects; and that the saints are to be delivered from it will appear from the following positive particulars:

1. They are to get the victory over the beast and his image. But, says one, it is not getting the victory over the beast to be passively delivered out of his hands? Admitted. But is it getting the victory over him to fall beneath his power? By no means; no more than we get the victory over death when we die. But let us suppose that when the beast attempts to enforce his decrees against us, when our enemies come against us in a transport of fury, to utterly exterminate us from the earth; suppose then that we can exercise so much faith, and are clothed with so much of the power of God, that their arms palsy before us, and their weapons fall from their hands, that they cannot stand in our presence, and that one saint can chase a thousand and two put ten thousand to flight, [Deut. xxxii, 20.] would not that be getting the victory over them? Verily. And that such will be the ease with us we have no reason to doubt, but much to believe. See Experience and Views p. 17.

2. Paul says plainly that we shall not all sleep. His words are, "Behold I show you a mystery; we shall not all sleep, but we shall all be changed." 1 Cor. xv, 51. Testimony so plain and positive as this can neither be set aside nor evaded. To say that it means that we shall not all be asleep is but an evasion of the most glaring kind. The text does not say that, but, we shall not all sleep, fall asleep; the verb being in the same construction as the following one, we shall be changed. Now if we are actually reduced to a state of death, if it is for no more than five minutes, we sleep as really as though it was for five thousand years; and Paul's declaration proves a failure. But we do not believe his word will fail; we do not believe that we shall all sleep.

3. Paul declares that some will be alive and remain. "Then we," says he, "which are alive and remain, shall be caught up together with them, (the resurrected righteous dead.)"

We close the testimony here, not because there is nothing more that might be said, or because there are not many more absurdities which necessarily attach themselves to the theory under consideration, but because we think enough has been offered. Eleven objections have been noticed each one of which is fatal to its existence. With one more consideration we leave the subject.

It is claimed by various persons who are just now originating and endeavoring to promulgate new views, that this is the way to get the "gold;" that the gold is some new truth to be developed, which we are to obtain by receiving it and acting upon it. But let us candidly answer for ourselves one question. Is the gold which we are commanded to obtain, a theory of the truth, or has it any connection with truth? We are now represented as poor and destitute, without the gold; we do not possess it. If then the gold is truth, it follows that we are yet destitute of truth—a summary way truly of throwing the Third Angel's Message and its kindred subjects into impenetrable shade. But again, if the gold is some new truth to be develop-

ed, it follows that there is truth yet to be brought out, which compared with the truth we now possess, is as gold compared with nothing. For, mark, we are without the gold yet, but we are to obtain it by the reception of new truth. This is the theory. But do any of our readers believe that there is truth yet to be developed, of such vitality and importance, that, compared with the great truths of the Third Angel's Message, the Sanctuary, the Sabbath, the Coming of the Lord, &c., it is as gold compared with nothing? The thought is unworthy of any believer in the Third Message. We do not say that there is no new truth to be brought out from time to time; but when the time comes for its development, it will appear in such force and beauty, that the church will be ready to yield to the one and acknowledge the other.

We apprehend that our poverty consists of a lack of spiritual graces rather than a theory of truth; and we think therefore, that, if there were more strenuous efforts after vital godliness, and less speculation upon doubtful and uncertain points, we should find ourselves more rapidly obtaining the true riches which will enable us to stand before our Lord with confidence at his appearing and kingdom.—Ed.

#### CONDITIONS OF SALVATION. No. 3.

BY M. E. S.

"All Scripture is given by inspiration of God, and is profitable for doctrine," &c. Everything written through the dictation of the Spirit of God must necessarily be harmonious, otherwise we would make the Holy Spirit sometimes a lying one, and no longer holy; also the Scriptures given by its inspiration would become contradictory and hence unprofitable. But Paul says they are profitable, and "God is not the author of confusion." 1 Cor. xiv, 33. Hence Bible testimony, regarding any one point of doctrine, will harmonize; the mysterious, being explained by the plain teachings. We will now proceed to consider New Testament evidences regarding the kingdom of God, endeavoring to find out the harmonious teachings of New Testament writers.

Many take the position that the kingdom of heaven, and kingdom of God, as brought to view in the holy Scriptures, is a "kingdom of grace," set up at Christ's first advent. I would ask such, were the patriarchs, prophets, and saints who lived previous to that time, excluded from the grace? i. e., the free favor of God? If he has been King of his Church only since the first advent, who governed his Church previously? God indeed is King and has been from all eternity, as he says, [Isa. lxxvi, 1.] "The heaven is my throne, and the earth is my footstool;" but he is no more ruler of his Church in this age, than any other; he no more reigns over the righteous than the wicked; for "he is a great King over all the earth." Ps. lxxvii, 2. None, I think will contend that this is the kingdom of promise for which the disciples were admonished to seek; [Matt. vi, 33;] since they were already in this kingdom and could not therefore seek for it. Let us see if the New Testament can be harmonized with the view that the kingdom of heaven is the Church, and has existed more than 1800 years.

Matt. xiii, 24-30, 36-44. Here, "the kingdom of heaven is likened unto a man which sowed good seed in his field"—i. e., the Church according to modern theology. But lo! "while men slept, his enemy came and sowed tares among the wheat." The Saviour says, [John xv, 1.] "I am the true vine and my Father is the husbandman." Then it is his place alone to engraft branches. "Ye (disciples) are the branches," and we may be sure he will have no hypocrite among them; even the true branches, when they cease to bear fruit, he takes away; but here the enemy comes and engrafs tares; will the husbandman scruple to cut them off any more than he does the fruitless branches? But in this instance, he tells his servants, who come inquiring whether they may gather them up, to let them grow lest they should root up the wheat with the tares.

We see at once the vine and field cannot be the same. Then what is represented by the field? Je-

sus tells us, verse 38, "The field is the world, the good seed are the children of the kingdom."—(Not that they are really possessing the kingdom, for Paul says, [Rom. viii, 17,] "If children then heirs." Now an heir is an expectant to an estate, not an actual possessor.) "The tares are the children of the wicked one; the enemy that sowed them is the Devil." He first introduced sin into the world. Verse 41. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." "Out of his kingdom," i. e., the territory of his kingdom, the world, or the field in which the tares were sown, that are here gathered out. There will be none in the literal kingdom which do iniquity; for, says Paul, "the kingdom of God is not meat and drink, but righteousness, (right doing,) and peace, and joy in the Holy Ghost." That is, these are attributes of the kingdom,

Verse 43. "Then shall the righteous shine forth (when? after the harvest, which is the end of the world,) as the sun in the kingdom of their Father." This parable we see is not introduced to represent the kingdom of God after it is established, but to show the probationary season given to man as preparatory to the kingdom [verses 31-33.] The kingdom of heaven likened to a grain of mustard seed; and verse 33, the leaven which a woman took and hid in three measures of meal till the whole was leavened, we conceive represent the same thing; not the Church, however, evangelizing the world, till the whole become converted. The parable already noticed sufficiently confutes this idea.

At the time of harvest, which is the end of the world, there are tares which are to be gathered and burned; hence the whole world could not have been previously christianized. Nor can it mean the kingdom itself, for nothing will enter there that in any way defiles, and consequently needs leavening. 1 Cor. vi, 9, 10; Eph. v, 5. "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of God and of Christ." What then is represented by the parable under consideration? Doubtless the "word of the kingdom," [verse 19,] in other words, the gospel and its influences. What answers to the three measures of meal? We answer, the three dispensations in which the gospel has been proclaimed: the Patriarchal, Mosaic and Christian. The people of God in two measures have already been "leavened," and but little time now remains for the completion of the third.

Verses 44-47. The kingdom of God is like treasure hid in a field, and like a pearl of great price, to secure which a man sells all he has. So will one leave all worldly interests and pleasures to obtain an inheritance in the kingdom of God.

Verses 47-52. This parable of the net is the same with that of the wheat and tares. Chap. xi, 12. "From the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force." Why since his days? Because the kingdom of God began then to be especially preached. We think the latter clause of this verse is synonymous with Luke xiii, 24.—"Strive to enter in at the strait gate." Literally, *agonize*, because the time is short, and many will seek to enter in and shall not be able, "when once the Master of the house has risen up," &c. Macknight renders this passage, "Force your way through the strait gate," which sufficiently explains the text under consideration, showing the earnest endeavors that must be made in order to secure an entrance into the kingdom of heaven. Luke xvi, 16. "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." This passage is so nearly like the preceding that it requires little comment. We see, however, if it proves an establishment of the kingdom, it proves too much for modern theology, which teaches that Christ set up the kingdom, not John. (We will presently notice passages which show when the kingdom is established.)

