

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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ONE.

"AND there shall be one fold and one Shepherd." See John x, 16, and xvii, 21, and 1 Pet. v, 4.

O, have you heard the Saviour's prayer?
"That they may all be one;"
How fervent on that last night's air
His heavenly accents rung.
Let each disciple learn to pray,
As thus our Master prayed,
And aid each other on the way,
Invoke the Saviour's aid.

One fold, one Shepherd there shall be;
So reads the holy word;
Then should not Christians all agree,
And thus obey their Lord.
Let malice, strife, and vain debate,
Be banished from each mind;
And let us learn ere it's too late,
Our Lord commands be kind.

When the chief Shepherd shall appear,
Then crowns we shall receive;
He'll take away each servant's tear,
O sinner, come, believe;
Come with an humble heart and pure;
Come to the Saviour, come;
Come thou, his word of grace is sure,
The Saviour bids thee come.

HARDEN NOT YOUR HEART.

(Concluded)

24. Sometimes through strong attachments, and entanglements in love affairs, men will harden their hearts against God. Lovers are very apt to withstand the claims of God, unless the parties can mutually agree to become christians. Sometimes husbands and wives will each withstand the claims of God, because the other party is not a Christian. I have known cases repeatedly, where the wife would resist the claims of God, because her husband was not a christian; and the husband would resist the claims of God because his wife was not a christian. Indeed, in some instances, I have known them to affirm that they would rather go to hell with an unconverted companion, than to be saved without them.

A lady of decided standing in society once told me that she was not going to become a christian; that it would destroy all family happiness; and she would sooner go to hell with her unconverted husband than give up her sympathy with him in his impenitence and become a Christian.

Sometimes they fear persecution from the other party, or from friends, or from enemies; and will, therefore harden their hearts whenever the claims of God are presented.

25. Sometimes sinners harden their hearts through the insane assumption that Christians will triumph over them if they submit to the claims of God. I know a young lady who when pressed with the claims of God, after weighing the matter for a time, decided against these claims and hardened her heart, because she said that a

certain christian lady who had talked often with her, and prayed much with her, would triumph over her if now she became a Christian.

"I will not submit," says she, "for mother so and so," naming her, "will shout, 'victory, victory through the blood of the Lamb;' I will not have Christians triumph over me, that at last I have submitted."

26. Sinners often harden their hearts because it does not suit their present convenience to repent and become Christians. They are determined to make no sacrifice, and to be at no pains to become Christians at present. They have some objections, therefore they treat the claims of God contemptuously, and intend to harden their hearts against him, until it is in all respects convenient for them to yield to his claims.

27. Sinners often harden their hearts through a spirit of presumption. As the Bible says, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." This fully setting the heart is the same as hardening the heart. They think there is time enough; they presume that God will wait upon them; that they shall live long, or at any rate, shall not die speedily. They therefore resolve upon putting it off, presuming that there will be time enough before they die; and thus they trifle with the claims of God, commit the horrible sin of presumption, and often bring upon themselves swift destruction.

III. I will briefly consider the guilt involved in hardening the heart against God.

1. Observe that it is a voluntary act, and an act of direct resistance against God's most righteous claims. It is a direct refusal to obey and acknowledge duty to the blessed God; and is, therefore, as dishonest and wicked as possible. It is saying to God, "I know the claim is just, but I cannot pay it."

And then, to aggravate the guilt of this hardening of the heart, resort is had to reasons the most ridiculous, unreasonable and blasphemous. Just consider all the reasons to which I have alluded, for a man's hardening himself against the claims of God. In every case the reason assigned for resisting God's claims is but adding an insult to an injury. First to refuse to obey God, and then to assign such reasons for disobedience, is a direct and horrible insult to the blessed God.

2. It is a direct resistance to his earnest and honest offers of mercy. The sinner is not satisfied with refusing to obey God; he is not satisfied to trample on his authority and his law, and to harden himself against every commandment of God; he also directly resists and pours contempt upon his offers of mercy. And he not only resists the commands, but the importunities and entreaties of God.

God commands, expostulates, entreats, beseeches, urges by every moving consideration; pours his love and mercy as an ocean around him; but he hardens himself against them all, contemns alike justice and mercy. Present to him the commands and threatenings of God, and he hardens himself, and says he is not going to be moved by threatenings, he is not going to submit to au-

thority. Present to him the compassion, the urgent mercy of God, and then he will cavil, that he does not deserve the punishment supposed in the offer of mercy; or, Christians have done something wrong. Thus he will resort to every miserable and provoking shift conceivable, to justify himself in rejecting mercy.

3. It is setting the worst possible example; and example is the highest moral influence that can be exerted. Actions speak more emphatically than words.

If a man resists the claims of God, he virtually invites all others, over whom he has influence, to resist these claims also. He need not say in words, "Come, let us resist the claims of God;" to persist in resisting them himself, is the loudest call on others to resist them of which he is capable. No thanks to the sinner if God has a virtuous subject in his kingdom. The man that hardens his heart against God, does the utmost he can to lead all others to do so. * * *

IV. I will notice briefly the danger of hardening the heart against God.

1. It is dangerous, because it has thus far prevented your conversion.

2. It is dangerous, because, if you continue it, you will never be converted. The fact is, the course you are pursuing, sinner, is an insane war upon your own soul.

3. The same is true if you are a backslider; if you harden your heart and continue to do so, it will surely be fatal to you. There is no power in the universe that can save you, if you will persist in hardening your heart against God.

4. It is dangerous because you have already contracted the habit of hardening yourself; and it is of course more natural for you to do it now than it was at first. Indeed it has become highly probable, that with respect to many of you, you never will do otherwise than to continue to harden your heart till you find yourselves in hell.

5. You are in great danger of being given up of God. If you read the verses in connection with the text, you will see that this is the use the Apostle makes of the conduct of the Jews. They continued to harden their hearts against God, during their journey in the wilderness. They would murmur through unbelief, and strengthen themselves in their unreasonable prejudices and opposition. God bore with their manners for a long time; and finally brought them up to the borders of the promised land, and commanded them to go up and take possession. They had frequently hardened their hearts before; but now, doubtless they thought God had borne with them so long that they might tempt him once more. They sent up spies, and these came back and reported that they were unable to go up and possess the land. This produced a murmur and a hardening of heart throughout the whole camp of Israel. The time had arrived for God to make this generation an example. He swore in his wrath that they never should enter into his rest. He turned them back and wasted their carcasses in the wilderness.

Hear again, then, what he says, "He limited a certain day; as the Holy Ghost saith; To-day if ye will hear his voice, harden not your heart."

Some of you have often hardened your hearts against the claims of the mercy of God. If you do it to-day again it may seal your doom. If you go from this house hardening your heart to-day, it may be the Lord will lift up his hand and swear that you shall never enter into his rest. I beseech you, therefore, I conjure you by the mercies of God, that to-day you hear his voice, and harden not your heart.

REMARKS.

1. In the light of this subject we can see why so many persons have little or no religious feeling. The fact is, their will is committed in the attitude of disobedience and self-seeking; consequently they divert their thoughts from all that class of truths that would make them feel.

2. Please remember that men are the authors of their own hardness of heart. Sinners often complain of their hardness of heart, as if it was not of their own creation. They speak of it as if it were not their own persistent act. In such cases, they mean by hardness of heart simply the apathy of their sensibility, their want of feeling. But this is only a result, a natural consequence of the hardness of their hearts. It is the stubbornness of their will, their wilfulness, that constitutes the hardness of their hearts: and, as we have seen, this want of feeling is a result. To be sure, they cannot feel while their will remains girded and braced in its opposition to God. Or, if they do feel, their feelings will be those of remorse and regret, and agony; the tender emotions cannot be brought into exercise while they harden themselves, and make their wills obstinate in resistance to God.

3. We see many persons trying to feel by making efforts to feel; trying to excite emotions of sorrow and love and gratitude, while the controversy is not yielded, so far as the attitude of their will is concerned. They have not submitted themselves to God, have not adjusted themselves in his will, have not yielded the controversy; and yet they are endeavoring to feel as if they had yielded the controversy. Their voluntary stubbornness remains, and they are vainly endeavoring to feel.

This, I fear is the case with many of you. You complain that you do not feel; you spend your time in trying to feel. You would feel sorrow for your sins, while you persist in holding fast to them. You would force the tender emotions towards God into exercise, while your will cruelly braces itself against him. In this you labor in vain, and spend your strength for nought.

4. By what innumerable shifts men harden their hearts and secure their own damnation. I might as well preach a month as an hour, in enumerating the innumerable ways in which men manage to harden their hearts against God. Men manifest a kind of infernal sagacity and cunning in resorting to every possible excuse that shall justify their stubbornness towards their heavenly Father. They make constant resistance to his claims and offers of mercy.

5. Sinners use their free agency even the whole strength of it, to resist their own salvation. This is the only reason why men are lost. Christ has died for all men, and offers salvation to all.

The fact that men have sinned, is no sufficient reason that they should be lost; but if they will harden their hearts against the claims and mercies of God, it is impossible for him to save them.

It is forever impossible in the nature of the case, that a man should be forced to submit to the claims of God. God cannot, by any possibility force him to heaven. Forced action is not moral action. Where force begins moral action ends.

No moral change, or change involving moral character, can possibly take place in man without his own free consent; and every change implies the power of resisting any possible amount of motive that can be presented. Let no man suppose that God will ever, or can, by any possibility, force his will in making him a Christian.

And now, sinner, I conjure you to remember, that if you persist in hardening your heart, you render your salvation impossible, even to God himself.

