



# 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."

VOL. XXI.

BATTLE CREEK, MICH., THIRD-DAY, MARCH 3, 1863.

No. 14.

The Advent Review and Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-Day Adventist Publishing Association.

TERMS.—Two Dollars a year in advance. One Dollar to the poor and to those who subscribe one year on trial. Free to those unable to pay half price.

Address ELDER JAMES WHITE, Battle Creek, Michigan.

### He Leadeth Me Beside Still Waters.

"He leadeth me!" O! blessed thought,  
O! words with heavenly comfort fraught,  
Whate'er I do, whate'er I be,  
Still 'tis God's hand that leadeth me!  
He leadeth me! He leadeth me!  
By his own hand he leadeth me.

Sometimes 'mid scenes of deepest gloom,  
Sometimes where Eden's bowers bloom;  
By waters still, o'er troubled sea—  
Still 'tis his hand that leadeth me!  
He leadeth me! He leadeth me!  
By his own hand he leadeth me.

Lord, I would clasp thy hand in mine,  
Nor ever murmur nor repine—  
Content, whatever lot I see,  
Since 'tis my God that leadeth me.  
He leadeth me! He leadeth me!  
By his own hand he leadeth me.

And when my task on earth is done,  
When, by Thy grace, the victory's won,  
E'en death's cold wave I will not flee,  
Since God through Jordan leadeth me.  
He leadeth me! He leadeth me!  
By his own hand he leadeth me.

—Watchman and Reflector.

### The Bible no Refuge for Slavery.

(Continued.)

The Old Testament, no refuge for Slavery.

It has been proved in a series of arguments that the Bible condemns slavery; yet some may contend that other portions of the sacred volume justify the principle of slavery, and tolerate the practice of slaveholding. This cannot be true; if any portion of the Bible, really condemns slavery, no other portion can justify it, without an obvious self-impeachment of the record. No doubt, most persons, on a candid perusal of the arguments in support of the position that the Bible condemns slavery, will judge them of sufficient strength in themselves to settle the question, and warrant the conclusion that no part of the Bible can justify slavery; yet as some who profess to believe the scriptures, contend for slavery, *jure divino*, and as others who may never be able to believe slavery right, may be confused and perplexed by pro-slavery assumptions and glosses, it is deemed proper to attempt an examination of those portions of the Bible which have been considered the stronghold of slavery, and see if the monster sin cannot be driven from within the lids of the sacred volume.

This undertaking is of more importance than may be supposed by some, at first sight, for so long as there is a lingering suspicion that slavery finds any shelter in the Bible, the public conscience can never be roused fully to feel its enormity. Notwithstanding, there may be much infidelity and skepticism in the land, it is a fact that the Bible is generally felt to be the stan-

dard, by which the right or wrong of human conduct must be tested. The almost universal circulation of the Scriptures, the fact that all the truly religious and prayerful hold them to be given by inspiration of God, and the manner in which they are appealed to by all successful debaters in our legislative halls, proves how strong a hold they have upon the public confidence. It is true, there are a few persons who openly repudiate the Scriptures, and represent them as teaching almost every wicked and corrupt thing, and slavery among the rest, not to justify slavery, but to condemn the Bible. The writer has met with a few persons, who contended that the Bible is a pro-slavery book, as a means of rendering the Scriptures contemptible. But such are very few, and frequent developments have proved that men who profess to disbelieve the Scriptures, and who treat them with contempt, often do it in violation of their own convictions of right. While they rail against the Bible, they have an internal and often illy suppressed conviction, that it is the word of God, and that they must be judged by it. It appears safe to conclude, that even the infidel feels more at ease in the practice of slavery, while he is made to believe that the Scriptures justify his conduct, than when he is convinced that the Bible is against him. How important is it then, to examine the subject, and cut slavery off from all claim to support from the sacred volume? Let it be felt that nothing like slavery was tolerated by the law of Moses, and let all be made to feel there is nothing in the teachings of Jesus Christ to justify slavery, that slave catchers are not following the example of St. Paul, and that no example of slave-holding can be traced out in the history of the Apostolic Church, and all who mean to be Christians, will not only abandon it, but oppose it as they oppose any other sin. There is too much light, and too great a love of consistency, for any class of men, long to justify the practice of slave-holding, after they are constrained to admit that it is a crime against God. The conclusion is so undeniable that if men may practice one great sin, they may practice any and every great sin, as interest or inclination may dictate, that but few if any will occupy the position who admit that there is a difference between right and wrong. It is only necessary then to drive slavery from the Bible, expel it from the pulpit, and chase it from the altars of religion, and it will find but little quarter in the world.