Matt. xvi, 28. "Verily I say unto you, there be some standing here, which shall not taste of death till they see the Son of man coming in his kingdom." This declaration of Jesus was verified

"after six days." [chap. xvii, 1.] when he took Peter, James, and John and brought them up into a high mountain, and was transfigured before them. There was Jesus, the King, Elijah the representation of the saints who should be alive at Christ's second coming, and would be caught up as he was, [1 Thess. iv, 17,] and Moses, representing the resurrected saints. This however was the kingdom in vision, ("tell the vision to no man," &c., verse 9,) it was not that they were actually to see Jesus coming in his kingdom, for then all the holy angels should accompany him. Matt. xxv, 31.

Matt. xxi, 43. "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Jesus was here addressing the Jews, who were the literal descendants of Abraham, David, &c., to whom the promise of the kingdom (we have seen in previous numbers that they received nothing more,) was especially given. Being such, the kingdom, or rather the hope of the kingdom (since they could transmit to their posterity no more of the inheritance than they had actually received) would be theirs by natural descent; but they, forfeiting their title to it by sin and rebellion, Jesus tells them it (the hope which was all they had) should be taken from them nationally and given to a nation bringing forth the fruits thereof, doubtless referring to the call of the Gentiles.

Luke xviii, 21. "The kingdom of God is within you." Would those who believe that the Church is the kingdom of God, be willing to take the position that it was within the hypocritical Pharisees! The margin reads, "among you," see also Doddridge, meaning the elements of the kingdom. The earth or territory of the kingdom, Jesus, and some of his followers were all there among the Pharisees.

Luke vi, 20. "Blessed be ye poor; for yours is the kingdom of God." When is it theirs? Says James, [chap. ii, 5,] "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him." Then it is a subject of promise to those who love God, and are consequently already in the kingdom, according to popular teaching.

Matt. xi, 11. Is the least member of the Church greater than John the Baptist, of whom Jesus said, "Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he?"

Matt. xii, 28. "But if I cast out Devils by the Spirit of God, then the kingdom of God is come unto you." Satan, being expelled, they were prepared to become the disciples of Christ and heirs of the kingdom, which, however, it was impossible for them at that time to enter, according to 1 Cor. xv, 50. "Flesh and blood cannot inherit the kingdom of God;" neither doth corruption inherit incorruption. How then were they ever to possess it, since they were here flesh and blood? "Behold, says Paul, I show (explain to) you a (or the) mystery; we shall not all sleep (die, says Macknight) but we shall all be changed."

Verse 53. "For this corruptible must put on incorruption, and this mortal must put on immortality." Until this change is effected (which is at the last trump, verse 52) Paul teaches us we cannot expect to enter the kingdom. This agrees with the testimony of Jesus, [Matt. xxv, 34,] "Then (when the Son of man shall come in his glory, verse 31) shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Also 2 Pet. i, 5-12. Peter here exhorts his brethren to give all diligence, endeavoring to add one grace to another, and thus make their calling and election sure. "For so," says he, "an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Now what was the consistency of admonishing his brethren (who were of course in the Church) to growth in grace, in order that they might never fall, but obtain an entrance into the kingdom at some future time, if they were already in it? They could no more enter the kingdom again without first falling, than we could enter a room we were already in without first going out.

Col. i, 13. "Who . . . hath translated us into

the kingdom of his dear Son," i. e., into the hope of the kingdom, otherwise this passage would contradict the above. Paul says he "callesth those things which be not as though they were." Rom. iv, 17. Rev. i, 9, may be harmonized in the same way. "I John who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ." John was then in tribulation. "We must through much tribulation enter into the kingdom of God." Acts xiv, 22. He was also in patience. In the kingdom itself is "righteousness, and peace, and joy in the Holy Ghost." There will be no tribulation and no need of patience.

Mark i, 15. "The kingdom of heaven is at hand," i. e., next in order; here means of universal monarchies. We find from Daniel, chap. ii, that there were to be five universal kingdoms upon earth: first, Babylon, followed by Medo-Persia; next, Grecia, then Rome, and lastly, the kingdom of God. Now in the time of the Babylonish empire, it could have been said, the kingdom of Medo-Persia is at hand, but not the Roman, since it was not the next in order. In the days of the Medo-Persian, the Grecian was at hand. So in the last or Roman which bore rule in the days of our Saviour, it might have said in truth, "the kingdom of God is at hand;" but not before; (thus we find this express declaration was not proclaimed previously;) but it will be truth till the Roman kingdom gives place to the kingdom of God. Has the Roman passed away? It has not; but exists at present in the divided form which was to immediately precede the setting up of the everlasting kingdom of God. Dan. ii.

Christ tells us when we may know that the kingdom of God is "nigh at hand." See Luke, chap. xxi. He follows down the chain of events from the time that Jerusalem was compassed with armies, (i. e., the Roman army under Titus, which trod down the city, and caused its inhabitants to be led away captive into all nations,) through the years 1780, and 1833, which witnessed the signs in the sun, moon and stars. He then passes on till the powers of heaven are shaken, and the Son of man is seen coming in the clouds of heaven with power and great glory. Then after introducing the similitude of the fig-tree, whose shooting forth proclaims the approach of Summer, Jesus says, "So likewise, ye when ye see these things come to pass (not before) know ye that the kingdom of God is nigh at hand." We are now many years past the signs mentioned, consequently we can say to-day, "the kingdom of God is nigh at hand."

#### SELECTIONS.

##### "I Mark only the Hours that Shine."

THERE is a sun-dial in Italy, with the above inscription upon it. It strikes us as a happy one, and quite suggestive. Well would it be if the children of men more generally did, what the sun-dial does; but they do just the contrary. Instead of "marking the hours that shine," they mark those that do not shine; instead of noting the pleasant days, those of prosperity, they note the unpleasant, those of adversity; instead of enumerating their mercies, they count and dwell upon their trials; they look upon the dark side of life, not upon the bright side. And what is the consequence! Just what we should suppose it would be. Instead of being grateful, contented and cheerful, they are querulous, restless and sad.

We are not as when we were originally created, in a state of innocence. We are sinners. As such, we are treated much better than we deserve.—"Wherefore doth a living man complain, a man for the punishment of his sins? It is of the Lord's mercies that we are not consumed, because his compassions fail not." Instead of complaining at the evils which fall to our lot, those aches, pains, disappointments, and troubles which are inseparable from lapsed humanity, which others have suffered before us, and are suffering in common with us, for every heart knoweth its own bitterness, and "in Adam's fall, we sinned all," we should compare our afflictions with our guilt, think of many good things,

which, notwithstanding this guilt, we are permitted to enjoy, think of that better world where sorrow is unknown, "a long eternity of bliss," prepare for it, and anticipate it, and, "mark the hours that shine."

##### The Garment of Self Righteousness.

SOME years ago, a white man and an Indian were deeply convicted under the same sermon. The Indian almost immediately was rejoicing in pardoning mercy, but the white man was for a long time in great distress and almost despair, until at last he too found peace in God's forgiving love.

Some time afterwards, on meeting his Indian brother, he asked him, "How was it that I should be so long under conviction, when you found comfort so soon?" "Oh, brother," replied the Indian, "me tell you: there come along a rich prince; he promise to give you a new coat; you look at your coat and say, 'I do n't know, my coat pretty good, it will do a little longer.' He then offer me a new coat. I look at my old blanket; I say, 'This good for nothing; I fling it right away, and take the new coat. Just so, brother, you try to make your old righteousness do for a little while, you so slow to give it up; but I, poor Indian, had none; so I glad to take at once the righteousness of the Lord Jesus Christ.'"

##### Phenomena at New Haven.

DR. W. PORTER, gives in the *New Haven Journal and Courier*, an account of phenomena witnessed at the house of Dr. Stiles, in that city, of which the following were the principal:

"I asked if the spirit could place the table on the top of my head; it answered, Yes. It was then raised up by an unseen power, and placed, legs up, upon my head. . . . Then an article was thrown from the opposite side of the room across where we sat, which proved to be a horn, a part of an umbrella handle; then came another article whizzing by our ears, which was found to be a tin half pint measure, which came from a closet at least twelve feet from where we sat, and was thrown a distance of twenty feet; then came a chair from the further end of the room, passing over our heads, and rested on the opposite side of the room from where it was first moved. The above manifestations were seen by a dim light. The gas was then turned on so as to produce a brilliant light, and the question was asked, 'Can you raise the table without our touching it?' The response was, 'Yes.' The table was then raised by invisible power clear from the floor at least one foot, and there held, without any one being in contact with it. The question was then asked the spirit, 'Can you dance?' It responded by dropping the table to the floor, and rapping to indicate 'yes.' One then commenced to sing in a lively manner Yankee Doodle, upon which the table commenced and continued to drum with its legs, and sounding every note very distinct until the tune was finished."