If you harden your heart as you have done, if you persist in this course but a little longer, your judgment which now of a long time lingereth not, and your damnation that slumbereth not, will overtake you. O, will you remember this? will you lay it to heart? will you be wise, and this day hear his voice, and no longer harden your heart?

6. How astonishing is the long-suffering of God? How many ways have you hardened your hearts against him! How many times have you betaken yourselves to the most absurd, unreasonable, provoking reasons for girding yourself and resisting the claims of God! And God's forbearance is still lengthened out, even to this long-suffering! Will it not suffice you thus far to have resisted the mercy and compassion of God? I beseech you, now let the controversy cease. Lay down your weapons; accept God's claims; humble yourselves under his mighty hand; lay down your sins, and accept the offer of eternal life.

But let me ask, if to-day you refuse to hear his voice, and again harden your heart, will you have any reason to complain if God gives you up to a reprobate mind, and lifts up his hand and swears that you shall never enter into his rest? Will you have any claim upon God, if now to-day, after so long a time, you harden your heart? Can you object if his Spirit is withdrawn, and the offer of mercy is made no more?

Take care what you do! Act in view of the solemn judgment! Remember what the text speaks to you, "To-day, after so long a time, saith the Holy Ghost, as it is said, To-day, if ye will hear his voice, harden not your heart."—*Finney.*

A SECOND WORD TO THE SEEKER.

OUR former article addressed "to the seeker after Christ," has called forth many kind and frank responses from various quarters. One of our correspondents writes to us out of the very blackness of darkness. He is completely nonplused as to what he should do, or how he should do it. Evidently an honest inquirer after elementary christian truth, he proposes some very simple questions which he says he "does not find intelligently answered" by those from whom he seeks spiritual guidance. As he insists that "thousands of others" are as much in the dark as himself, we will try to reply to him and to them through the same column.

1. His first question is, "What is it to believe in Christ? As the devils are said to believe, how am I to believe differently from them?"

My friend, you want to know what faith is. It is simply taking God at his word. He offers you salvation on certain conditions. The specific condition is, "Believe on the Lord Jesus Christ and thou shalt be saved." You have no right to dictate the terms to him; he has the right to dictate them to you, and your duty is to comply and obey. When the camp of Israel was in peril of death from the fatal bite of the fiery serpent, the command of God was to look at a brazen serpent on a pole which Moses set up in sight of all the people. That was a simple process surely—merely the looking toward an emblem of brass. The dying Israelite might sweep the horizon with his languid eye, and all to no purpose; but the moment that he fixed his eye on the serpent of brass and so obeyed God, he was cured. Now there was faith in its simplest simplicity. He took God at his word. He trusted what God said, and relied on it. The restoration of the bitten Jew was made to depend on trusting in God's appointed method of relief. And your soul's salvation will depend on your obedience to God's command to "believe on the Lord Jesus Christ."

You will perhaps understand faith in Christ somewhat better if you separate the idea into its

three component parts. In the first place it implies knowledge. You know (from the teachings of the Bible) that such a being exists as Jesus Christ. In the second place it implies assent. You acknowledge with all the heart the truth of his atonement, and the sufficiency of it; and this you do in reliance on God's veracity. But knowledge is not enough—nor is assent enough. They are both matters of the understanding. You must also trust. This is the third element of faith, and so vital is it that there can be no saving faith without trust. While assent is somewhat a speculative thing, trust is a real and a practical work of the will and of the affections too. The will makes choice of Christ as a Saviour, and the affections cling to him. He is entirely and thoroughly relied on as having taught us how to live by his own spotless example, as having provided for us a complete salvation. To him you are to submit. To him you are to give up your heart; you are to love Christ more than you love your gold and your silver, more than you love your wife or child, more than you love your own life. Whatever Christ bids you do in his word, that you are to do cheerfully. No matter how severely it may tax your selfishness, or try your patience; no matter what loss of time, or fortune, or friends it may cost you. Obedience is the test of faith. If you are not willing to take up a cross and follow in the path which Christ and your conscience direct, you cannot claim to be a Christian. You are not a true believer. For while the devils in the pit know of Christ, and assent to the claims of his divine power and majesty, they do not trust in Christ, nor do they love him. Here is the answer to the second part of your question. The devils have a speculative faith in Christ, but their wills do not submit to him, and their affections do not cling to him; instead of that, their whole souls boil with hatred and malignity toward him.

And now, my good friend, I have tried to tell you, in the most transparent language of which I am possessed, just what it is to believe in Jesus Christ. Whenever you can honestly trust in Jesus, and in Jesus alone, for your salvation—when ever you can shun an attractive object simply because Jesus forbids you to touch it—when ever you can cheerfully do a disagreeable, painful duty, solely because Jesus commands the self-sacrifice—when ever your heart begins to love Christ, and to love all men around you as his children, and to love to draw men to Christ—then may you begin to hope that you are a Bible Christian. You will never reach that state until the Holy Spirit comes to help you; and you must pray most intensely for his powerful influences upon your heart. It is a stubborn, willful, wayward, selfish, wicked heart, that only a divine power can reform. But pray do not insult God by asking him to make you a better man, while you are lazily drifting along in the current of your own selfish lusts and desires, or else persistently holding to every bad practice you were ever inclined to. There is no such thing as faith without works. I have no confidence in the conversion of a tippler who occasionally seeks out his old haunts for his favorite glass. I have no confidence in the conversion of a passionate man if he is still willing to explode the wrathful oath, or to strike the revengeful blow. I have no confidence in the conversion of a miser if it does not unlock his purse, or of the slave-holder if it does not lead him at once to treat his slave as a man, and not as a chattel, and to apply at once to that slave the golden rule. I have no confidence in any "faith" that does not make its possessor a better man, a better neighbor, a better citizen, a better child of our heavenly Father. Even a man's cat and dog ought to be the better off for his being a Christian.

I am not surprised to hear you say that you do not understand the nature of faith. Its very simplicity troubled you. You could not realize that the great thing, and the one thing you were to do was simply to go to Jesus Christ, and to let him do the saving work for your soul. So in my

school-boy days in the country have I often seen a frightened sheep bewildering itself as to the right fashion of escaping from the pen, although the gate stood wide open. After many frantic dashings of its foolish head against bars and rails; it got the idea at last that it would be easier to pass out through an open gate than through a chestnut fence or a stone wall; and when it had found the right place it bounded off with high leaps, perfectly overjoyed with its emancipation.

"The way of salvation is perfectly plain to me now," remarked a person once to her pastor. "The darkness is all gone. Everything is clear to me now. I do not know how or why it is so. But you read a hymn the other night with these words:

'A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus and my all.'

I saw then at once that I had nothing to do but to trust in Jesus. I sat all the evening just thinking of those lines. I did not hear your prayer nor your text, nor a word of your sermon. I thought of nothing but those lines then and ever since. I am so contented and happy. Why, sir, don't you think that the reason why we do not get out of our darkness sooner is that we don't believe?" From that evening onward that person had no difficulty with the way of salvation. She found out the right road when she trusted Christ to lead her into it; and having once entered upon it she found it a path of pleasantness and of peace. My friend, Christ says to you as he did to Jairus, ONLY BELIEVE. He will help you when you honestly begin. A hearty desire to perform what is right is generally followed by a luminous discernment of what is true. Try to do as you ought, and God will give you light to see as you ought. Ask and ye shall receive; seek and ye shall find; knock and it shall be opened to you. Perhaps the greatest difficulty with you after all is not so much an ignorance of the way of salvation, as a refusal to walk in it. The theory of faith may continue to be a theological puzzle to you until you earnestly and prayerfully undertake to carry it into practice. Then you will discover that the right way of learning how a thing is done is to do it. May God give you strength equal to your day! He says, "Ye shall seek me and find me when ye search for me with all the heart."—*Cuyler*

TRUST IN GOD.

In a large, lonely house, situated in the south of England, there once lived a lady and her two maid-servants. They were far away from all human habitations, but they seemed to have no fear, but to have dwelt there peacefully and happily. It was the lady's custom, with her maids, to go round the house every evening to see if all the windows and doors were properly secured. One night she had accompanied them as usual and ascertained that all was safe. They left her in the passage close to her room, and then went to their own, which was quite at the outside of the house. As the lady opened the door, she distinctly saw a man under the bed. What could she do? Her servants were far away, and could not hear her if she screamed for help, and even if they had come to her assistance, these three weak women were no match for a desperate house-breaker. How then did she act? She put her trust in God. Quietly she closed the door, and locked it on the inside, which she was always in the habit of doing. She then leisurely brushed her hair, and putting on her dressing-gown, she took her Bible and sat down to read. She read aloud, and chose a chapter that had peculiar reference to God's watchfulness over us, and constant care of us by night and by day. When it was finished she knelt and prayed at great length, still uttering her words aloud, especially commending herself and servants to God's protection, dwelling upon their utter helplessness, and dependence upon him to preserve them from all danger. At last she rose from her knees, put out her candle,

and lay down in bed, but did not sleep. After a few minutes had elapsed she was conscious that the man was standing by her bedside. He begged of her not to be alarmed. "I came here to rob you, but after the words you have read and the prayers you have uttered, no power on earth could induce me to hurt you, or touch a thing in your house. But you must remain perfectly quiet and not attempt to interfere with me. I shall now give a signal to my companions which they will understand, and then we will go away and you may sleep in peace, for I give you my solemn word no one shall harm you, and not the smallest thing belonging to you shall be disturbed." He then went to the window, opened it, and whistled softly. Returning to the lady's side (who had not spoken or moved), he said, "Now I am going. Your prayer has been heard, and no disaster will befall you." He left the room, and soon all was quiet, and the lady fell asleep, still upheld by that calm and beautiful faith and trust. When the morning dawned, and she awoke, we may feel sure she poured out her thanksgiving and praises to him who had "defended" her "under his wing," and "kept" her "safe under his feathers," so that she was not "afraid of any terror by night." The man was true to his word, and not a thing in the house had been taken. Oh, shall we not hope that his heart was changed from that day forth, and that he forsook his course, and cried to that Saviour "who came to seek and to save that which is lost," and even on the cross did not reject the penitent thief. From this story let us learn to put our whole trust and confidence in God. The lady's courage was indeed wonderful, but the Lord was her defense upon her right hand, and "with him all things are possible."