The Bible does not and cannot be made to justify slavery in practice, even if the principle of slavery be found in it, for want of a specific rule to govern the application of the principle in reducing it to practice. If the Bible justifies slavery, it must be as a general principle, without restriction in regard to the persons or classes to whom pertains the rights of slavery, on one hand, and the obligations of slavery on the other; or it must be in view of some specific rule which defines who shall be the master and who shall be the slave. If the Bible does not justify slavery in one or the other of these aspects, it does not and cannot justify it in any sense. On the first of these positions but little need be said. But few if any will contend that slavery is right as a general principle, without reference to race, class, condition or distinction of persons, who possess the right to hold slaves, and upon whom rests the obligation to submit to slavery. If slavery be right, as a general principle, in the absence

of a specific rule, defining who shall be the master and who shall be the slave, every man must be at liberty to enslave whom he can. To insist that slavery is right in the absence of any specific divine law, which clearly defines who shall be the master and who shall be the slave, is to say that the right to hold slaves is inherent in all men, and that each man is at liberty to exercise the right whenever he finds himself in possession of the power to seize upon, hold and control his fellow being. It is also to say that the obligation to submit to be a slave, pertains equally to all men, and that each is bound to respond to it the moment a hand is laid upon him sufficiently strong to hold him. If this be so, a man can have a right to liberty only so long as he possesses sufficient power to maintain it against all aggression. This makes right depend upon might. For a man to contend that slavery is or can be right upon such a principle, is to say that it would be right to make him a slave, if a party could be found, possessing the requisite power. But the thing is too absurd to need a refutation. All acts and conditions are determined to be right or wrong by some rule or law, which relates to the subject. In this case the Bible is that rule or law for the question is, does the Bible justify slavery? The rule must then be produced from the Bible, and it must be so clear and specific as to determine who shall be the slave and who the master. Suppose the Bible said, One man may hold his fellow man as a slave; one man can acquire the right of property in his fellow-man; it could not justify slaveholding in any given case, unless it should at the same time point out the person who might hold slaves, and the persons whom he might hold. A man, with his Bible in one hand, lays his other hand upon his fellow, and says, you are my slave. Not so fast, says the other; where is your authority for claiming me as a slave? The first, opening his Bible reads the text which affirms that man can hold property in man, supposing there were such a text. The other replies, the law does not name you sir, as the man owner, nor me as the man owned; if it justifies slave owning and holding, it will as clearly justify me in owning and holding you, as it will you in holding me. There is no way to settle the dispute but by the law of force, the stronger will prove himself to be the slaveholder.

There can then be no sanction of slavery found in the Bible, in the absence of a specific rule, defining clearly and certainly who shall be the master and who shall be the slave, and appropriating to one his rights, and to the other his obligations. Now it is denied that any such rule exists, and it is believed that no sane mind will attempt to point out such a rule upon the sacred page. It is proposed to examine the several texts supposed to support slavery, in which examination, two points will be kept distinctly in view; first none of the texts furnish the above rule; and secondly, they do not even sanction the principle of American slavery.

I. The curse that was pronounced upon Canaan is the oldest bill of rights slaveholders are wont to plead.

"Cursed be Canaan; a servant of servants shall he be unto his brethren. Blessed be the Lord God of Shem, and Canaan shall be his servant." Gen. ix, 25, 26.