##### A Criticism.

A WRITER who has been discussing the "life and death" question through the columns of the *Sabbath Recorder*, gives the following stricture on Luke xxiii, 42:—

"Greek scholars tell us that the word 'Semeion,' which is rendered, 'To-day,' in our version, is not a noun, in the original, but an adverb, that it is used to give strength to the indicative form, and qualifies the verb say, instead of the verb shall be, and that the 'little dot with a quill to it,' called a comma, (no part of inspiration,) should be placed after the word to-day, instead of before, in which case, the mighty argument in favor of a conscious existence after death, vanishes in a moment."

IF the Roman army lost a single victory because the numerous mice that infested the country had gnawed their bowstrings, how many a victory has been lost by the soldiers of the cross, because the sinews of their spiritual strength had been cut by the sins of unbelief?—*Burder.*

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."
BATTLE CREEK FIFTH-DAY, MAR. 25. 1858

SYNOPSIS OF THE PRESENT TRUTH. No. 19.

REFLECTIONS ON THE SANCTUARY.

The Sanctuary! Momentous subject! Grand nucleus around which cluster the glorious constellations of present truth! How it opens to our understanding the plan of salvation! How it lifts the veil from the position of our Lord in heaven! What a halo of glory it throws upon his ministry! What a divine harmony it establishes in the word of God!

We venture the assertion that it is impossible for a person to entertain correct and scriptural views on the subject of the Sanctuary, and yet be at variance with any of the fundamental points of what we consider Present Truth; and perhaps no one fact can serve to place its importance in a stronger light than this.

The wild and disastrous work that has been made by some during the past thirteen years, in setting so many erroneous times for the second advent of the Saviour, growing out of the idea that the prophetic periods must reach to the coming of the Lord, in the light of the Sanctuary might have been avoided.

That any of the prophetic periods extend beyond the termination of the 2300 days we have no evidence. The 1335 days will doubtless here recur to the mind of the reader, and the inquiry will arise if Daniel's standing in his lot at the end of the days does not mean his rising in the resurrection, and if therefore those days do not extend to the coming of the Lord.

The Hebrew word from which lot in Dan. xii, 13 is translated, is "goh-rah." This word occurs, and is translated lot, seventy-six times in the Old Testament.

- Lev. xvi, 8. Aaron shall cast lots. one lot for the Lord, and the other lot for the scape-goat. 9. upon which the Lord's lot fell. 10. on which the lot fell. Num. xxvi, 55. the land shall be divided by lot. 56. according to the lot shall the.

See also Num. xxxiii, 54; xxxiv, 13; xxxvi, 2, 3; Josh. xiv, 2; xv, 1; xvi, 1; xvii, 1, 14, 17; xviii, 6, 8, 10, 11; xix, 1, 10, 17, 24, 32, 40, 51; xxi, 4, 5, 6, 8, 10, 20, 40; Jud. i, 3; xx, 9; 1 Chron. vi, 54, 61, 63, 65; xxiv, 7, 31; xxv, 2; xxvi, 13, 14; Neh. x, 34; xi, 1; xii, 1; xiii, 2; xiv, 5; xxi, 13;

cxxv, 3; Prov. i, 14; xvi, 33; xviii, 18; Isa. xvii, 14; xxxiv, 17; lvii, 6; Jer. xii, 25; Eze. xxiv, 6; Dan. xii, 13; Joel iii, 3; Obad. 11; Jonah i, 7; Micah ii, 5; Nah. iii, 10.

The definition of the word lot, as given by Webster, 1. "That which in human speech, is called chance, hazard, fortune, but, in strictness of language, is the determination of Providence; as, the land shall be divided by lot. 2. That by which the fate or portion of one is determined; that by which an event is committed to chance, that is, to the determination of Providence; as, to cast lots; to draw lots."

There is another word [gheh-vel] which is translated, region, country, lot of inheritance, &c., as in Deut. iii, 4, 13, 14; xxxii, 9; Josh. xvii, 5, 14; xix, 9, 29. But it not being the word used in Dan. xii, 13, all ground for the objection usually raised on that point, is removed. It will hence be seen that Daniel does not stand in the "lot of his inheritance," as it has been expressed, at the end of the 1335 days, but he stands in his lot in the decisions of the judgment of the righteous dead. He stands in his lot, with all the righteous dead, in the person of his Advocate.

Being satisfied with regard to the termination of the prophetic periods, we are guarded also, by this subject, against giving up the past Advent movement, as a delusion, or ignoring the divine agency that produced it. We are prevented from misapplying the first and second messages of Rev. xiv, as they were but proclamations preparatory to the Sanctuary work; and we are as firmly fixed upon the third, since that work is its very root and foundation.

But we call attention more particularly to the connection which this subject has with a practice which constitutes one of our distinguishing features as a people—we mean the observance of the Lord's Sabbath.

We read in Revelation, "that the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Chap. xi, 19. This ark of the testament, whether contemplated on the earth, as man was connected with it under the former dispensation, or in heaven as it is here introduced to us, is equally an object of interest.

Considering that the Sanctuary of the first covenant was but a type or shadow of the Sanctuary of this, which now exists in heaven, who may tell us that the ark of the true tabernacle which the Lord pitched and not man, differs from the former, either in the purposes for which it was used, or the things which it contains? The ark of the earthly Sanctuary was called the ark of the testimony, or testament. Ex. xxv, 22. It contained the tables of stone, on which were engraved by the finger of God the ten commandments, and just as he engraved them. Ex. xxv, 16; xxxi, 18. The ark of the heavenly Sanctuary, called also the ark of his testament, as in the text above quoted, [Rev. xi, 19,] must also contain similar tables, else it was not prefigured by the former.

The ark, then, under whatever dispensation we view it, suggests to our mind the same idea: the commandments of God, as he uttered them from Sinai, and engraved them with his own finger.

But who can suppose that thoughts of the ark, or the writing it contained, suggested to the mind of a Jew, the observance of the first day of the week as a day of rest! Neither does it suggest such an idea to our minds; but quite another, according to the reading of the fourth commandment contained in it, which says, The seventh day is the Sabbath of the Lord thy God, &c.

Such are some of the considerations which naturally connect themselves with the ark of God. But, says the Revelation, "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament;" therefore considerations like these have been, and are still, agitating the minds of the

people; and as we have seen by faith, through the declarations of his word, those tables of the law carefully preserved in the holy temple of the Highest, overwhelming impressions of its immutability and perpetuity have rolled over us, till we could do no otherwise than turn our feet to the keeping of all those holy commandments.

Here is a nail in a sure place. The tables of the testimony are enthroned in heaven. There they exist without liability of change or decay. Men may legislate and hold councils, and pass decrees, and vent their rage against those who will acknowledge the claims of the royal law, but they cannot touch the law: as high as heaven from earth it still remains above their reach. What must man do to change it? He must ascend to heaven, dethrone Jehovah, burst through the angel guards into the sacred temple, wrest from the ark the mercy-seat, and with his own would-be omnipotent finger, change the writing of the imperishable tables.

And yet people will talk about the change of the law as a very little thing! or even proceed further and speak of its abolition! They might as well talk of abolishing earth and heaven!

The temple has been opened in heaven, and there is seen the ark of his testament. I have set before thee an open door, says Jesus, and no man can shut it. Rev. iii, 8. Men may endeavor with all their energies to obscure the claims of the law, but they cannot obscure them. They may raise all the stir they please amid the dust and dirt of earth, and joy over the portion they succeed in throwing into their own eyes; but we have only, as it were, to look away to the heavenly Sanctuary, and behold therein the ark of his testament, and in that ark the tables of the commandments, safely deposited beneath the eye of Him who slumbers not nor sleeps.

We now perceive a beauty, before unnoticed, in the work of redemption. Sin is the transgression of the law. The law is deposited in the ark. The cover of the ark is the mercy-seat. Ex. xxv, 21. Before the mercy-seat Christ pleads his blood for sinful man. Before the eyes of our Mediator therefore lies the law which we have transgressed, and which is the test of our characters. And now, reader, what think you? Can you with confidence approach the throne of grace, and plead with the Minister of the Sanctuary for mercy until you are conscious that you are at least striving to keep every one of those commandments, just as they are engraved upon those tables which repose beneath the mercy-seat before which he ministers? Think well upon this point; and may the Lord help you to seek in a consistent manner remission of your sins, and justification by faith in Christ.

Thus the Sanctuary becomes a great bulwark of the truth on every hand. We do not say that a person cannot keep the Sabbath unless he believes in it; but we do say that a person cannot believe in it, and yet consistently, we may say honestly, refuse to observe the Sabbath.

Never lose sight of the Sanctuary. When the carnal heart is venting its spite against the law of God, look to the Sanctuary. Amid all the opposition of "unreasonable men" against the commandments of God, look to the Sanctuary. In hours of darkness, trial, temptation and persecution, look to the Sanctuary. There is light and glory there. There help has been laid upon one that is mighty. There our High Priest ministers for us; and thither our hope has entered, within the veil. Heb. vi, 19, 20.

(To be Continued.)

TOUR IN WISCONSIN.