ADDITIONAL.

We have received an extract from a letter fully corroborating the remarkable anecdote of the lady and the robber, in our October number, and adding some facts that enhance the wonder and mercy of her escape. We quote the words of the letter:—"In the first place the robber told her that if she had given the slightest alarm or token of resistance, he had fully determined to murder her; so that it was God's good guidance that told her to take the course she took. Then before he went away, he said, 'I must have the book you read out of,' and carried off her Bible, willingly enough given you may be sure. This happened many years ago, and only comparatively recently did the lady hear any more of him. She was attending a religious meeting in Yorkshire, where, after several noted clergy and others had spoken, a man arose, saying he was employed as one of the book hawkers of the society, and told the story of the midnight adventure as a testimony of the wonderful power of the word of God. He concluded, 'I was that man.' The lady rose from her seat in the hall, and said quietly, 'It is all quite true, I was that lady,' and sat down again."—*London Packet.*

Secret Influences.

ADDIE M. entered the institute of S. in the fall of the year. She was a stranger to almost every one, with a coldness and reserve about her, that few could penetrate. Her mourning garb told of sorrow and affliction, but her proud spirit repelled all offers of sympathy. Ever prompt in recitations, her fellow pupils soon looked upon her with respect, and longed to know what had blighted her young life.

Weeks passed away, and an unwonted quietness and solemnity began to steal over that little group of school-girls. The Spirit of God was there, whispering words of warning and invitation to many hearts. Addie appeared somewhat softened; and to one who had become deeply interested in the sad and lonely girl, she spoke of a dear and idolized brother, who had been snatched from her embrace a few short months before. "And how could she think of God as a God of love, when he had deprived her of her sweetest source of earthly comfort?"

But daily it became evident that her convictions were deepening, and that she had begun to feel she ought to love and serve the Lord. Her anxiety increased. She could not conceal it. Her studies were neglected, her appetite failed, and she seemed perfectly miserable.

Christians began to rejoice, for they thought the Lord's time had come, that the chain was about to be broken, and the captive brought out into the glorious light and "liberty of the sons of God." But not so.—Month after month passed away, and still she lingered without, though at times seemingly on the very threshold of the kingdom.

What could it be? What secret influences were there at work upon that hesitating heart? At length the friend before mentioned happening to hear her quote a stanza from Byron, was led to suspect she had discovered one reason why Addie had so long refused to listen to the Saviour's voice.

Being questioned, she acknowledged that Byron was her favorite author, her constant companion. His writings harmonized well with the morbid melancholy in which she had enshrouded herself, and poisoned every stream of healthful influence. She confessed that he bound her as it were with a magic spell, which she had not the resolution to break, though aware of her danger.

Added to this, perhaps a still worse influence had been thrown about her in her earliest youth. Years since had she listened to the doubts and reasoning of a professed infidel; and said she, "Whenever I think of being a Christian, those skeptical arguments will come with ten-fold force into my mind. I would give the world if I had never heard them."

O, those fearful influences! Well nigh did they seal her eternal doom! But in answer to earnest prayer, overcoming grace was given, and at length, delivered from the snares of Satan, she was led in humility to bow at the feet of Jesus.

But did she then cease to feel the sad effects of those evil influences? O no; ever did they continue to influence her christian character, and sometimes almost plunge her into the depths of despair.

Who can estimate the power of secret influences? Teachers, parents, be careful what works the children and youth committed to your care read, and to whose conversation they listen. Guard these points well, for influences may thus be set in motion that shall raise almost insurmountable obstacles to their conversion, or if they are at last saved, it may be "so as by fire."

Even should they be speedily brought into the folds of Christ, such influences may render their whole Christian course fluctuating and inconsistent, and daily they will be likely to bring dishonor on the cause they profess to love.—*S. S. Times.*

Give Me Drink.

MR. M'LEOD, an English writer, puts the following language in the mouths of those who visit the rum-seller's den:

"There's my money—give me drink! There's my clothing and food—give me drink! There's the clothing, food, and fire of my wife and children—give me drink! There's the education of family and the peace of the house—give me drink! There's the rent I robbed from the landlord, fees I have robbed from the schoolmaster, and innumerable articles I have robbed from the shop-keeper—give me drink! Pour me out drink, for more I will yet pay for it! There's my health of body and peace of mind, there's my character as a man, and my profession as a christian, I give up all—give me drink! More yet I have to give! There's my heavenly inheritance and the eternal friendship of the redeemed, there is all my hope of salvation! I give up my Saviour! I give up my God! I resign all! All that is great, good, and glorious in the universe, I resign forever, that I may get DRUNK!"

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, APRIL 30, 1861.

ACCREDITED LEADERS.

PROBABLY no man ever more fervently desired to be led in the true and right way than did the psalmist David. No one certainly has expressed himself more ardently in this respect. Whenever he took up his pen, his hand was swift to transcribe such expressions as these: "Lead me, O Lord, in thy righteousness." "Lead me in a plain path." "For thy name's sake, lead me and guide me." "Lead me to the Rock that is higher than I." "Lead me in the way everlasting." "Lead me into the land of uprightness." And in the midst of all these fervent desires and ardent wishes to be led in the right ways of the Lord, he tells us of the leaders by which he wishes to be guided. "O send out," he exclaims, "thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles." Ps. xliii, 3. Such were the leaders that David desired; and whatever leaders were thought safe and sufficient by so careful a man as he, to them we may safely trust the direction of our steps.

"Thy light and thy truth"—the illuminating power of thy Holy Spirit, and the truth revealed in thy word and contained in thy promises; in other words that "Spirit and truth," in which we are required to worship God. Whoever is led by these, so long as he presses onward in the way to which they point, need have no fears. His steps will not slide. He will move in harmony with God's people, through his pilgrimage here, and will not fail of the eternal rest at last. A church thus led, will not move contrary to God's order and providence in any essential step which they may take.

Now these leaders for which David prayed, will be the leaders of that company which in any age constitute the people of God; for it is only to the righteous nation which keeps the truth that the gates are to be opened at last; and it is only those who have the Spirit of Christ who are accounted his. It becomes important, therefore, not only to strive to find the truth, and walk in the light, but also to search for that people who are led thereby. If God has a people upon earth, they are a people who are guided by these two great principles. Where are this people? Reader, we appeal to you. Where are the people who give evidence that they are led by the light of God's Spirit and countenance, and the truth of his word? Are they those who reject, or those who keep, the fourth commandment of the decalogue? And again, what people would you suppose most likely to have the greater measure of light beaming upon their pathway, those who receive, or those who reject, the special operations of that agency which God has appointed to be the light bearer to his people, namely, his Holy Spirit? If those who keep the commandments of God and the faith of Jesus according to the Bible definition of those terms are not the ones whom God is leading by his light and truth, then where can that people be found? We say this not boastfully, but as an expression of gratitude for the way in which as a body this people have thus far been led.

But says one, Your present theory gives evidence of light and truth; but I know not that your past history affords any evidence that you have heretofore been led by these principles. We answer, It is this very history that we appeal in proof of our proposition. Look at the progress of this cause, from its small beginning to the present time. See it gradually and steadily rising and extending its influence. Behold it counting its advocates at first by dozens, and now by thousands. Mark how from its first circumscribed limits, its sound has gone forth to every free State in the Union, penetrating even to California and Oregon.

But it may here be asked, Would you consider the spread of a doctrine evidence that it is of God? If so, do not Mahomedanism, Catholicism, Mormonism and Spiritualism, which have spread so rapidly, and drawn so many thousands into their folds, give evidence of being genuine works? We answer, The progress of any cause considered in itself merely would not prove that cause divine; but, taken in connection with other

things, it would. We must look at the doctrine which is being inculcated, and the motives which are set before the people. Do you not perceive that every delusion and error that springs up, the effects of which will be to deceive the unwary, and land souls in perdition at last, will receive the active co-operation of one who exercises a very powerful influence in this world, and who is the enemy of all righteousness. Satan can well judge of the purity of all doctrines, and of the tendency of all these movements among men; and every cause except the true one, no matter what it is, may count upon efficient aid from him in extending its influence and increasing its votaries. But when a cause arises based upon the unadulterated truth of God's word, embracing in its doctrines the commandments of God which Satan hates, and the faith of Jesus, which more than all else excites his rage, a cause whose object is to inculcate every good, and uproot every evil with those who embrace it—from whom may such a cause expect help and prosperity? From any evil agency? Never. When such a cause prospers, its prosperity comes from God, and from him alone.