If I had not heard Rev. Divines quote the above

course pronounced upon Canaan, in support of slavery, I should never have thought of replying to arguments founded upon it. As it is, I reply as follows:—

1. The colored race which are the victims of slavery in this country, are not the descendants of cursed Canaan. It must be admitted by all, that the curse did not fall upon Canaan in his own person, but that it was prophetic of the condition of the descendants of Canaan, and on them alone; if, therefore, the colored race are not the descendants of Canaan, it cannot justify their enslavement. The colored race have descended from Ham, through Cush, and not through Canaan. The name, Ham, signifies heat, hot, brown; and the name Cush, signifies black; while Canaan, signifies a merchant, or trader. When it is considered that Hebrew names were descriptive of actions, quality or character, and that they were often prophetically given, there is force in these names as above defined.

It is further proved that the colored race are not the descendants of cursed Canaan, by the only history we have of the family of Noah. The descendants of Canaan first settled the following countries, as is recorded, Genesis x, 15-19.

"And Canaan begat Sidon his first born, and Heth, and the Jebusite, and the Amorite, and the Gargashite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite; and afterward were the families of the Canaanites spread abroad. And the border of the Canaanites was from Sidon, as thou comest to Gerar unto Gaza, as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lasha."

This clearly points out the nations that were dispossessed by the Israelites, when they came out of Egypt and took possession of the Land of Canaan; and in this transaction was fulfilled the curse pronounced upon Canaan. The curse pronounced upon Canaan, and the blessing pronounced upon Shem, were prophetic.

"Blessed be the Lord God of Shem, and Canaan, shall be his servant." The Israelites descended from Shem, and the Canaanites, embracing the several nations named as the Gargashites, the Hivites, &c., descended from Canaan, and when the Israelites came out of Egypt, they drove out the Canaanites, destroyed some of them and made servants of others, and they possessed their land, and thus was this prophetic curse accomplished. How plain is all this, and how forced and unreasonable must be the construction which makes it a justification for American slavery.

The Cushites, the other branch of Ham's family, from whom descended the colored race, settled another section of the country. Like the Canaanites, they were a seafaring people, and sooner arrived at civilization than did the other branches of Noah's family. The first great empires of Assyria and Egypt were founded by them, as were also the republics of Sidon, Tyre and Carthage. Our colored race are the descendants of the people who founded and sustained those early empires and republics. But the point in this argument is, the race now in slavery, are not the descendants of Canaan, upon whom the curse of servitude was pronounced, and, of course, that curse is no justification of slavery as now existing.

2. The present slaveholding race are not the descendants of Shem, to whom was appropriated the service of Canaan. "Canaan shall be his servant;" not the servant of some other race. If the text authorizes any thing, it authorizes the descendants of Shem to use the service of the descendants of Canaan; it does not authorize any other race to enslave them; nor does it authorize the Canaanites to enslave each other. Who then are the present race of slaveholders? Are they Shemites? It cannot be proved. The Jews and the Arabs or Ishmaelites, are the only people on the face of the earth who can with any certainty claim to have descended from Shem. The slaveholders of this country are more likely to be the descendants of poor Canaan who was cursed. The Canaanites were not all destroyed by the Israelites: indeed they left many nations unsubdued, and were mingled with them and were corrupted by them. Repeated and bloody wars raged between them for many centuries. Where are the descendants of these nations now? I answer as follows:—

The people called Canaanites in the Scriptures, are known in history by the name of Phoenicians, and it

is said of them that they began to colonize in the time of the Hebrew Judges, and their first settlements were Cyprus and Rhodes; thence they pushed into Greece, Sicily, Sardinia and Spain. See *Taylor's History*. It is then probable that the Anglo-Saxon race came originally from the Canaanites or Phoenicians of profane history, and these are the people upon whom the curse was pronounced.

This presents slaveholders as taking advantage of a curse pronounced upon themselves, as a justification for enslaving another race.

3. Waive the facts set forth above, and admit that the curse imposes slavery, and that it involves the colored race, and still consequences will follow sufficient to overthrow the whole argument built upon it in support of American slavery.