BRO. SMITH: After our meetings at Round Grove, we went to Crane's Grove, Ills., where we found two families keeping the Sabbath. We held a meeting in the evening, (Feb. 23,) which we trust was profitable to all in attendance. Next day we went to Bro. Sanborn's in Green Co. Wis. We found Bro. S. and his companion and a few others, firm in the present truth. He took us on our way as far as Mt. Pleasant, but on account of sickness in his family, he was unable



to remain with us, or accompany us on our way north.

We remained at Mt. Pleasant over the Sabbath, and till Third-day, March 2d. Nothing had ever been spoken in favor of the Sabbath in this place, but much against it; and we regretted to find that prejudice against the truth was exceeding strong. But little interest was manifested to hear. The *Expositor* is read considerably, and the Age-to-come is emphatically *the hobby*. The tendency of the no-law teachings was plain to be seen in the absence of family prayer, and want of faith in the influence of the Spirit of God. Though the teachers of these churches profess to enjoy much more light than the denominations around that reject their views, we think that the Apostle's description of those of the last days will apply more forcibly to them than to any other class; "having a form of godliness but denying the power thereof."

On First-day, A. M., Eld. Collings of Ills. came in just before the close of the meeting, though he had an appointment at Twin Grove, about twelve miles south. He took occasion, without having heard more than our closing remarks, to denounce us as "perverting and mangling the word of God." Though he spoke in the evening, and remained there when we left, we could not by any means press him to even try to sustain his accusation, or speak on the point then at issue. In the afternoon Bro. Andrews spoke on the perpetuity of the law of God. Every point touched was cleared of all obscurity, and proved beyond the possibility of successful contradiction. Eld. C., though he spoke considerable on the subject, did not touch on the points presented by Bro. A.

Some of the positions of Eld. Collings were truly singular. He declared that the penalties of the law given to Israel were only temporal, to be inflicted by the rulers, and did not reach to the future. And so of its blessings; they referred only to their present life in the land of Canaan. According to this, no action done under that constitution, (as he sometimes termed that system,) can be a subject of future judgment. The murderer, if stoned, has had his punishment, or if he escaped, his escape was final. And so of the obedient: a happy life in the land of Canaan, was his only portion; and if either class, from Moses to Christ, are raised at the last day, their destiny cannot be decided by their actions in life. In regard to the "commandments and laws" kept by Abraham, (Gen. xxvi, 3-5,) he gave a *dialogue* as follows: 1. Come out from among thy people. 2. Walk through the land. 3. Offer Isaac. By comparing Gen. xxvi, with chap. xii, the fallacy and folly of such statements will be apparent; he had cause and effect reversed. And that we, as subjects of the covenant of grace, would develop better characters in keeping the above three commandments than in keeping the ten given on Sinai, may well be doubted! He also declared that the ten commandments were "the beggarly elements of the world," and many other things equally absurd. Yet many seemed to think there was great force in his arguments. Truly do the blind lead the blind.

On our way to our published appointment, we passed through Union, Rock Co.; but as we went by a hired conveyance, we did not have the opportunity of visiting there that we desired. According to request, the brethren made arrangements for our meeting at Koskonong, Jefferson Co. Words cannot express my feelings on returning to that place after an absence of over three years. Time was when the leaven of the Third Angel's Message pervaded almost the entire community. Parents and children united their voices at the altar of prayer. The Spirit of God deeply impressed the truth on willing hearts. Their meetings were characterized by fervent prayers and exhortations. But now, how changed! Though many retained a belief of the message, the Age-to-come had supplanted its spirit and power, the family altars were broken down; and the meetings when held, attended by but few, were scenes of contention and confusion. Had the faithless shepherds, Stephenson and Hall, plotted the downfall of the mes-

sage from the beginning, they could not have wrought more effectually.

But the good Lord was pleased to honor and maintain his truth. Some have realized the fearful position they occupied, and were glad to hear the cry of the Third Angel again raised in Koskonong. Bro. Phelps has for some time past been waiting in hope that an effort would be made, to free the cause in Wisconsin from the influences that have so long bound it, and he hailed our appointment with joy. He said when he heard that Stephenson had turned away from the Sabbath he was fired with new zeal; and the influence of that act was about the same on all who delighted in the law of God. We had supposed that it would be quite different; but we presume that Koskonong may be considered a fair representative of the whole; and we found that they had so far lost confidence in him before that time, that not a single one, so far as we could learn, was the least shaken by his apostasy. As Bro. Phelps has spoken for himself in the *Review*, we need not speak of his present position; but it was with grateful joy that we heard him declare his anxiety to again enter the field and devote his time exclusively to the *present truth*. Also the result of our meeting with Bro. Mellberg was truly gratifying. He confessed his past errors with many tears, and has again set up the family altar, some time cast down. This brother has the ability to do good in the cause of truth, and we hope and pray that the Lord in his providence may call his talent into use. He feels a deep interest in his own countrymen, and the Norwegians. Of the latter seven or eight families are keeping the Sabbath. We left some books for distribution among them, as some of the younger can read them, and are already somewhat interested in the truths relating to the message.

We left Jefferson Co. cheered and encouraged. But we regret that Bro. Phelps' circumstances are not more favorable to his fulfilling his ardent desire. We hope, however, that the churches will do their duty in his behalf; and we would ask the Lord's faithful stewards to remember his case.

Yesterday morning Bro. Hart left for home, as his business seemed to call him. This we regretted very much, as we desired and had expected his assistance in our labors in this State. Bro. Andrews and myself arrived here last night, and commence meetings this evening. We shall remain here over First-day, the Lord willing. J. H. WAGGONER.  
Westport, Wis., March 11th, 1858.

#### MEETINGS IN OHIO.

FEBRUARY 26th, we met in conference with the brethren at Green Spring. We preached at this meeting the best we could, but it was a dark hard place to preach. Some who had been in the truth for years, came with an exalted spirit, destitute of a sense of the solemnity of this time and the present work. The erring were faithfully reproved. The meeting closed with some degree of freedom, and hope for better times in time to come.

March 6th and 7th we met in conference with the brethren in Gilboa. Here assembled about one hundred brethren and sisters in a school-room, fifty by twenty-five feet. The people crowded in so that the place was very uncomfortable. All three of their meeting-houses were closed against us, yet on First-day it was thought that our congregation packed into the school-room, was nearly as large as all three comfortably seated in their meeting-houses. The opposition in Gilboa, is bold and wicked. We had freedom in speaking the Word, but our feelings were saddened at the bold, scoffing faces of many scorners. The pointed, solemn truth spoken, sometimes caused even the scoffer to weep, but he would the next moment resist it with a careless smile, or cover his feelings with a sort of angry grin.

The harvest is very ripe in Gilboa. Eighty there profess the present truth. How solemn the thought! The last message of mercy ripening the harvest of the earth! It is so! It is so! Where the people

have a chance to hear the reasons of our faith and hope, a few decide for the truth, the mass decide against it, and fall back never to be aroused again by the truth. The work is taking this form more and more, which is to us a tremendous evidence that we are nearing the loud cry of the message.

In this church is much wealth which will doubtless sink some, while others begin to feel their responsible duties as stewards of the Lord.

Brother T. J. Butler was set apart to the work of the gospel ministry by prayer and the laying on of hands.

At their meeting of business the brethren voted unanimously that \$100,00 should be raised in Ohio for Bro. M. E. Cornell as a donation, to assist him in publishing a book, entitled, "Facts for the times, a book of Extracts." This is a valuable work. We stated to the conference, that on the strength of their vote, we should borrow the \$100,00, and print the book immediately. On our way home we obtained the cash, and now say to the brethren in Ohio, send your donations to this Office, or hand them to Bro. T. J. Butler of Gilboa.

March 13th and 14th we enjoyed freedom with the young church at Lovett's Grove. Bro. Holt's labors have been greatly blessed in this place. He thinks about forty are keeping the Sabbath in this place. A few weeks since there were none. We enjoyed great freedom with these brethren. On First-day God manifested his power in a wonderful manner before the crowded assembly. Several decided to keep the Lord's Sabbath and go with the people of God. We feel much indebted to Bro. and Sr. Tillotson who were with us two weeks and conveyed us comfortably with their carriage all the way from where we left the rail road at Green Spring, till we found it again at Freemont where we took the cars for home.

Here we will add, that we regard the cause in Ohio in a prosperous condition. There is much wealth among the brethren which we fear will drown many of them in perdition. This is the most discouraging feature at present. God help them to faithfully perform their stewardship. They may expect the labors of Bro. J. N. Loughborough this tent season.

J. W.

#### Report of Publishing Committee.

It has become our duty to report to the friends of the *REVIEW* the financial condition of the Office. Since May 7th, 1857, the expenses of the *REVIEW* have exceeded receipts about \$625,00. This sum is needed to meet demands against the Office. And besides this sum, \$1000,00 at least is now needed to go forward with the publication of the *REVIEW*, *INSTRUCTOR*, and books which should be published immediately.