We are now prepared to look further at the progress of the present truth. The labors and sacrifices of its early friends have been blessed of God. Distracting influences have been kept at bay. Dark and fanatical spirits have been providentially discovered, and the little flock saved from the injury they would otherwise have effected. The weapons formed against it have not prospered. And all along the wavering and half-hearted, the complaining, the murmuring, and the impure, have been separated from the ranks. Some who commenced at first with only slight departures from the spirit of this work, mistrusting some direction in which the cause was moving, picking a few flaws with some plank in the platform, or finding fault with some appendage of the message, notwithstanding the body were satisfied therewith, have landed at last in the stupid and driveling bogs of utter disbelief of the truth. God has preserved the health and strength of his servants, and given edge to his truth. As the progress of the cause has developed new wants, the burden has been laid upon them, nor could they rest till the lack was supplied, and the want met. And thus has the work gone on, till now the Office of publication is established in a central, and easily accessible portion of a field already large, yet daily increasing in extent and interest; and books and papers are rapidly multiplied by two of the most important agencies which the advancement and ingenuity of the nineteenth century have sought out, namely, the steam engine and the power press. We refer those who may wish to read much of the history of this work in the experience of its most intimate friends, to Spiritual Gifts Vol. 2.

And having come thus far, what next? The cause is progressing, and new wants are manifesting themselves. So it will probably continue. Shall they be met? An increase of means is required; and those with whose very being the interests of the cause are interwoven, are impressed with the subject of systematic benevolence, than which there is not a more beautiful, efficient, and scriptural system to be found. But some start back at it. What is the matter? Have the light and truth which have thus far been leading, suddenly ceased? Again: for managing the amount of capital necessary for the prosecution of this expanding work, and in order to a more equal distribution of burdens, a business organization is necessary. The necessity and propriety of this are seen at once by the great majority; but some are immediately thrown into a panic of fear, or a labyrinth of mistrust. What is the matter here? We ask again, Has the light suddenly gone out? Are the body all at once left to plunge into a course which will end only in destruction? Has the pillar by day and the fire by night been swept away by some storm-cloud of coming evil? If not, do we well to distrust God, and flee at phantoms of our own conjuring? And again, it is found necessary to have some title by which to designate this people. A name, at once simple, appropriate and indicative of the leading points of our faith, is suggested and recommended; and yet in the eyes of some this instantly becomes a great camel which they can by no means swallow. How is this? Once more we put the question, Have the leaders, light and truth, suddenly deserted the little flock? Have their eyes all

been drawn away by an ignis fatuus from the true light? We do not believe it. We believe that in all these things the church are being providentially guided; that light and truth are still leading the way; and that it will as clearly appear hereafter that these moves are right and in God's order, as it now appears that past moves, which have been more or less stanchly opposed, have been directed of him. And while we continue to plead earnestly with the Lord to still send out his light and his truth, and to let them lead us, we do not believe he will withhold them from us.

We cannot close without just glancing forward to that glorious place to which they will lead us. David said, Let them bring me unto thy holy hill. Even there will they bring us; even to that mount Zion on which the seer of Patmos saw a hundred and forty-four thousand standing with the Lamb.

BATTLE CREEK CONFERENCE.

ACCORDING to appointment the conference assembled at 2 o'clock P. M. on sixth-day, April 26. Of brethren in the ministry there were present Jos. Bates, Jas. White, J. N. Loughborough, J. H. Waggoner, J. B. Frisbie, M. E. Cornell, M. Hull, E. W. Shortridge, and Jno. Byington.

The result of the meeting cannot perhaps be better expressed than by the language which many were heard to repeat, "I am thankful for what I have seen and heard and felt during this meeting." Solemnity characterized the exercises from the commencement to the close. Upon the preachers seemed to rest the burden of cultivating, themselves, and inculcating upon others a spirit of deeper devotion, and more entire consecration. Upon them seemed to fall the burden of "weeping between the porch and the altar, and saying, Spare thy people O Lord." The importance and solemnity of the time we now occupy, was largely dwelt upon, the holiness and magnitude of the work in which we are engaged, and the importance that attaches to our words and actions, was vividly presented; for our influence is telling for or against the salvation of souls, and eternity is upon us, and the last opportunities and the final call of mercy is fast drawing to a close. Happy will they be who heed the pointed exhortations and warnings given by those who labored during the conference in word and doctrine.

There were six discourses delivered. Sixth-day afternoon by Bro. Hull, in the evening by Bro. Cornell, Sabbath forenoon by Bro. White, afternoon by Bro. Loughborough, First-day forenoon by Bro. Shortridge, and afternoon by Bro. White. These discourses were timely and acceptable.

We have still to regret what we have regarded as a lack in several of our late conferences, namely, the limited time that could be devoted to social meetings, that interesting and enlivening portion of such occasions. This was found necessary in order to give proper attention to business matters, while the brethren were present; and this again resulted from another cause (shall we say evil?) which is, the limited stay which many of the brethren usually make at these meetings. Why should not ample time be given both to the religious and business exercises of the meeting, and why should not brethren come prepared to stay until such time as it shall be apparent that the object of the meeting is fully accomplished? Those who leave before the meeting closes, usually defeat in a measure the object of their coming, by losing the best part of the meeting. So it was in the present instance. At the close of the business session on the evening following first-day, at 9 o'clock, commenced the last of the feast in which was furnished the best of the wine. Meeting continued till half-past eleven that evening, and the day following from seven to eleven, A. M., and from two to five, P. M. Those who were laboring under feelings of spiritual destitution, discouragements and trial, spoke freely of their cases; and heartily did the brethren take hold to afford them help by their exhortations and their prayers. God's signal blessing rested down, and at times the house resounded with shouts of praise and thanksgiving. The efforts that were made for freedom, for a bursting of the fetters with which the enemy would fain bind God's people, and for a consolidation of union between hearts which he had long been trying to estrange from each other, together with their results, were indeed encouraging.

But most of all had we occasion to rejoice that freedom of spirit seemed to be returning to Bro. White, and that he was enabled to testify that hope was again beginning to beam upon his pathway. This was occasioned by the work which he saw being done for his brethren; and the happy change in him will be fully effected, when the work necessary to be done by and for them is fully accomplished.

The business meetings were characterized by promptness of action, and the utmost unanimity of sentiment, no dissenting vote being offered on a single question. The same Spirit that reigned through the other exercises of the conference, seemed to pervade these meetings also, as may be seen from some of the resolutions offered. If the results and influence of this meeting do not prove as beneficial as those of any heretofore held in this place, our experience thus far has failed to qualify us to judge in this respect.

BUSINESS PROCEEDINGS OF THE B. C. CONFERENCE.

The first business session of the Conference appointed in Battle Creek, for Apr. 26-29, was held on the evening following the Sabbath, Apr. 27. Eld Jos. Bates was chosen to the chair, and U. Smith secretary. The business first introduced was the organization of the Publishing Association. The seven who were chosen at the conference of Sept. 28, 1860, to form the commencement of the Association, petition to the legislature for a law, &c., reported to the conference through Bro. Loughborough.

On motion of Bro. Hull, the report was accepted.

The law which passed the legislature of last winter, for the organization of Publishing Associations, being such that the seven brethren referred to could not act under it in the manner designated by the conference, they asked to be discharged from further duty.

On motion of Bro. Cornell the committee were discharged.

Moved by Bro. Waggoner that the conference appoint a committee of five to perfect the organization of a Publishing Association, according to the law obtained. Carried.

Brn. Jas. White, J. N. Loughborough, U. Smith, G. W. Amadon, and M. Hull, were thereupon chosen by the conference, by nomination and vote, to constitute said committee.

The subject of a new Office-building was then discussed. Bro. White suggested the propriety of a new building, of brick, upon a new lot, forcibly setting forth the disadvantages of using the present location, the suspension of business and the annoyance it would cause; and presenting also the advantages of a brick building over a wooden one. These suggestions were followed by remarks in their favor by Brn. Waggoner, Loughborough, Hull, Kellögg, Carman, Lay, Byington, Palmer, Keeny, Glover, and others. To bring the matter to a point it was

Moved by Bro. Shortridge that this conference endorse the suggestions of Bro. White in regard to the new Office-building and its location. Bro. Waggoner seconded the motion, remarking as he did so, "It will be the prerogative of the Association when formed, to determine about the Office-building, &c., but they might feel more free if they had an expression from this conference in regard to the matter. This is the reason I second the motion." The motion was carried.

Moved by Bro. White that a committee of three be appointed to issue circulars opening subscriptions for shares in the Association, and to see to their circulation among the members of the conference and through the REVIEW. Carried.

Brn. Loughborough, Hull, and Cornell were then appointed by the chair, as that committee.

Adjourned to 8 o'clock in the morning.

SECOND SESSION.

Agreeably to adjournment the brethren came together at 8 o'clock, on Sunday morning, Apr. 28. Prayer by Bro. Waggoner. The committee on circulars proceeded to carry out the object of their appointment so far as the conference was concerned, by the circulation of their papers; and 100 shares at \$10 each were soon taken by the brethren present.

The second item to which the attention of the meeting was called was the name of the Publishing Association.

It was voted at the last conference to call it "The Advent Review Publishing Association." Brethren have since been impressed with the propriety of having the name of the Association as similar as might be to that name by which we choose to be designated as a people; and as in the latter case the name, Seventh-Day Adventists has been selected, it was thought best to call the Association, The Seventh-Day Adventist Publishing Association.

A motion was made to this effect by Bro. Loughborough, and unanimously carried.

Tent operations taken up. On this subject the following resolutions were adopted:

Whereas, We believe the State of Michigan to be a good field of labor, and

Whereas, There is manifested by the brethren a zeal to sustain the cause; therefore

Resolved, That we instruct the Michigan Tent Committee to obtain two efficient preachers to labor with the Michigan tent the coming season.