(1.) In such case it would justify enslaving the whole race. If the argument proves it right to enslave any part of the race, it proves it right to enslave the whole. It would be right, therefore, to enslave every free colored person in this land, and in every other land; it must be right to plunder Africa of all her sons and daughters until the last descendant of Ham is chattelized.

(2.) It must follow that this nation is fighting against God, and legislating against the fulfillment of divine prophecy.

If the whole race were devoted to perpetual slavery by a judicial act of Jehovah,—and the whole were thus devoted if any were,—why does this nation find fault by declaring that it is piracy upon the high seas to fulfill that supposed judicial decree of Jehovah. She has done it in a law of Congress, which declares that to bring a slave from Africa shall be judged piracy and punished by death.

Has this nation conspired with England to defeat the decrees of God, punishing with death those who do what he has made it right for them to do?

(3.) The argument, if allowed, would not justify American slavery, as it is not now confined to the colored race; there are mixed and white slaves. The argument would justify the enslavement of none but the descendants of Canaan, if they were the colored race, which is not the fact.

But whose descendants are the mixed breed? One third of all the slaves in this country have Anglo-Saxon blood in their veins, and many of them are as white as the fairest of the white. Others have descended from Indians. Are these the children of Canaan upon the assumptions of the arguments? And does the curse pronounced upon Canaan include their enslavement?

(4.) This view of the subject, if allowed, would subvert all the support for slavery, attempted to be derived from the New Testament. The New Testament argument rests upon the assumed fact that slavery existed where Jesus Christ and his apostles preached and founded Christian churches, and that it was not condemned by them, but that persons were allowed to hold their slaves after being converted and received into the church. The reply to all this is, that if slavery existed where those churches were planted, to whom the epistles were addressed, it was not the slavery of the African race, for that did not then exist, and consequently, their sanction was not based upon the curse pronounced upon Canaan. If slavery be right independently of the curse pronounced upon Canaan, as must be the case if the apostles sanctioned the slavery of their time and place, the right of it must depend upon something besides that curse, and to contend that slavery is right independently of the curse pronounced upon Canaan, is to abandon that as a ground on which to justify human bondage.

4. It was not American slavery nor yet any thing like it, that the posterity of Canaan was subjected to by the curse pronounced upon a hapless father. The curse was political subjection, political servitude, and not chattel slavery. It was shown under the first division of this argument, that the prediction was fulfilled in the overthrow of the Canaanites by the Israelites, who were the Shemites when they came out of Egypt, and none of these transactions were analogous to American slavery, nor can they be plead as a justification of the system. The Gibeonites were made hewers of wood and drawers of water, but this was not chattel

slavery. It was public service; no Israelite owned one of them, nor had he any personal interest in one of them, and they were still personally free, possessing their own lands, living in their own city, occupying their own houses, and possessing their own wives and husbands, and children. See the transaction as recorded Joshua ix. 3-27. They still existed and flourished in the days of David, as may be seen by reference to 2 Sam. xxxi, 1-6. From this last reference, it is seen that these Gibeonites were flourishing in possession of political rights, with power to make their own treaty with the King of the Israelites. This proves that they were not the subjects of chattel slavery after the American pattern, and it follows that the curse pronounced upon Canaan was not such slavery.

It has now been shown first, that the victims of American slavery are not the descendants of Canaan; secondly, that the present race of slave-holders are not the descendants of Shem, in whose favor the curse of servitude was pronounced upon Canaan; thirdly, that consequences would follow, if the above points were yielded, which would be fatal to American slavery as it exists; and fourthly, that the curse pronounced upon Canaan, did not involve chattel slavery or any thing analogous to it. In the face of these points so clearly established, slavery must seek elsewhere for a sanction, or withdraw its claim for scriptural support.

(To be continued)

### To Mothers.

*The first book read, and the last book laid aside by every child, is the conduct of its mother.*

1. First give yourself, then your child to God. It is but giving him his own. Not to do it is robbing God.

2. Always prefer virtue to wealth—the honor that comes from God to the honor that comes from men. Do this for yourself. Do it for your child.