As our Book Fund of \$1400,00 is in books, it can render assistance only as cash comes in from the sales of books. A work of 200 pages on the Signs of the Times, was commenced last fall, but was not finished for want of means. It is much needed. Bro. Waggoner has revised his "Truth Found" for publication, and there are other works, amounting in all to about 600 pages, which should be published, and will be as soon as possible if the friends of the *REVIEW* will do as follows:

1. All those who receive bills of what they owe, pay their indebtedness without delay.
  2. All the friends of the *REVIEW* comply with its terms as near as possible—pay in advance—be ready for next volume—only eight weeks and it will commence.
  3. All who can spare the money now, send pay for one or two years in advance, instead of six months.
- Will traveling preachers, and some brother in each church, collect means in payment of the *REVIEW*, and forward it to the Office.

CYRENIUS SMITH, } Publishing  
J. P. KELLOGG, } Committee.  
D. R. PALMER. }

Refresh your memory with good things daily.

## RETURN TO THE LORD.

"Let us search and try our ways, and turn again to the Lord." Lam. iii. 40.

PILGRIMS in the narrow path to heaven,  
Do ye seek to prove the Lord of hosts,  
That the best of blessings may be given?  
Yeal the remnant cry, with one accord,  
We are striving, for hath said our Lord,  
Bring all the tithes according to my word.

Now, in kindness God doth say to all,  
Turn ye e'en to me with all your heart;  
Yea, with fasting, weeping, mourning, call,  
Upon my name, if I may not impart  
A blessing such as that there should remain  
In your glad hearts scarce measure to contain.

Robbed has been our Lord of his just due;  
Still in mercy he hath said, Return  
Unto me, and I'll return to you.  
Blessed promise! and we'll heed it now,  
Lest our hearts in stubborn blindness bow  
To the arch Deceiver's snaring power.

Saline, Mich.

D. E. E.

## LETTERS.

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

From Sister Fairbanks.

BRO. SMITH: I have long felt a desire to cast in my testimony on the side of present truth, and a sense of my own weakness has prevented me from doing so; but I now feel like saying a few words, weak as it may be. And first, to those lonely ones who are situated as I am, and have not the privilege of meeting with those of like precious faith, I would say, Be of good cheer. Let us be faithful to the light God has given us; for I do believe we have the true light of Bible truth on the Third Angel's Message. How thankful and humble we ought to be that God has not left us to grope in darkness and unbelief on this important truth. In view of God's goodness, let us not murmur at our lot, that we have to go alone, as it were, but rejoice that we are called to go at all. We are often lonely and weary, and by sorrow oppressed, but Jesus says, I am the way, the truth and the life. He that followeth me shall not walk in darkness. My sheep hear my voice, and they follow me, and I give unto them eternal life and they shall never perish. These and many others are precious promises for the lonely pilgrim, therefore let us cleave to the Lord and to the word of his testimony, for in due time we shall reap if we faint not. We shall not always be alone. The day is not far distant when if we are faithful to the grace and light given us, we shall join that innumerable company, and sing the song of redeeming love forever. O, ye lonely ones, if we are so happy as to reach that blest abode, we shall forget the rough lone way we traveled to get there. The Lord help us to persevere to the end of the race.

And to you, dear brethren, whom God has called to work in his vineyard, and labor in word and in doctrine, my heart often sympathizes with you in view of the hard toils and trials you are called to pass through; but the blessed hope is in view. God has not called you to beat the air, but to proclaim his everlasting gospel of the kingdom to a wicked world. Remember the promise, Lo, I am with you always, even to the end of the world. It is through much tribulation we enter the kingdom of heaven. May you join with Paul where he says, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." You are in a good cause, it is God's cause and he will sustain you in all your hardships. I do not think as some do that you need to work for exercise; for I think when a man has rode twenty-five miles to meet an afternoon appointment, and preached two hours, he has had exercise enough for that day, as our brother says. I rejoice to know the cause is rising in spite of all the powers of darkness. O that the Lord would raise up and send forth more laborers into the field.

Will my brother Editors excuse me for saying a few words to them. I rejoice that your labor and toil is much relieved by the help of the power press, and also for the precious truth you send forth to the scattered flock. I feel I should almost faint by the way, were it not for the *Review and Herald* which comes weekly bringing the blessed tidings of the kingdom and the prosperity of the cause.

As I was reading in the *Review* your account of the commencement of the Third Angel's Message, under what trials and privations you engaged in the cause, and see it at the present time, I am reminded of our Saviour's parable of the grain of mustard-seed, which a man took and sowed in his field, which, when grown it became a tree. Has not this message become quite a tree? and bless the Lord, it is growing

rapidly, notwithstanding all the clubs and stones men have hurled against it to break it down. You have reason to rejoice to see the truth you advocate spreading through the land.

Our Saviour tells us every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old. Where should we look for these things, were it not for the truths brought out by your researches. The nominal church is asleep, and their watchman are all dumb dogs, they refuse to bark. Therefore brethren, go on, and the Lord bless you in your patience of hope, and labor of love.

My dear brethren and sisters generally, perhaps in reading over what I have already written you will have sufficient reason to think I have exposed my weakness enough. It may be true, but bear with an old pilgrim whose hour-glass has counted off seventy-one years this day. When I look back upon my long life, I see much that I have reason to repent of, but the Lord being my help I will strive with you to overcome the world, the flesh and Satan. The Lord has done great things for us, in bringing us into the present truth and the love of it. There are many who see the truth but do not love it, it is unpopular. Let us strive to enter in at the strait gate, for many shall seek to enter in and shall not be able. And why? because they wish to take the world with them. We must become very small if we would walk in the narrow path. O let us strip ourselves of this world's popularity, that we may run the race set before us, looking unto Jesus the author and finisher of our faith, who, for the joy that was set before him, endured the cross despised the shame and is seated at the right hand of his Father in heaven. Let us go to Jesus, bearing his reproach without the camp. We who are looking for the coming of the Lord, should cut loose from this world's pride. We need all our time and talents for a preparation for that all-important day. O my soul, how much sanctifying grace I need to stand when Jesus comes to gather his ransomed ones home. I often fear I shall be left in that day; but God has not called us to fear, but to believe and hope. The Christian's hope is compared to an anchor, and if it is cast within the veil where Jesus is it will hold; and the nearer we live to God, the stronger our hope. Not that we merit anything, but in keeping the commandments there is great reward. Let us give all diligence to make our calling and election sure in Christ Jesus.

Your unworthy sister striving for eternal life,

MARY FAIRBANKS.

Suspension Bridge, C. W., Feb. 25th, 1853.

From Bro. &amp; Sr. Estes.

BRO. SMITH: Permit us through the *Review* to confess to our brethren and sisters, and to all that may chance to read these lines, that we have seen the error and delusion that is in the churches and feel to cry aloud, Babylon is fallen. We feel to praise God that we have heard and obeyed the solemn call, "Come out of her." This is the third Seventh-day Sabbath that we have tried to keep by the help of God. We feel that we are but children in this new faith, and beg all your prayers that we may resist all temptation and persecution like good soldiers, and ever be found with our armor on, ready at all times to fight the good fight of faith, and that we at length may receive the crown of everlasting life. We believe that the last call of mercy is now sounding, and what is done must be done quickly; for the kingdom of God is at hand. The way that we found the Advent truth was by searching the Scriptures, which are able to make us wise unto salvation.

Yours in hope of eternal life. C. & A. J. ESTES.  
North Paris, Me., Feb. 27th, 1853.

From Bro. Hull.

BRO. SMITH: I am cheered from week to week with the *Review* and fully believe it to be the organ of the remnant. It has been misrepresented to me, which has caused me to have strong prejudice against it, but I find upon examination that it is just what we need. I do long to get more into the spirit of the truths it publishes, especially the admonition to the Laodiceans. Brethren, shall we heed the present truth? Shall we open the door while the Lord is knocking? or will we neglect these things and let others take our crowns? I thank God that men are beginning to see the positions they occupy. It is a solemn truth which should make a lasting impression upon every heart. Truth is making a good impression in Iowa. Since I arrived here (Dec. 25, 1857) nearly a score have commenced keeping the commandments of God in connection with the faith of Jesus. May the Lord preserve them. The truths concerning the Two-horned beast, Three messages, Sanctuary, &c., are making deep impressions.

J. M. Stephenson's articles have done but little harm in Iowa, as he makes his pills so large that few are able to swallow them. He asserts that a Jew can keep the ten commandments, and hate God and his neighbor at the same time. Again he asserts that every one of the ten commandments are abolished. He had loaded his gun so heavy that it has shot the wrong way and killed him instead of the commandments of God.

Brothers, cannot we have a Tent in Iowa? I do think this State is the best field in the West. I am certain that two good, humble men with a Tent in this State can do much for the cause of truth. Will the brethren act upon it immediately?