Resolved, That this conference approve the action of the Battle Creek Church in settling Bro. Hull and his family in their midst.

The following resolutions were also unanimously adopted:

Whereas, In our opinion, remarks calculated to excite mirthfulness tend to grieve the Holy Spirit from our midst, and thus deprive us of the guidance of heaven in our deliberations, therefore

Resolved, That we consider it a breach of order to indulge in such remarks, and we request the chairman to call to order any who may use them.

And whereas, In view of the solemn time in which we are living, the holy, solemn message we profess, the importance of using "sound speech," and "words that shall administer grace to the hearers," and in view of the fact that God's word condemns in the most unequivocal terms the use of trifling thoughts and words, even declaring that "for every idle word that men shall speak they shall give account thereof in the day of judgment," therefore

Resolved, (1.) That this conference assembled, both preachers and lay members, covenant together to put away from us, whether in preaching or in social relations, all lightness and trifling. (2.) That we recommend to our brethren scattered abroad, to pursue a similar course, and rid themselves of this blighting sin which drives the Spirit of God from the hearts of his people

Adjourned to five o'clock in the afternoon.

THIRD SESSION.

The afternoon session was opened by prayer by Bro. Hull. Bro. Loughborough remarked that the resolution passed in the morning, endorsing the action of the Battle Creek church in settling Bro. Hull in their midst, meant something more than merely to sanction it in feeling; it meant to sanction it with material aid also.

Moved by Bro. Loughborough that it be ascertained what means it will be necessary to raise at this conference to help certain brethren, and for any other purposes. Carried.

Bro. White remarks in reference to Brn. Shortridge and Hull, and what has been done in getting them here, also in relation to tent operations, and the resolutions to procure two efficient laborers for Mich. tent. A new tent is needed for this State. He has always objected to raising these sums at our conferences where there are but comparatively few of the brethren assembled. Questions very much whether it is proper to go outside of our systematic benevolence funds in these things, when it is a fact that these funds will fully sustain the cause. But a small amount will have to be raised except for a tent.

Moved by Bro. White that those sums which are immediately needed, be advanced from the Battle Creek systematic benevolence treasury, and that brethren of other churches be invited to contribute when convenient, toward refunding the amount, except what this church wishes to do as its share in the matter. Carried.

Bro. White remarks upon the inconvenience of having a tent committee scattered all over the State, especially since the time has come when it is not necessary to assemble churches in different places, and give them long and tedious drills in order to raise the means.

Thinks the members of the committee should all be located at one place.

Moved by Bro. Loughborough that we have a new tent committee, consisting of three individuals, all residents of one place. Carried.

In view of the advantages that would result from having said committee located in Battle Creek, on account of having ready access to the press, in the issuing of circulars, &c., the following brethren, all residents of Battle Creek, were appointed: Myron Cornell, G. W. Amadon, and Wm. Hall.

Bro. White speaks of the efforts that have been made in times past to procure homes for preachers, and the responsibilities he has taken in the matter. His object had been that they might be free to preach the message. Had borrowed and advanced considerable money in these enterprises, upon a great portion of which he has been paying ten per cent interest. But this had not been so great a tax as the care. Thinks that it is now his privilege, and according to the will of the Lord, to be free from these burdens. Speaks of the case of Bro. Shortridge, and Sr. White's late efforts in his behalf. Sister White now feels it her privilege to lay the remaining responsibility in this matter upon the conference.

Moved by Bro. Hull that the conference take the responsibility in this case, and free sister White from further care in the matter. Carried.

Moved by Bro. White that D. R. Palmer, H. S. Gurney and Geo. T. Lay constitute a committee to carry forward the matter already commenced in regard to freeing Bro. Shortridge from his embarrassments; and that this conference instruct this committee to receive from Bro. Shortridge, as they place the means in his hands, security to be held by them till we again assemble in conference, or for one year. Carried.

Bro. Loughborough presents as the next subject for the consideration of the conference, a more complete organization of the church. We had come to that point where the cause of God demanded organization, not that organization which constituted Babylon, but such as would insure order in the church. He considered that the very first step in apostasy, as he showed in his article on the "Image of the Beast," in REVIEW Vol. xvii, No. 7, was the making of a creed. But this is not what we are endeavoring to do. We only want order.

Bro. White would entreat his brethren in the ministry to take hold of this work.

Bro. Waggoner, even before coming to the meeting and hearing the remarks that had been made, had resolved so to do.

Moved by Bro. Hull that the ministers that are assembled at this conference be requested to write out an address on the subject of church organization. Carried.

Moved by Bro. White that the doings of this conference be published in the ADVENT REVIEW. Carried.

Adjourned *sine die*.

JOSEPH BATES, *Chairman*.
URIAH SMITH, *Secretary*.

SOUND DOCTRINE.

PAUL, in his letters to Timothy and Titus, has much to say concerning sound doctrine, sound speech, the faithful word and wholesome words, and instructs them to speak the things that become sound doctrine, and to make use of sound speech that cannot be condemned. In 1 Tim. i, 9, 10, he speaks of the use of the law, and shows that all that break the law do things that are contrary to sound doctrine. In chap. vi, 3, he says, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine that is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words," &c. From this we may learn that the fountain head of sound doctrine is found in the words of our Lord Jesus Christ. Hence, anything that is settled by the plain and positive teaching of him who spake as never man spake, is not to be overlooked or set aside. Yet men endeavor to make Paul contradict his Lord, inferring from the teachings of the apostle a doctrine directly opposed to the express declarations of him who sent him.

The question of the perpetuity and immutability of the law of God, so much mooted at the present day, is

settled beyond a doubt by our Lord in his discourse upon the mount. Matt. v, 17-20. Here we are positively taught that Christ did not come to destroy the law or the smallest part of it. Each jot and tittle was to remain till heaven and earth should pass. Yet men are not scarce that take issue with our Lord, and vainly strive to make Paul affirm, either that that law is wholly abolished, or that it has been changed and very much improved by the abolition or change of its fourth precept.

The editor of the *World's Crisis* has recently been writing upon the Sabbath, and has shed some new darkness on the subject. He takes the ground that the ten commandments, and they alone, constitute the old covenant that was not faultless, and that the new covenant consists, either of the ten commandments minus the fourth, or else of the whole of the book commonly called the New Testament; I cannot decide which. But while he tries to make Paul say that the ten commandments are abolished, he seems quite delicate about taking such ground himself, but prefers the word "improved," making the better covenant an improvement on the ten commandments. Hear him:

"What does Paul mean when he refers to 'that first covenant,' which was improved in 'the second?' We assume that he is speaking of the ten commandments, or the covenant made with the children of Israel upon mount Sinai, as contrasted with the New Testament or covenant in Christ, which he calls 'the second.'

"When writing to the Galatians, Paul says, 'For it is written that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar.' Gal. iv, 22-24. That is, Agar, the bond-woman's son,* represents the covenant 'from the mount Sinai, which gendereth to bondage,' thus clearly intimating that this covenant is the one to be improved."

Now Paul is very bold, and saith in the language of the scripture, "Cast out the bond-woman and her son, for the son of the bond-woman shall not be heir with the son of the free-woman." The *Crisis* only claims that the bond-woman and her son should be "improved." Thus improved by the abolition of the Sabbath, the bond-woman and her son are made free. What utter perversion of the subject of the apostle's discourse! Paul is speaking of old Jerusalem and her children, the Jews, who were in bondage because they were under the condemnation of the violation of the law of God, which at Sinai they promised to keep; and with them contrasts the New Jerusalem and her children which are free, because they keep the same law of God, having it written upon their hearts. All the children of the New Jerusalem will be perfectly free, and among them will be many of God's ancient people who, as some suppose, were in bondage under the old covenant. But they had learned that God's law was a law of liberty to those who loved it, and could say, like David, How love I thy law! I will walk at liberty, for I seek thy precepts. The old covenant could not forgive sins, and consequently, but for the new, no sinner could be saved.

Again, Paul says that the *ministration* of death or condemnation is done away. The *Crisis* thinks this *ministration* of the law is the law itself, which was written in the tables of stone. But it does not take the ground that it is abolished, but says, "Some part of what was 'engraven in stones' 'is done away,' and a portion 'remaineth.'" In his sequel he finds all remaining but the Sabbath commandment! The apostle corrected would teach that one tenth of what was written in the tables of stone was done away; unless that all the death was in the Sabbath precept; and this the opponents of the Sabbath seem to think, for they speak of the penalty of death as being attached to Sabbath-breaking, as if this penalty was not attached to the other precepts of the decalogue.

When God promised the new covenant by Jeremiah he said, "But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts." This, corrected, would say,

* The bond-woman's son being Agar, is about as near the truth as these writers get.—R. F. C.

I will write nine-tenths of my law in their hearts, leaving out the memorial of the Creator of the heavens and the earth, because it gendereth to bondage.

What new invention will come next? Is the strength of the opposition to the Sabbath of the Lord our God increased by every new position taken? If so, the common saying is reversed, and should be, Division is strength. The fact that so many positions are resorted to against the Sabbath, ought to open the eyes of honest inquirers; and it will. Those who observe the Sabbath, unitedly give one reason for so doing, namely, God made the Sabbath for man, and has never repealed the law for its observance, nor instituted another Sabbath in its place. Truth will remain truth; and God will judge the people by his law which is the truth. Ps. cxix, 142, 151, 160; xevi, 13. R. F. C.

THE CAUSE IN C. E.