3. Let your whole course be to raise your child to a high standard. Do not sink into childishness yourself.

4. Give not needless commands, but when you command, require prompt obedience.

5. Never indulge a child in cruelty even to an insect.

6. Cultivate a sympathy with your child in all lawful joys and sorrows.

7. Do not expect to make your child perfect.

8. Be sure that you never correct a child until you know it deserves correction. Hear its story first and fully.

9. Never allow your child to whine or fret, or bear grudges.

10. Early inculcate frankness, candor, generosity, magnanimity, patriotism, self-denial.

11. The knowledge and fear of the Lord are the beginning of wisdom.

12. Never mortify the feelings of your child by upbraiding it with dullness; but do not inspire it with self-conceit.

13. Pray for and with your child, often and heartily.

14. Let no one interpose between your authority and your child.

15. Feed its mind, no less than its body, food convenient for it.

16. Encourage all attempts at self-improvement.

17. Let your child be, think, and speak as a child, but encourage it of its own accord to put away childish things.

18. Never deceive, nor break a promise to a child.

19. Reprove not a child severely in the presence of strangers.

20. Remember that life is a vapor, and that you and your child may be called out of time into eternity any day.—*Set.*

### "God's Anger."

We cannot suppose that God is angry like the man who is resisted and disobeyed. It is not revenge that moves him, but it is a *fixed determination to prevent the evil* which is being wrought. The active agency which is producing wrong, originates the active agency which resists it; and so "God casts upon the wicked, and does not spare." This he is impelled to do by his sense of

justice. Even we can see how evil, when it is let alone, grows apace, and, marching on with rapid strides, soon comes to be wasteful and destructive; but if we with our imperfect sense of the dependence of one thing upon another, perceive this, how much more He who sees the end from the beginning, and traces with infallible certainty every effect to its cause.

When God therefore, "casts upon the wicked and does not spare;" he acts as a just God not only, but also as a merciful ruler of moral agents. If he did not continue to resist and prevent, the evil would grow into destructive magnitude, and sweep away in its resistless course the last remnant of human enjoyment. This he prevents by the method which he adopts in dealing with it. Hence there is but one course which it is safe to pursue in order to avoid destruction, and that is what is recommended to us in Scripture, viz., to "break off sin by righteousness." Hence, too, there is such a loud voice of warning, uttering its fearful tones in our ears, when we see that judgment has begun. If we consider and understand that voice, it says to us, "Your sins have come up in memorial before God," and He has been impelled to begin to resist the evil which they are working; if they continue, this resistance will, of necessity, also continue, and will so increase in its destructive activity, that yourself will finally perish in the conflict of the opposing forces. "Repent!" the voice celestial cries. Delay is pregnant with danger. Sinner! God is armed against you, and he is sure to conquer. Perseverance is ruin. —*Christian Intelligencer.*

A BEECHER ON THE SPIRITS.—Dr. Edward Beecher, oldest brother of Henry Ward Beecher, and author of the "Conflict of Ages," lately preached to his people at Galesburg, Ills., a sermon on spirits, the substance of which is reported to us by one of his hearers. He declared the present system of Spiritualism with its mediums, table-tippings, etc., a satanic counterfeit, observing that often when God is about to put in operation some new agency for good, the Devil, perceiving it, manages to get in ahead a miserable counterfeit, as in this case, so that the genuine may be discredited. Undoubtedly, he said, spirits are witnesses of our affairs, and are more interested in this world than in their own, because, while all is safe and quiet there, here is the danger and the conflict between good and evil. Spirits not only have intercourse with men, but sometimes materially assist them in their extremity; besides the examples recorded in the Bible, instances of such aid have occurred in modern times, as in the wars between Protestantism and Papacy, and particularly in the sieges of places in Holland. But, he said, men have communication with good spirits only when they have become holy enough to be admitted to such society; and the man of God, living above his fellows and rebuking their wickedness, though he seem to be alone, may have such sympathy and companionship from the other world that he can say as did the prophet, "They that are for me are more than they that are against me."