Brethren, pray for me that I may understand the present truth, overcome the corruptions of the present world, and at last sit down with the faithful in the kingdom of God.

M. HULL.

P. S. My address is Philo, Union Co., Iowa.

M. H.

From Bro. Richards.

BRO. SMITH: It is with pleasure I acknowledge the receipt of five pamphlets and six papers which you sent by mail, and which were received about one week since. I am really thankful for the favors and hope you may be rewarded at the resurrection of the just. My mind has been much interested while reading the pamphlets; and I have seen in them many points made very clear by the reasoning—many which had caused me much perplexity, inasmuch as I did not realize the marked distinction between the "perfect law of liberty," and the law pertaining to ordinances! Almost every query in my mind seems to have been anticipated and answered to my satisfaction. The papers are also profitable and interesting, and as they may be needed I hope you will be enabled to continue to publish, and if I become free from embarrassments of a pecuniary character, I hope to find myself disposed to subscribe for it for my own and others' benefit.

I acknowledge that the Advent doctrine has done much for me, but the views of truth which seem to be presenting themselves really make a great harmony and bid fair to do additional work in the way of preparing men for the solemn events before us, and especially the last—the change which is to be wrought for the church—the change from mortality to immortality.

I have never been able to see how God can save any man who is alive "at that day" unless that man is dwelling in the light—is so dedicated to God as to be in the place where he keeps all the commandments, and by so doing is accounted as having "right to the tree of life," &c. And yet I did not plainly see how much is expressed in the words, "his commandments," which are found in the Bible. Probably I do not yet see all the truth, but I am decided to continue to investigate, and I pray God to lead me in his truth. I am so much convinced that the seventh-day is the true Sabbath that I ventured to rest last Sabbath, and although several wanted me to work, (I am a boot and shoe maker by trade,) I could not conscientiously do so, and to-day I look back to that day as the most peculiar of any in all my efforts to do my Father's will. Friday, at sunset, I was ready to say Sabbath and Saturday, at sunset, I felt that I had arrived at the beginning of the first day of the week.

To-day I have mailed two books, the Sab. and Ad. Miscellany, and Perpetuity of the Royal Law, to Dr. D. S. Richards, (a brother of mine, and well-disposed towards the Advent truth so far as he has known of it,) who now resides in Richmond, Maine. And if I can see any prospect of getting his attention I mean to get other works into his hands, if the Lord will.

I think I can preach easier and present a more beautiful and solemn array of Bible requirements than at any previous time. It does seem impossible to keep the light under a bushel. No man can tell how much my mind has reached after the truth, nor how bad I felt when I found myself again with those who never prized the Bible; and though I tried to enjoy their company and pleasurable pursuits, yet I often anxiously hoped I might once more get hold of something that I could see was both Bible and present truth, that would give me assurance of the right kind. Pray for me, and may we meet (if not before) where our hopes shall not be blasted, but where we shall see the King in his beauty. J. S. RICHARDS.  
Centre Line Anville, Me., March 9th, 1853.

From Bro. Thurston.

DEAR BRETHREN AND SISTERS: I will say by way of encouragement, I realize of a truth that the Spirit of God is not confined to localities, but wherever I go bearing testimony, I find some who have received the good word of our Lord into their hearts, and are faithfully striving to work out what God

works in, that others may receive of the things which make for their peace.

Lest some one might infer from the above that I was presuming to preach, I will state that wherever I travel on business, there in my weak way do I try to let my light shine, improving every opportunity to impart instruction; and I thank God I find many in this western land who are hungering, yea, even thirsting, for the bread of life and the waters of salvation. There are but very few Sabbath keepers in our vicinity, still there are some with whom we take sweet counsel.

I verily believe the Lord is preparing the way for his truth to run and be glorified, preparing the hearts of the people to receive the Commandments of God and the Faith of Jesus. Our hearts were made sad by parting with the saints at Mackford; still I trust the same Lord who is high over all, will preserve all his dear children and gather them all into his glorious kingdom, wherein I hope to have a seat.

P. S. THURSTON.

Hancock, Waushara Co., March 10th, 1858.

#### From Bro. Titus.

BRO. SMITH: There is quite an interest in this place in favor of the Lord's Sabbath. Two men have acknowledged themselves fully tested, yet claim that they are for the present bound. If they cut loose, I think others will follow. Our foes are all awake. Ridicule is heaped upon the honest "truth-seeker," the usual slanders against the "Millerites," retailed, and finally the "divine origin of the First-day Sabbath," is made the test, in admitting members into the only church in this vicinity, where they have regular preaching. I was told that two were thus admitted last Sunday, one an Irish Catholic, and without even a pretended conversion at that.

I am endeavoring to get right, so that my influence may tend more on the side of truth. I find that I have much time to redeem. Were it not for such passages as Joel ii, 32; Rev. xxii, 17; Isa. i, 18, I should have little hope. My hope is in the Lord, who in great mercy brought me into the present truth. I shall let my feeble light shine, but it is evident we shall need help soon. We may be found four miles north-east of Leslie village.

Yours in the "little while."

J. E. TITUS.

Leslie, Mich., March 11th, 1858.

P. S. Since writing the above one of the two I spoke of has decided for the truth.

J. E. T.

#### From Bro. Lawrence.

BRO. SMITH: I have often felt a desire to write and inform the brethren how I was getting along in the present truth. I would say that I firmly believe that the past Advent movement was of God, and marked the time of the judgment-hour cry, the cleansing of the Sanctuary, and the closing up of the prophetic periods. I believe also that we are living under the Third Angel's Message, and that the time hasteth when it will go with a loud cry. I feel deeply interested in the *Review*, and the truths which it advocates. It cheers my heart, and encourages me on my way. There has been a protracted effort in this vicinity for about eight weeks, commenced by the Methodists, who reported from fifty to one hundred conversions, and now continued by the Baptists at Mt. Vernon, where the work of conversion moves off rapidly. I have attended these meetings some. The preaching is mostly confined to faith and repentance. They tell the sinner that he is a transgressor of the law of God, but do not define the law; that he is justly condemned, and without repentance toward God and faith in Christ, he must forever perish; but I heard nothing of present truth, unless it were a discourse founded on Rev. i, 7. "Behold he cometh with clouds," &c., from which the minister argued that Christ was to come again sometime in the future, to gather all nations, both the living and the dead, in one mighty congregation; that the Jewish council and the Roman soldiery who condemned and executed the sentence of death against Christ, would be there at that time, and wail because of him; that then the parable of the sheep and the goats would be fulfilled. Brethren in the present truth can see how this view agrees with the work of the High Priest in the heavenly Sanctuary, the blotting out of the sins of his people, the closing up of probation, the pouring out of the seven last plagues, the coming of Christ on the white cloud, the resurrection of the righteous dead, the changing of the righteous living, &c.

My mind has been deeply exercised in respect to these meetings. It does seem as though the Lord has been with the people, but how to reconcile it with present truth I did not at first know; but I have concluded that two ends will be answered by this move-

ment: first, some will be brought to believe in Christ that will finally hear and believe the Third Angel's Message and stand on Mt. Zion; while secondly, the power of the two-horned beast will be greatly strengthened. What argument could be brought to bear against present truth like this? "Why," say they, "the Lord has been blessing the churches abundantly; and if they are Babylon, as you say, would he bless them so? I take this as an argument that your application is wrong;" and thus they will reject present truth altogether, and unite to make the image of the beast, and enforce its worship and its mark.

O brethren of present truth, I feel more than ever the necessity of lifting up our voice like a trumpet, and warning the world of the approaching scenes of the seven last plagues, and the coming of the Son of man.

Yours hoping for the kingdom.

R. J. LAWRENCE.

Oakland, Mich., Feb. 24th, 1858.

#### From Bro. Walter.

BRO. SMITH: About one year since myself and wife embraced the Third Angel's Message, and I am glad in God that I had an ear to hear and a heart to obey the truth. When I look back I can see that I have made many crooked paths since then; but the Lord has met with us when around the family altar, and in secret, and I feel to praise him for all his mercy and his goodness to me. I can truly say that the Lord is good; and when I throw myself wholly upon his promise I find relief to my weary soul, and feel to say with David, "I will praise the Lord while I have breath."

I believe that the Lord is working for his people, but I would that we realized more the worth of souls, were more humble at the feet of Jesus, had more of his Spirit, and love for his cause and his appearing. Methinks that more of the power of God would then rest upon us, and we should not have to spend all our bodily strength in proclaiming the truth; but the honest in heart would come out and take right hold of the work. O that we may bring all the tithes into the storehouse, that there may be meat in the Lord's house, and prove him therewith, if he will not open the windows of heaven and pour out a blessing that there shall not be room enough to receive it. I feel to take new courage, for I believe that the Lord is hearing our prayers, and that he will add to the little flock here such as shall be saved. Prejudice is giving way with many in this place, and I believe that if some messenger could come this way there are some that would come out and keep all the commandments of God.