DEAR BRO. SMITH: I am returning from Sutton and Dunham, where I have been laboring for some time past. The number of Sabbath-keepers is still increasing in this section. Two or three more have come out on the truth since I wrote you last; and others acknowledge that the doctrines we advocate are scriptural. Among those who have recently embraced the truth is a French sister who became convinced of the importance of keeping the Sabbath by reading our French works. I made her a call a few days since, and found that she had kept three Sabbaths, and that she was willing to obey the truth as soon as it was made known unto her.

The 7th inst. Eld. Tompkins of Dunham spoke on the change of the Sabbath, and we reviewed him the same day. Elder T. is said to be an old experienced preacher; but his theory could not sustain him. He gave us another opportunity of letting the truth shine in Dunham. The efforts of those ministers who have lately opposed us have rather helped the cause of truth. Some of our opponents have shown what spirit they were of, by getting mad, and by threatening to prosecute and imprison us; others have hurt themselves by circulating false reports; and others have shown their inconsistencies by taking contradictory positions. A regular Wesleyan preacher in Sutton affirmed that we taught Spiritualism, and that I had taught indecent views in Melbourne, C. E. The same preacher said he could prove that Bro. Stone had two spiritual wives. But our friends in Sutton know well that we have preached against Spiritualism, and that we have shown the necessity of keeping all of God's commandments; and we were never in Melbourne. Bro. Stone's moral character and reputation as a preacher are too well known and respected in Vermont where he has preached for more than thirty years, and even in Sutton and Dunham, to be affected by the tongue of the slanderer.

Last week I heard a preacher take the following positions while trying to unsettle the mind of a certain brother on the subject of the Sabbath:

1. "I am not acquainted with the views of these men."
2. "They teach false doctrines, heresies," &c.
3. "The Sabbath has been changed from the seventh to the first day."
4. "We should keep the fourth commandment."
5. "The law is against those who keep the seventh day."
6. "Our learned men have not found out that the seventh day is the Sabbath."
7. "I will write to our editor, that he may help your mind, and show that the Sabbath has been changed."
8. "I would keep the seventh day if it was generally observed."
9. "Mr. G. preached a discourse on the Sabbath last week, and proved that we were keeping the seventh day."

This is a sample of what is held out as truth on the Sabbath by first-day preachers; and if it is true that error follows a zigzag course, and has as many horns as the apocalyptic beast that John saw, it is evident that the first day Sabbath is erroneous. The brethren in Dunham and Sutton are getting more and more settled on the truth. Truth is plain, straight and harmonious, and it will stand when God shall sweep away the refuge of lies (Isa. xxviii, 17); and those who

have the truth will agree, and will be shielded from the tempter's power. All can understand the truth in regard to the Sabbath question. Even the little child of three or four years old can see that the seventh day is the holy Sabbath of the Lord our God.

D. T. BOURDEAU.

MEETINGS AT BRIDGEWATER, MICH.

THIS meeting, of which we have before spoken in the *Review*, continued until I had given twenty lectures. Although the weather and roads were bad most of the time during these meetings, yet they were for the most part well attended. The people of the place were mostly bigoted sectarians, and could not think of admitting that there were any necessary truths outside of their creeds. Some, however, gave attention to the word spoken, and when we left some four or more had made up their minds to obey the truth. Several others were investigating, and we hope will take their stand upon the truth. Some who confessed that we had the truth took a very strange position, namely, "There is no other way to creep out of keeping the Sabbath only of two evils to choose the least;" thus making it an evil to keep God's commandments, and a less evil to break them, and all "because it will make disturbance in the neighborhood."

Our last discourse was on the destruction of the wicked. The Lord gave me good liberty in standing for the doctrine of eternal life only through Christ. But church members were very ready after meeting to consign me to an endless hell. They thought men who taught such doctrines as I taught ought to go to such a place anyhow. Some of them could even use profane language as they talked strongly of trying the tar-and-feather argument. Instead of this causing the truth to lose its force, it of course showed to those who could submit to an argument that this was the best weapon our opponents had.

We were glad to learn on our return home that some have come out where I labored in Convis a few weeks since. J. N. LOUGHBOROUGH.

SABBATH AGITATION IN MINNESOTA.

BRO. SMITH: I send you the ground work of a discourse by Elder Sweet against the Sabbath, with our reply. The evident object of this effort has been to check the interest of present truth, which has seemed to be gradually increasing since the meeting held by Bro. Bostwick last winter in the neighborhood known as the Dunkard Settlement, near Bro. Erb's. Our prayer is that God may deliver the honest from the blighting influence of no-Sabbath and no-law teaching.

1. Elder Sweet commenced with Gen. ii, 2, and then remarked, If the keeping of the Sabbath had been binding on man, we should have had some account of it; but we have no record of its being binding; and came to the conclusion that the Sabbath was not kept until the exodus from Egypt, and cited Ex. xvi, 6; Deut v, 15 as proof why we should keep the Sabbath. Verses 22, 23.

In our reply we endeavored to show from Mark ii, 27 that the Sabbath was made for man; and from Gen. ii, 2, 3 when it was made; and then argued that if the Sabbath was not to be kept until the deliverance of Israel from Egyptian bondage, God had created an institution which could be of no avail for over two thousand years, which would charge folly on God. And in the second place we endeavored to show from Ex. xx, 11 that the deliverance of Israel from Egyptian bondage was not the reason given why we should keep the Sabbath, but that Deut. v, 15 was simply a declaration of Moses, reminding the people that they were bondmen in Egypt, and had not their liberty; but now that God had delivered them they had no excuse for not keeping the Sabbath; and showed from Gen. vii, 4; viii, 10, 12, and xxix, 27 that time was reckoned by *sevens* and *weeks*, and from Ex. xvi, 23; xxvii, 28 that the Sabbath was spoken of as a then-existing institution.

2. Elder S. next introduced Ex. xx, 3-17 as the old covenant, or the covenant under the old dispensation; quoting Deut. v, 2, 3, as proof. He then referred to 1 Cor. x, 14; James v, 15 as proof of the new dispensation, and argued that as the fourth commandment is

not in the New Testament, it does not therefore belong to the new dispensation or covenant. Heb. viii, 7 was quoted to show the old covenant (or ten commandments) faulty, therefore not to be taught under the gospel unless copied in.

In our reply we endeavored to show from Ex. xix, 5-8, that covenant is used in two senses: First a covenant commanded, which was the law written on two tables of stone, (Deut. iv, 13); and second, a covenant agreement between God and the people; the people on their part agreeing to keep his covenant or law; and God on his part agreeing that if they would, he would make of them a kingdom of priests; and that the covenant referred to in Deut. v, 2, 3, was the covenant agreement, and that this was the covenant which Paul declares faulty, and not the law. Second, we argued from Ps. xix, 7; lxxxix, 34 that it could not be the covenant commanded (or law, Deut. iv, 13) from the fact that the law was perfect and therefore could not be faulty.

3. Elder S. next referred to Ex. xxxi, 12-16; Eze. xx, 10, 12, 20, as proof that the Sabbath was a sign between God and the Jews, and nobody else, and labored to throw it in with the ceremonial law [Col. ii, 16]; and then introduced Hosea ii, 10, 11, to prove that it should cease. Matt. xii, 7, 8; Mark ii, 23; Luke xiii, 14-17, were then cited, as proof that the Sabbath was not then binding, and that Christ regarded it so.

We replied that the Sabbath was a sign between God and the children of Israel forever [Ex. xxxi, 17], and then remarked that we did not understand the term Israel, here, as referring to the literal Jews exclusively, and then argued from Rom. ix, 6-8 that it was not all that were the seed of Abraham according to the flesh (or Jews) that were Israel, but that they which were of faith were the children of Abraham. Gal. iii, 7. We then showed from verse 28, that there is no difference between Jew and Gentile in this matter; but that all who are of faith in Christ are children (or Israel), and heirs according to the promise: Verses 26, 29. We further showed that the Sabbath spoken of in Col. ii, 16, and Hosea ii, 11, were ceremonial sabbaths [Lev. xxiii, 24, 27, 32, 34] which were a shadow of good things to come [Col. ii, 17] and not the Sabbath of the fourth commandment, as that was never a shadow of anything to come; but was a memorial by which to keep in memory the Creator of all things. Hence the Sabbath is and will ever remain a sign between God and those who are heirs (or Israel) by faith in Christ. Gal. iii, 29.

4. S. quoted Gal. iii, 10, and applied it to those who keep the seventh day as being those who are of the works of the law, and therefore under the curse; and then introduced chap. iv, 9-21, and exclaimed in the language of verse 21, Tell me, ye that desire to be under the law, do ye not hear the law? He then introduced Acts xv, 1, and argued, that if we keep the seventh day we must be circumcised and keep the law of Moses, applied verse 10 to us as being those who put a yoke on the disciples, which neither our fathers nor we are able to bear.