### Looking out for Sights.

THERE are some people always looking out for sights. They can not pay a visit, they can not receive a friend, they can not carry on the daily intercourse of the family, without suspecting some offense is designed. Their *amour propre*, like a porcupine, is ever ready to erect its quills. If they meet an acquaintance in the street, who happens to be pre-occupied with business, they attribute his abstraction to some motive personal to themselves, and take umbrage accordingly. They lay on others the fault of their own irritability. A fit of indigestion makes them see impertinence in everybody they come in contact with. Innocent persons, who never dreamed of giving offense, are astonished to find some unfortunate word, or some momentary taciturnity, has been mistaken for an insult.

To say the least, the habit is unfortunate. It is far wiser to take the more charitable view of our fellow beings, and not suppose a slight intended, unless the neglect is open and direct. After all, too, life takes its hue, in a great degree, from the color of our own minds. If we are frank and generous, the world treats

us kindly. If on the contrary, we are suspicious, men learn to be cold and cautious to us. Let a person get a reputation for being touchy, and everybody is under more or less restraint in his or her presence; and in this way the chances of an imaginary offense are vastly increased. Your people who fire up easily miss a deal of happiness. Their jaundiced tempers destroy their own comfort, as well as that of their friends. They have forever some fancied slight to brood over. The sunny, serene contentment of less selfish dispositions never visits them.

Have you this suspicious tendency in your characters? Lose no time in eradicating it. Whether it comes from excessive sensitiveness or from a worse source, it will prove the bane of your life and the annoyance of your friends. You will always be in "hot water," to quote the old adage, while you retain such a weakness. Neither wife nor husband, parent nor child, friend nor acquaintance, can preserve for you an undiminished affection, if you continue suspicious, if you imagine slights that were never intended. It is both more prudent and Christian to err, if you err at all, by not seeing neglect that is intended. Often a bitter quarrel, a life long alienation, may be averted by overlooking conduct that is the result of temporary irritation. How worse than foolish, then, to see a slight where none was meant!—*Sel.*

### The Good Shepherd.

"I AM the good Shepherd, and know my sheep, and am known of mine." John x, 14.

This is a very beautiful figure, in which Jesus is the shepherd, and his people the flock of his pasture.

David, in Ps. xxiii, makes use of language conveying a similar idea: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures, he leadeth me beside the still waters." Again, in Ps. lxxx, it is said, "Give ear, O shepherd of Israel, thou that leadest Joseph like a flock." Isaiah uses the same figure in chap. xl, 11: "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

Many like passages are to be found in the Bible, indicating the care that Jesus has for his devoted followers.

His sheep know his voice: they have a correct ear, and they come at his call. Impostors (wolves) are shunned. The sheep are endowed with discernment, and while they shrink from the doubtful call of the hiveling and stranger, they confidently come at the voice of King Jesus.

Let us examine this subject, and see why it is that the flock so love the good Shepherd.

First, he was with God in the creation and arrangement of earth's beauties, when Eden first smiled, when this earth was a paradise, faultless in the sight of Jehovah. "By whom also he made the worlds." Heb. i, 2.

Second, when Satan rebelled in heaven, Jesus was foremost in sustaining the law of Jehovah, and the order of heaven, and the well being of the universe.

Third, when our first parents fell, and thereby entailed disgrace, ignominy, and sin upon unborn generations, Jesus stood in the breach, and, taking the burden upon himself, made a way for the ransom of an innumerable company of Adam's posterity.

By his care and pleading, and by his self-denying labors, by his agonies and cruel death, a way is made for the total destruction of sin and Satan, and with this the destruction of many a captive.

Satan in his effort to deprive King Jesus of his immortality, thereby forfeited his own. This is his capital offense, and on account of this he must finally die. See Heb. ii, 14: "That through death he might destroy him that had the power of death, that is the Devil."