JEREMIAH WALTER.

Watson, Mich., March 2d, 1858.

#### From Sister Herr.

BRO. SMITH: Separated as I am from the dear people of God, I am thankful for the privilege of bearing testimony to the precious truths that have so often feasted my soul. I still feel a sweet and heavenly union with the saints, although I have not the privilege of meeting with them on God's holy Sabbath as I once had. In weakness and trembling I am striving to overcome the world and all my besetting sins, and also to obtain the gold tried in the fire, the white raiment and the eye-salve, that I may be thoroughly prepared to endure the perils of the last days upon which we have already entered. I want the true charity that never faileth. Without it I am nothing.

It would rejoice my heart if I could see some of the dear brethren and sisters here. Sickness and sorrow, trials and afflictions, have been my lot since I came to this western country; but the Lord is very good to me, he hath done all things well. He is my rock and my fortress, my high tower and my deliverer. I want to trust in him. We shall have to learn, if we have not already, that the way to the kingdom of heaven lies through tribulation; but Jesus has trod the rough pathway before us. I want to suffer with him that I may at last reign with him. I would not climb up any other way. Said Jesus, I am the door: by me if any man enter in he shall be saved, and shall go in and out and find pasture. The way that leads to life is very strait and narrow, but none too strait. It is just right.

I want to be remembered by the dear people of God in my loneliness here. I feel very thankful to my kind Father in heaven, and also to his children, that I can have the *Review* to read, which is a great comfort to me, and I prize it very highly. As for myself, I have nothing that I can call my own. I sometimes feel very lonely, but I keep hoping on that the Lord will send some of his faithful servants this way to give the last message of mercy to this people. There are precious souls here that need the truth, and there are those that want to hear. We are twelve miles east of Fond du lac.

Yours in hope of eternal life at the resurrection of the just.

LOVISA HERR.

Forest, Wis., March 4th, 1858.

#### From Sister Derby.

DEAR BROTHERS AND SISTERS: The following language of the Psalmist well expresses my mind: "I wait for the Lord, my soul doth wait, and in his word do I hope. Truly my soul waiteth upon God; from him cometh my salvation. He will regard the prayer of the destitute, and not despise their prayer. My help cometh from the Lord, who made heaven and earth."

O how good the Lord is to those that put their trust in him. He never will leave nor forsake them. Earthly friends may forsake, but he is "the same yesterday, to-day and forever." I do feel to praise the Lord for the glorious light that illumines the pathway of the remnant, and it will shine more and more unto the perfect day. Surely the Lord does manifest himself unto his people as he does not unto the world; and if ever there was a people that were under obligation to love the Lord with all the heart, they are those that he is doing so much for, it is the people that are expecting him to shelter them from the storm that is soon coming on all the unrighteous.

Dear brethren and sisters, let us awake to righteousness, let us strive for an abundant entrance into the holy city, and let us remember that they only can enter who have pure hearts and clean hands.

Your unworthy sister striving to overcome and lay up treasure in heaven.

EMILY L. DERBY.

Perry's Mills, Feb. 23d, 1858.

#### From Sister Chapman.

DEAR BROTHERS AND SISTERS: It is seven years since I with my family began to keep the Sabbath of the Lord, and I can truly say the Lord has been kind to us, and a present help in every time of need. The Lord has been our great Physician in sickness. We have never asked his aid in vain. O, the Lord is good to those that put their trust in him. I have never for one moment felt willing to give up the Sabbath and go back into the church. When I enlisted under the banner of the Lord to keep his commandments, I enlisted for life. Brethren and sisters, let us keep in the strait and narrow path that leads to eternal life.

I often think of our dear brethren that used to come and preach the glad news of the kingdom to us here in Alden. We feel as though we were almost forsaken now, but there are a few here yet trying to prepare themselves for the coming of the Lord. It is nearly three years since any of the messengers of the Lord have been here. We feel very anxious that some of them should come here and preach again. We have been thinking Bro. Waggoner would come on his way home from Wisconsin. We live two miles and a half north-east from Harvard depot on the Chicago, St. Paul and Fond du lac Railroad.

Your sister in hope of eternal life.

E. CHAPMAN.

Alden, Ills., March, 1858.

BRO. WM. E. WHITNEY writes from Leslie, Mich., March 12th, 1858: "I have for a long time been investigating the doctrine of present truth, and have at length made the decision in its favor, yet I want help. I have been for a long time trying to preach what is now called gospel; but trying myself by the light of the present truth I find I am poor and miserable, blind and naked; but by the grace of God I am resolved to obtain the crown. I want the prayers of God's people that I fall not out by the way. I want you to send me the *Review*."

DR. JOHNSON ON PREACHING.—I talked of preaching, and of the great success which those called Methodists have obtained. Johnson answered, "Sir it is owing to their expressing themselves in a plain, familiar manner, which is the only way to do good to the common people, and which clergymen of genius and learning ought to do from a principle of duty, when it is suited to their congregations—for which they will be praised by men of sense. To insist against drunkenness as debasing reason, the noblest faculty of man, would be of no service to the common people; but to tell them that they may die in a fit of drunkenness, can not fail to make an impression."—*Boswell's Life of Johnson*.

As Noah's dove found no footing but in the ark, so a Christian finds no contentment but in Christ.

Whenever you feel your wants, remember that God waits to be gracious.

Follow the Lord and the directions of his word, wherever they may lead you.

## THE REVIEW AND HERALD.

BATTLE CREEK, MICH. MAR. 25, 1858.

We would say to those who are inquiring for "Synopsis of the Present Truth," that it is not being published in book form. It can at some future time be so published if the subject should meet with sufficient encouragement to warrant it.

## General Conference.

The Church at Battle Creek assembled on the evening of the 22d, voted that there should be a General Conference in Battle Creek this Spring, that Elds. James White, J. N. Loughborough and J. B. Frisbie be a Committee to call the Conference through the ADVENT REVIEW, and that it should be held May 21-24. Particular notice next week.

JAMES WHITE,  
J. N. LOUGHBOROUGH, } Conference  
J. B. FRISBIE, } Committee.

## Meetings in Mich.

Bro. SMITH: According to appointment we met with the church at Caledonia, and found brethren assembled from Grand Rapids and Vergennes. All seemed to rejoice in the truth. The social meetings were cheering, especially the one in which sixty testimonies were given mostly to the point. We felt called upon to speak from the Scriptures on the duty of parents' drawing up the reins of family government, which seemed to be received by the majority, and we hope that all Sabbath-keepers will be willing to learn and do their whole duty. Also a plain testimony on the filthy, idolatrous, worldly and self-dishonoring practice of chewing or smoking tobacco. Several resolved to purge out this old leaven and be clean every whit. We pray that all who expect soon to be changed in a moment, in the twinkling of an eye, may realize that they would not have time then to throw away the pipe or the quid, but that God requires us to do all in our power towards a spiritual, and incorruptible body here, and he will complete the rest instantaneously when Christ comes.

On our way to Green Bush we passed through Bowne. The brethren sent out an appointment, and in the evening the house was filled. Here we had freedom in looking over the waymarks of prophecy, and the evidences for a Sabbath reform. An intelligent lady, the wife of a missionary, arose at the close of the meeting and confessed the truth, and obtained some books to send to her husband in New Mexico. May the Lord bring him into the clear light, and make him useful in the last message of mercy to all nations. This was a good meeting. The church there appears to be rising.

At Green Bush I could not give more than five discourses on account of weakness of my lungs. Here we found a very unpleasant state of things. Some were running too fast, and others too slow. Jealousies had crept in, and a general lack of Christian feeling and fellowship was the result. At a meeting appointed for the purpose, the necessity of charity and union was presented with good effect. Hearts were softened under the power of truth, and some confessions made, but we feel that a still greater work must be done. O what a general lack of humility and meekness! Where is apostolic simplicity? O that we may soon see a general seeking after this lost jewel. "SEEK MECKNESS, it may be ye shall be hid in the day of the Lord's anger." O when will we comprehend the full import and importance of these words!

At Tyrone, we had a large attendance until the roads became so bad that many could not come. The friends of truth there seemed to be revived, and resolved to obey the strait testimony. Here we were happy to meet with Bro. Lawrence, who greatly assisted in word and doctrine. Many in the vicinity round about are inquiring after the truth that heretofore would not hear. There seems to be a general increasing interest to hear on religious subjects. Is not the Lord preparing the people for the loud voice of the last message? There has not been such a general revival influence abroad since 1843-4.

If it be true that the Spirit of God is moving upon the people and inclining them to hear the truth, how important that messengers of truth should speed on their way; and books and papers be scattered far and wide, that all who have ears to hear, or eyes to see, may understand the truth. There is a famine for hearing on religious subjects, and if they do not have the true light, their minds may be darkened and poisoned with error. The harvest is truly great, and the laborers few. But the work is the Lord's and will be accomplished speedily.