We replied that we did not believe that the keeping of any of the precepts of the law of God was a curse to man! (Gal. iii, 10), or that by keeping the principles of the law of God we were returning to weak and beggarly elements. Chap. iv, 9. We then showed by comparing Romans vii, 7, 12, and Eph. ii, 15, that there were two laws; the one declared to be holy, and the law by which is made known sin; the other a law of commandments contained in ordinances, which was the law of enmity, which was contrary to us and taken out of the way at the cross. Col. ii, 14. And we further showed by comparing Deut. x, 1-5, and xxxi, 24-26, that there were two laws. This is proved first, from the manner in which they were given, and second, from the position they occupy. The law spoken by God, and engraven on tables of stone, received by Moses, and by him placed in the ark, is the law of which Christ speaks in Matt. v, 17, 18, while the book of the law [Gal. iii, 10] is the same that was written by Moses, received by the priests and by them placed in or by the side of the ark; and this is the law referred to in Gal. iv, 21; Col. ii, 14; Eph. ii, 15, and Acts xv, 5, the keeping of which, would be returning to weak and beggarly elements [Gal. iv, 9, 10], and

place them in a position where the atonement of Christ would profit them nothing. Chap. v, 1, 2. We then introduced Matt. v, 17; xix, 17; Rom. iii, 31; James i, 25; ii, 8-10; Rev. xxii, 14; Ps. xix, 7; Deut. iv, 13; Ex. xx, 8-17; Luke xxiii, 56, in favor of that law of which the Sabbath is a part, and then argued the impossibility of a change from the nature of the law, and showed from Col. ii, 16, 17; Rom. xiv, 5, 6; Hosea ii, 10, 11, that the sabbaths there spoken of were monthly sabbaths connected with the ceremonial law (or book of the law. Deut. xxxi, 24, 26), and not the Sabbath of the fourth commandment, which is a precept of the law. Deut. x, 4; Ex. xx, 8-11.

5. The Elder concluded his discourse by undertaking to prove the first day of the week the christian Sabbath. Quoted Rev. i, 10, and remarked that at the resurrection of Christ the Lord's day was proclaimed, and it was the first day of the week, and endeavored to prove it from Acts xx, 7, and John xx, 19, 26.

We replied that Rev. i, 10 furnished direct proof that there was a day under the gospel known as the Lord's day, and that Acts xx, 7; John xx, 19, 26 did not furnish any proof that the first day of the week was the Lord's day, much less the Sabbath. Argued from Mark ii, 27, 28; Isa. lviii, 13, that the day recognized by God as his, over which Christ declared himself Lord, is the Lord's day, and then proved from Ex. xx, 8-11; Luke xxiii, 56, that that was the seventh and not the first day of the week.

O when will men cease to pervert the right ways of the Lord? The majority acknowledge that Elder S. is in error, but how many will turn their feet to the right ways and shun the error, and thereby be prepared to enter through the gates into the city, the Lord alone can tell.

A. C. MORTON.

THE BOOK OF DANIEL.

THIS book is naturally divided into two parts—the first historical, and the second prophetic. The book is divided into twelve chapters, the first six being historical, and the last six prophetic. There is a prophetic dream in the second chapter, but it is Nebuchadnezzar's and belongs to the historical part of the book. Chap. i. In the reign of Jehoiakim king of Judah, Nebuchadnezzar, king of Babylon, came against Jerusalem and took it, and carried away some of the chief men of the city to Babylon, among whom were Daniel and his three companions. Verses 1, 2; 2 Kings xxiv; 2 Chron. xxxvi. Chapter i, gives an account of the learning, wisdom, and promotion of Daniel and his three fellows.

Chap. ii. This chapter gives an account of Nebuchadnezzar's dream of the metallic image and its interpretation.

Chap. iii. Nebuchadnezzar made an image of gold about a hundred feet high, and set it up in the plain of Dura, and commanded all people to worship it. But Shadrach, Meshach and Abednego refused to obey, and were cast into the fiery furnace. See with what boldness they answered the king. Verse 16. After Daniel had interpreted the dream the king made him ruler over the whole province of Babylon, but he preferred a lower station; and at his request his three friends were placed over the affairs of Babylon. Chap. ii, 48, 49. It was no doubt through envy that certain Chaldeans made known to the king that these men did not worship his image [verses 8-12], as also was the fact in the case of Daniel. Chap. vi.

Chap. iv gives an account of Nebuchadnezzar's singular abasement, and his re-instatement in his kingdom.

Chap. v gives an account of Belshazzar's impious feast, the hand-writing on the wall, and the overthrow of the Babylonian kingdom by the Medo-Persian power.

Chap. vi tells of Daniel's high station in the Medo-Persian kingdom, and his being cast into the den of lions.

We now come to the second division of the book. Daniel now goes back and gives an account of his visions, which were not introduced into the narrative of his book for they would have interrupted the history.

Chap. vii. This chapter contains the vision of the four beasts and was given to him in the first year of Belshazzar king of Babylon.

Chap. viii. This chapter contains the vision of the ram and he-goat, the date being the third year of Belshazzar.

Chap. ix. In the first year of Darius the Median, Daniel, perhaps reflecting on the vision given him fifteen years previous, recorded in the eighth chapter, opened the book of Jeremiah the prophet, and there

read that after seventy years the Lord had promised to bring his people again to their land [Jer. xxix, 10], and perhaps thinking that the 2300 days referred to the same event, and that the captivity of his people had been prolonged, set his face unto the Lord with prayer and supplication, fasting, sackcloth and ashes, confessing his own sins and the sins of his people, and praying the Lord not to defer his promise. In answer to his prayers Gabriel was sent who explained to him the vision.

Chapters x, xi, xii. Daniel had three distinct visions; 1, of the four beasts [chap. vii], 2, of the ram and he-goat [chap. viii], the same explained in chap. ix, and 3, the great vision of the tenth, eleventh and twelfth chapters. The reason why Daniel calls this a great vision [chap. x, 8] was probably owing to the power and glory there exhibited. Chap. x is the introduction to the vision. Chap. xi is the prophetic words of the angel, also chap. xii, 1-4. The rest of the chapter is the conversation of those present. The division of the tenth and eleventh chapters is unfortunate as it obscures the sense, and leaves the reader in doubt as to who the speaker of the eleventh chapter is. All three chapters would be much plainer if they were but one. A few considerations will make it plain that the speaker of the eleventh chapter and part of the twelfth is an angel.

1. The vision related in these three chapters was given in the third year of Cyrus. Chap. x, 1. The speaker in chap. xi, I says, "Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. Verse 2. And now will I show thee the truth." Did Daniel confirm Darius and show him the truth? Certainly not, for that which was noted in the Scriptures of truth [chap. x, 21] was revealed to Daniel in the third year of Cyrus who reigned after Darius. Chap. v, 30, 31; vi, 28. Daniel had little to do in strengthening kings, but angels are sent to execute the will of God. Chap. x, 13, 20, 21; ix, 20-23.

2. It is not reasonable to suppose that Daniel would call this a great vision and neglect to narrate it as he had other visions. He would not give such a lengthy introduction and then neglect to give the words of the angel.

3. The angel would not have exhibited such a display of divine power, and then have gone away without uttering some important prophecy, although he said he was going to return to the kings of Persia. Verses 13, 20.

4. The angel says [x, 21], "I will show thee that which is noted in the Scripture of truth." In chap. xi, 2, he repeats, "Now will I show thee the truth," and then continues with a prophecy reaching to the end of the world. Connect the xth and xith chapters, and enclose the first verse of the xith in a parenthesis, and all is plain.

5. The man clothed in linen is mentioned in chap. x, 5; and xii, 6, 7, showing it to be the same vision. Also the angel says to Daniel [xii, 1], "The children of thy people," meaning of course Israel. Daniel was the only prophet to whom was revealed the prophetic periods. He is mentioned by Ezekiel, chap. xiv, 14; xxviii, 3.

D. HILBRETH.

LETTERS.

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

From Bro. Loughborough.

DEAR BRETHREN AND SISTERS: I would hereby state that I have read Testimony for the Church No. 6, especially that portion which has reference to labors in Parkville Mich. The testimony concerning the first introduction of the truth into that place in a smooth manner is true. I deeply mourn that I have ever been left to thus cripple my testimony, and bring leanness into my own soul. I trust I shall have strength from God in future to bear the straight testimony required by the third angel's message.

In hope of overcoming. J. N. LOUGHBOROUGH.

OBITUARY.

My dear mother, Mrs. Mary Burritt, died (in Kansas) Jan. 8, 1861, aged seventy years, seven months, and 23 days. She embraced the Advent faith in 1844, and received light upon the commandments in 1852. From that time she kept the holy Sabbath.

At the time of mother's sickness and death we were far separated. We have not enjoyed her society for nearly three years; but in this deep affliction and great bereavement, we sorrow not without the cheering hope that she sleeps that "blessed sleep, from which none ever wake to weep." We believe she will come forth from the tomb in the morning of the resurrection clothed in immortal beauty, "to die no more."

F. M. BRAGG.

Cambridge, Wis.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. THIRD-DAY, APRIL 30, 1861.

TENT SEASON.

"The harvest truly is great, but the laborers are few." In looking over the great field, and considering the many and urgent calls for ministers to labor with tents the coming season, and then counting the few who are in a measure prepared to go out with the tents, we are driven to the painful conclusion that all the calls cannot be supplied. And on a careful and prayerful consideration of the subject, we have found difficulties in coming to definite conclusions as to our fields of labor.

Bro. Loughborough is invited and urged to New York, but his feelings are West. Bro. Hull is settled at Battle Creek, but is willing to go to New York. The brethren are anxious to sustain him and Bro. Cornell in Michigan, while the brethren in Eastern Iowa call and expect Bro. C. to that field. Bro. Waggoner is invited to Ohio, but the absence of Bro. Hull from Southern Iowa, the state of the cause there, and the need of an experienced man to labor with Bro. E. W. Shortridge, form strong reasons why Bro. W. should go to Southern Iowa; yet the failure to sustain the cause in Southern Iowa is a drawback, while the state of things in Ohio present discouragements to any preacher against laboring in that State the coming season.

Again, there are as many tents in the hands of the brethren as can be well manned; and the brethren in Michigan are willing to give up the preachers in this State to labor in other States, provided there be sufficient interest in other States to support them, and furnish good tent-masters that our worn preachers may not bear a double burden. There is no tent fit for use in Michigan, and as the cause is one, it would seem better to occupy the tents already in the hands of the brethren, than to buy more and let some of them be idle. Yet means could be raised at once in Michigan to purchase and sustain one or two tents, if thought best to urge preachers to remain, and labor in the State.