Satan once stood very high in heaven, and his fall brought with him very many who loved him, and the opportunity he has had (which has so developed the tendency of rebellion), of manifesting his true character, especially his attempt to annihilate Jesus Christ, must hereafter be abundant evidence to the universe, that God has acted with the greatest wisdom, in taking from this fallen angel and from his followers the blessed gift of life and reason.

God did not, as he might have done, at once fell the destroyer to the ground, and destroy him, but by allowing rebellion to culminate, he has showed to his universe of intelligences the awful nature of mutiny and discord, and forever shut out sympathy with rebels.

Perhaps had he struck Satan from existence at once, when he fell, some good, but weak, intelligent loving soul, might have said in his heart, Could not Satan have been reformed? Did not Jehovah act in haste? But no such thought will ever enter the mind of loving saint or angel. Why? Because time has so thoroughly developed the nature of his jealousy and rebellion, that the soul of every true-hearted being must recoil at the mention or rising thought of mercy for that arch traitor. And his followers, however young, would in time develop a like character. Thus it is proved to the universe, that the nature of rebellion is such, that all concerned must share his fate.

Man being Satan's victim, and not a voluntary participant in Satan's crime of rebellion, stands upon different ground in this offense from his seducer.

This being the case, God could consistently make a way for his ransom, could a sufficient redeemer be found. Heaven afforded but one character sufficient. Jesus did not hesitate, but undertook the task, and well has he done his work, without a flaw or error, and all who accept him, and break from their former allegiance to Satan, can be restored to their rightful Sovereign.

Glorious angels have at times appeared to good men, and they have often offered to worship these angels, but they have been forbidden. What then must be the character of Jesus, when all the heavenly host worship him?

We long to get a view of the glory and loveliness of Jesus, that our worship of him may be more deep and heart-felt, and that we may in spirit and in truth worship him as angels do.

He it is who is our rightful King. Then let us break all the cords that bind us down to this kingdom of Satan, for certain it is we cannot serve two masters.

He is the Wonderful, the Counsellor. He is always ready when we call upon him, to direct us, to defend and sustain.

He is the good Shepherd that giveth his life for the sheep. Soon he will come and gather his sheep from the living and the dead.

O what a glorious day will that be! Shall we be ready to answer his call?

J. CLARKE.

DELIGHT OF RECTITUDE.—There is an exhilaration, a hope, a joy, springing up within us when we will with power what we see to be good, when we are conscious of treading under foot the low principles and interests which would part us from God and duty, when we sacrifice firmly and unreservedly selfish desires or the world's favor to the claims of Christian rectitude. —*Channing.*

FORGETTING HIS ERRAND.—A person came to Mr. Langdon, of Sheffield, one day, and said: "I have something against you, and I am come to tell you of it." "Do walk in, sir," he replied; you are my best friend. If I could but engage my friends to be faithful with me, I should be sure to prosper. But, if you please, we will both pray in the first place, and ask the blessing of God upon our interview." After they rose from their knees, and had been much blessed together, he said: "Now I will thank you, my brother, to tell me what you have against me." "Oh," said the man, "I don't know what it is; it is all gone, and I believe I was in the wrong."

FALSE friends are always the most dangerous enemies, and a deceitful professor is not likely to be a true friend; if he be false to God, can you expect him to be true to you?

Be thankful for past mercies, before you plead for new favors; this is the way to plead successfully; he that offereth praise glorifieth God.

## THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 3, 1893.

JAMES WHITE, EDITOR.

### The Cause in Ohio.

SABBATH and first-day, Feb. 21 and 22, we enjoyed a Conference with a few of the scattered friends of the cause, at Gilboa, Ohio. The notice of this meeting was brief, and the traveling dreadful, yet there was in attendance a very good representation from the little congregations of Seventh-day Adventists in the State. Our testimony was well received.