If one little tract of 16 pages left in an entirely new

field was the means of ten conversions to the Sabbath truth, fifty tracts, costing as many cents, might be the means of five hundred conversions, if properly scattered and followed up by earnest prayers. If we have this knowledge of the truth, and of the best means to advance it, let us pray for a corresponding zeal. It is time we all awake and cry earnestly for the arm of the Lord to be revealed.

M. E. CORNELL.

Rochester, March 17th, 1858

## Doings of the Conference at Green Spring, Ohio, March 1st, 1858.

CONFERENCE opened by appointing Eld. James White to the chair, and J. Dorcas, secretary.

First item of business introduced was the past tent operations. After some deliberation it was determined to waive for the present all past claims or considerations, and introduce immediately the tent enterprise for the coming Summer. When upon motion of Bro. G. W. Holt, to put the Ohio tent in motion as soon as practicable, there was a unanimous vote given to sustain it. It was also unanimously agreed upon by the conference to raise an Ohio tent fund to the amount of \$300, for the purpose of defraying current expenses.

On motion of Bro. Hardesty, delegate from Gilboa: Resolved, that a committee of two be appointed to act as tent committee for this portion of the field, to act in connection with committees that may be appointed by the Gilboa conference; whereupon J. Tillotson and J. Dorcas were chosen, whose duty it shall be to raise by subscription or otherwise, their portion of the \$300.

A suggestion was laid before the conference respecting the propriety of calling for ministerial help from abroad; when after an appropriate address by Bro. White, and mature deliberations of the conference, it was Resolved to tender a request to the church at Battle Creek to supply our need, in this respect, as the Lord may direct. Conference adjourned. It might not be out of place to state here, that the tent committee for the past season, wish in this public manner, to express their gratitude to God for his kind, overruling providence during the past year. And notwithstanding the marked efforts of Satan to distract our ranks, praise God! peace and union have prevailed. God's special blessing rested upon the efficient labors of Bro. Cornell, while the labors of Brn. Holt, Clarke, and others are not without their fruit, so that the borders of Zion have been greatly enlarged in this State. And the souls of them that believed have been greatly confirmed by the late visit of Bro. and Sr. White.

We may also call attention to the fact that during the conference year just closed, the receipts from all sources have exceeded \$400, out of which our tent has been paid for, and all the necessary expenses met. And there is still on hand a small supply of books, many hundreds of copies of which have been scattered broadcast over this broad field.

In this summary of the operations for the year, the Board feel that they have great occasion for thankfulness and encouragement. But these gratifying facts should serve to stimulate to greater efforts and exertions for the coming year. In fact, the labors of the past year have served to show how much is to be done, and how urgent and extended the demand.

The United States is doubtless the most favorable field in the world for the Third Angel's Message; and of these, Ohio is not unworthy of high respect for her respect for moral and religious obligations; and of the vast multitude of her inhabitants, we humbly hope many are still within the reach of this message. Under these favorable auspices, we desire for ourselves to greatly enlarge our exertions; and being deeply affected by the present aspect of this great work, the committee prayerfully and confidently commit this cause to the blessing of the God of all our mercies, and the Author of all good, and to the care of those who love his precious truth. And with confident hope they look to the future, believing that the "present truth" is destined soon to accomplish its sealing work.

In behalf of the tent committee of Ohio.

JESSE DORCAS.

Fremont, Ohio, March 17th, 1858.

## Report of Gilboa Conference.

Ova Conference of March 6th and 7th has concluded. We had a liberal attendance both of brethren and those of the world, and we trust that good has been accomplished, believers strengthened and established, and the candid aroused to reflection, and induced to investigate, as the noble Bereans, to see whether these things be so. Brother and sister White were with us. They appear-

ed to have some freedom, and bore a testimony, pointed, lucid, and conclusive to the great truths of the Bible, relating to present time and present duty; and though the message to the Laodiceans is applicable to us, yet I am confident that many of our dear little company have got some knowledge of their emptiness and poverty, some estimate of the great work to be accomplished, and are arousing to a redoubling of their diligence, and striving to obtain the white raiment, gold tried in fire, and eye-salve, that they may see.

We are also striving to get on the whole armor of God, so that we may fight the good fight of faith, and finally lay hold on eternal life. O may the Lord enable his dear people every where to have their loins girt about with truth, to have the hope of salvation for a helmet to protect their minds from the sophistries of all Babylonian prophets, the breast-plate of righteousness to protect their vitals, the shield of faith to quench all the fiery darts of the enemy, otherwise they will fall upon the field with the poisoned arrows of Satan's malignant archers cankering their wounds. Press forward, dear friends towards the mark for the prize of your high calling, remembering the consoling promise left on record for your encouragement, "In due season we shall reap if we faint not."

At a business meeting of the brethren on Monday, it was unanimously resolved that the Gilboa brethren cooperate with the brethren at Green Spring, Milan, and other places in Ohio, in support of the cause for the present season.

That \$300 should be raised to defray the expenses of a tent and laboring brethren, and that we solicit the church at Battle Creek, Mich., to send us at least one able and efficient messenger to go with the Ohio tent. A tent committee was then appointed as follows: Ira Harmon, of Gilboa, Samuel Edwards, of Turkeyfoot, and J. Clarke, of Portage. After the business meeting on Monday we repaired to the river side, where we enjoyed the privilege of commemorating the death, burial and resurrection of our Lord, the three great gospel facts set forth by Peter on Pentecost, in the administration of baptism to those who showed forth works meet for repentance, and who desire having done all to stand entire at last.

T. J. BUTLER.

Gilboa, March 10th, 1858.

I now design publishing a Book of two or three hundred pages, containing a sketch of my Christian Experience up to this time, my views, and a Bible argument on the perpetuity of Spiritual Gifts. My friends who have received letters from me containing views, exhortations, or a statement of events in my experience worthy of publication in such a work, are invited to return them to me immediately by mail to Battle Creek, Mich.

ELLEN G. WHITE.

## Business Items.

THE French Tract on the Sabbath is completed. Price \$4.00 per hundred, 6 cents single copy.

Ann. The \$1 you sent last Fall for Instructor will pay for three Vols. in advance, reaching to the year 1861, if time should last so long.

Jas. Harvey. The exact amount of books we sent you has gone from mind, having omitted to record it. We credit you \$2 on paper. Is this right?

## Receipts.

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

H. C. Watkins 1,00,xi,14. S. G. Cottrell 2,00,xii,1. H. Hodgson 2,00,xiii,1. Wm. Chapman 2,00,xiii,1. Eleazer Dunham 1,00,xiv,1. Geo. Myrice 0,50,xii,14. M. Hutchins 1,00,xiv,1. L. Edmunds 2,00,xiii,1. L. Edmunds (\$1 each for J. F. Rippus, xi,21. J. Mummel xi, 1. M. Remington x, 1.) 3,00. R. S. Rhodes (for O. G. 0,50, xii,14. P. S. Thurston 1,50,xii,3. Mrs. Anna Andrews 2,00,xiii,1. E. Baker 1,00,xi,15. D. Sevy 2,00,xiii,1. J. B. Lillie 0,25,xii,7. Jas. Sawyer 0,25,xii,7. S. E. Edwards 2,00,xiii,18. G. W. Edwards 2,00,xiii,18. N. McClure 1,00,xiii,1. D. Miller 1,00,xii,18. Wm. Clark 0,50,xii,1. S. Blodget 0,50,xi,9. J. B. Merritt 2,00,xii,20. J. Simonds 1,00,xii,18. W. R. Sherrard 1,00,xii,20. M. Tewell 1,00,xi,8. A. Arthur 0,25,xii,7. P. Erb 0,25,xii,7. Jno. B. Stacy 1,00,xii,18. P. Ferciot 0,25,xii,1. O. Randolph 1,00,xii,14. P. Hutchins 1,00,xii,16. Ira Harmon 1,00,xi,20. G. Lowree 1,00,xiii,1. A. Lanphear 1,00,xi,14. Danl. N. Fay 2,00,xiii,1. I. Ring 0,25,xii,7. E. Stafford 0,25,xii,7. J. Fitchet 0,25,xii,7. H. Hackett 0,25,xii,7. Ann\* 2,28,xiv,1. J. Whiteuck 1,00,xii,1. S. Newton 2,00,xiii,12. Wm. Wick 1,00,xii,1. J. McCluch 0,25,xii,7. L. L. Nichols 0,25,xii,7. C. Thatchler 1,50,xi,1. O. Randolph 0,50. E. Goodwin 1,00,xii,1. Jas. Harvey 2,00,xiii,22.

FOR REVIEW TO THE POOR.—Martha A. Taylor \$3. S. M. Inman \$5.

FOR POWER PRESS.—D. Hildreth \$1.

FOR FRENCH TRACT.—A friend in Oswego, N. Y., \$8