Therefore, we recommend immediate action and immediate report of such action, in those States, or localities where they have not taken and reported their action upon this subject, that we may better decide as to our fields of labor. If tent committees, and true friends of the cause be so scattered that they cannot consult in season, let individuals report for themselves immediately to the Review Office. Bro. and sister White are urged to visit Mauston, Wis., and other points in the West, but are not willing to labor as they have done against unreasonable prejudice, and complaints of harshness and severity in their testimony from professed friends of the cause. Could they be assured that the friends of the cause would stand by them in a faithful performance of their duty, and not divide the difference between them and those who have been reproved by them, and thus throw on Bro. and sister W. an additional burden, they might see their way clear to visit the West. Their labors are also needed in Ohio, and perhaps farther east; but unless the way opens fully, or they receive special evidence of duty, they may fill calls in this State at present.

J. N. LOUGHBOROUGH.
M. E. CORNELL.
J. H. WAGGONER.
MOSES HULL.
JAMES WHITE.

SEVENTH-DAY ADVENTISTS.

It is just, and nothing more, that our brethren in Ohio should have the privilege of speaking for themselves relative to the name Seventh-day Adventists.

Bro. O. Mears writes, dated Bowling Green, Ohio, April 22, 1861: "Seeing in the Review the resolutions of the Ohio Finance Committee with their request and your remarks, I wish to say one word, not that I am an old friend of the cause of present truth; yet I am a friend, and have an abiding faith (although surrounded by all manner of discouragements) that God's truth will triumph.

"The name Seventh-day Adventists is the name that I admire, and believe is the most appropriate at pres-

ent, and should it ever please the Lord to lead his people out and give them a better or more appropriate name, I hope to be one of those willing to exchange."

Bro James Baker writes in behalf of the church at Cass, Ohio: "We have nothing against adopting the name Seventh-day Adventists. We have strong attachments for each other, and for the precious cause of truth. We would like to see the third message moving forward. O how solemn we feel to see the difficulty which exists in the church at Gilboa."

Sister L. Locke writes from Ayersville, Ohio, April 18th 1861: "I thought I would write a few lines to let you know that I have no sympathy with the secession movement in Ohio. I choose to remain with the body. I think Seventh-day Adventists is a beautiful name for the remnant, and I hope to be worthy to bear that name."

This sister in humble circumstances in life, gave last year for the Ohio Tent and its support over one hundred dollars. Such persons should not be allowed to do more than their duty in this cause. We suggest to the Ohio Finance Committee that all above Sr. L.'s proportional part for last year should be promptly refunded to her. J. W.

THOUGHTS ON 1 COR. XV, 22.

"For as in Adam all die, even so in Christ shall all be made alive."

This scripture is supposed by many to refer to the resurrection of the wicked as well as the righteous, because it is equally true of them that they die in Adam. But this conclusion is not necessary, for a thing may be affirmed of a particular class, which is equally true of another class, and yet that other class not be had in view.

The apostle in this chapter is declaring the benefits of the resurrection; but the resurrection of the wicked is not for a benefit to them. If Christ is raised, a benefit is thereby conferred on them that sleep in Jesus. "But now is Christ risen from the dead, and become the first-fruits of them that slept." Verse 20. By this the apostle would show that those who are fallen asleep in Christ are not perished, inasmuch as Christ is the first-fruits of the harvest of saints. There is no change in the argument—the next two verses begin with "For." "For since by man (Adam) came death (on those who sleep in Jesus), by man (Christ) came also the resurrection of the dead. For as in Adam all (of the class under consideration) die, even so in Christ shall all (the same class) be made alive." But that it refers only to the saints is evident from the next verse. "But every man in his own order, Christ the first-fruits, afterward they that are Christ's at his coming." All must admit that the expression, "every man," in this last verse covers the same ground exactly as the word "all" in the verse before it, hence it cannot apply to the wicked unless they are "Christ's at his coming."

In verse 35 the query is anticipated, "How are the dead raised up? and with what body do they come?" Now if this refers to the general dead, without distinction, Universalism follows. See Paul's answer to the query in verses 42-44. "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body."

Will the wicked be raised in "incorruption" and "glory" with "spiritual bodies?" If so, Universalism is true. If not, then the chapter has reference only to the righteous.

This view is also strengthened by the apostle's conclusion in the last verse. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Though the saints die "in" (by or through) Adam yet because "in" (by or through) Christ they will be made alive, therefore their labor is not in vain in the Lord. M. E. CORNELL.

Wm. S. Ingraham writes from Monroe, Wis.: "The cause is surely rising here. Since my last letter five more have come out in this vicinity, and some in Brodhead where I am holding meetings."

ENGLISH BIBLES.

We have just received a good assortment of English Bibles from Canada, which we sell at the prices given below. The size is indicated by the amount of postage.

Diamond, Marg. Ref.	Calf binding,	\$0.90.	Postage	12 cts.
Pearl, Ref. after verse,	" "	\$1.50.	" "	15 "
" " " "	Morocco "	" "	" "	15 "
" Marg. Ref.	" "	\$1.60.	" "	15 "
Nonpareil, " "	Calf binding,	\$1.60.	" "	21 "
" Ref. after verse,	" "	\$1.60.	" "	21 "
" " " "	Morocco "	\$2.00.	" "	21 "
Minion, " " "	" "	\$2.25.	" "	28 "

APPOINTMENTS.

Wisconsin Conferences.

PROVIDENCE permitting we will meet in conference with the church at Marquette, Wis., May 18, and 19. Also at Avon, Rock Co., the 25th and 26th.

We hope to meet the brethren from Wisconsin and Northern Illinois at these conferences ready to act their part in the spiritual worship of God, and in sustaining the tent campaign the coming season.

ISAAC SANBORN.
J. N. LOUGHBOROUGH.

NOTE.—I have taken the liberty to appoint the Wisconsin conferences at the above dates for the following reasons: First, I greatly desire to be at the Marquette meeting, and, second, duties in relation to the Publishing Association, will detain me in this State about two weeks. J. N. L.

Providence permitting, we will meet in conference with the church in St. Charles, Saginaw Co., Mich., Sabbath and first-day, May 4 and 5. At Chesaning 10 and 12, as the brethren may appoint. JOSEPH BATES.

GENERAL MEETING IN KNOXVILLE-IOWA.

PROVIDENCE favoring, we will meet with the friends of the cause in Southern Iowa in general meeting at Knoxville on sixth day, May 17, 1861.

Our future labors will depend upon the position and action of the friends of the cause in Southern Iowa, to be determined by the time of the Knoxville meeting.

J. H. WAGGONER.
E. W. SHORTRIDGE.

Business Department.

Business Notes.

D. T. Bourdeau: S. O. Clark's paper is regularly sent. We have sent a box of books to H. Bingham, Morrisville, Vt.

E. Lindsay: Your letter was received, and the book sent to Hillsborough, Ind., the address you gave. The dollar for Review you will find receipted in No. 22.

Geo. Wright: The present volume of Review is about expired. We could not think that Sr. D. wished us to send her the numbers of this volume for nearly six months back. Besides, some of the numbers are exhausted so that we could not give her a complete set if she wished it.

S. M. Holly: The paper was sent to Mrs. P. M. Nash, and the money credited on book, but accidentally omitted in the paper. We give it in this No.

R. Dorman: The paper has been regularly sent to your present address, and the dollar you will find receipted in No. 22.

Receipts.

FOR REVIEW AND HERALD.

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

Chas. Buck 1,50,xviii,14. C. Buck (for A. L. Buck) 0,50,xix,1. E. H. Root 1,00,xix,3. A. Rogers 2,00,xix,7. S. A. McPherson (for J. Collar) 0,50,xix,6. E. W. Shortridge (for M. Titus) 0,50,xix,1. R. Perkins 0,75,xviii,22. Jas. Grimes 2,00,xix,22. John Vannorlor 0,50,xix,1. O. F. Walker 0,50,xviii,19. D. S. Sutton 1,00,xvii,14. M. E. McDuell 2,00,xvii,22. L. Steere 2,00,xx,1. Jos. Clarke 6,20,xix,1. Mrs. L. A. Marsh 1,00,xvii,5. A. Horr 1,00,xvii,14. A. Oleson 2,00,xx,1. M. M. Osgood (for H. Carpenter) 1,00,xviii,1. Wm. Kerr 2,00,xx,1. R. Randall 1,00,xix,1. M. F. Sipe 0,50,xix,1. A. Reedson 1,00,xviii,23. C. Weed 1,00,xix,1. J. Whitmore 0,40,xix,1. H. S. Gurney 1,00,xix,1. H. S. Gurney (for S. Gurney) 0,50,xix,1. J. E. Titus 1,00,xix,1. A. J. Richmond 1,00,xix,1. A. Hafer 2,50,xix,7. G. W. Strickland 1,00,xix,21. B. Bracket 1,00,xix,1. Wm. Smith 1,00,xix,1. Mrs. Wm. Smith (for M. A. Calkins) 0,50,xix,1. J. E. Titus (for H. S. Sanders) 1,00,xiii,1. J. Taber 2,00,xviii,1. Jas. Hogle 1,00,xix,1. P. M. Nash 1,00,xviii,20. M. Colby 1,00,xix,1.

FOR MISSIONARY PURPOSES.—G. W. Newman (s. b.) \$3.