We stated that it would be a pleasure to us to make some statements relative to our connection with past difficulties in Ohio, and give some explanations which we believed would unburden many minds, and in a business meeting we were called upon to do so. We then stated that we could look back to only a few years when the cause seemed as strong and as prosperous in Ohio as in Michigan; that the cause in Ohio was no stronger now than then, while in Michigan it had increased fifty fold; and that we could assign no other reason for the languishing condition of the cause in Ohio, than the injudicious course pursued by some of those from other States who have labored in that State as teachers of the present truth. We then took up the course of different ones who had acted a part in distracting the cause in Ohio, and their influence, the particulars of which we forbear here to mention. We stated that similar influences had been exerted by certain preachers in Michigan, but they had been held in check so as to do comparatively but little harm. That while these influences had succeeded in destroying the confidence of nearly all of the brethren in Ohio in the Review, and the testimonies sent out by Mrs. W., they had failed to do this in Michigan, and now the real strength in Michigan compared with Ohio, is fifty to one.

Our statements and explanations relieved the brethren. Mrs. W. had a cheering testimony, and the brethren seemed greatly revived. Bro. T. J. Butler attended most of the meetings, and was much relieved by the explanations which we gave of the unhappy past with which he and we had been connected. His mind has been greatly abused by others, and he has spoken and acted as he would not have done under other circumstances. He arose in our midst and made remarks of the most candid and satisfactory character. We enjoyed a pleasant interview with him and his good wife at their home, and felt to pray that God would heal all the wounds which apparently had been inflicted through the folly of others, and bring him into the ranks again strong to stand in the defense of the truth. We parted as friends part. In fact there never has been anything between us of an unhappy personal nature. It has been the influence of others which has caused alienation, which we trust has ceased for ever. We now have such confidence in his integrity, and love for his frankness, that, should he never come into the ranks again, should we meet him again in this life we should hail him as a friend. We do not justify his past course in many things, neither need we undertake the task of pointing out his past errors; for we have reason to believe that he is ready to retrace every wrong step when in a Christian manner pointed out to him, and frankly confess on his part to those to whom confession is due. We wish we could say as much of some who have acted a part in casting him down.

This is the fitting up time, the time to make wrongs right. The truth was doing a good work for Bro. B., and had not the tongue of treachery in some, and a blind zeal in others, succeeded in separating him from the cause of the third message, he might now be standing free in defense of the truth in Ohio. Had we better understood matters in Ohio, we should not have given some statements in the Review, bearing heavily upon Bro. B. Again we repeat that we resolve to avoid as far as possible, introducing local and personal matters into the Review. We are often imposed upon by statements which represent persons in a wrong light, and in pub-

lishing them we are in danger of acting a part in oppressing those no more in the fault than the accusing party. Did Bro. B. err in pressing the name, "Church of God?" his brethren erred equally with him and urged him on to be firm. When they saw their error, they should have been very sparing of their blame, and slow to talk of "secesh." Did Bro. B. err in introducing a plan to raise means to sustain the cause, different from the plan of systematic benevolence, being generally adopted? Then those ministers who assented to it at a certain conference also erred. Was he "secesh" in this? so were they. We say, let those who may find themselves liable to fall into error, above all others be slow to censure the erring. And may the misfortunes of the past teach all wisdom and true Christ-like forbearance. O God, bring again the wandering, and heal the wounds of thy people.

Bro. Waggoner is laboring in Ohio with some success. We hope for brighter days for the cause in that State. The financial committee more than paid our traveling expenses, being aware that preachers have some other expenses besides their R. R. fare.

### Lessons for Bible Students.

(HISTORY OF THE SABBATH, PP. 24-42.)

WHAT was the character of the seventh day, as hallowed in Eden?

Being instituted in Eden, can it be a memorial of the flight of Israel from Egypt?

Do the most distinguished Jewish writers claim the Sabbath as a Jewish memorial, or deny its primeval origin?

What allusion does Josephus make to the Sabbath in the wilderness of Sin?

How does he speak of it at creation?

What does Philo say of the Sabbath as a memorial?

The Sabbath being instituted before the fall, could it be a shadow or type of man's rest after his recovery from the fall? and why not?

Why may not the Sabbath be one of the carnal ordinances imposed till the time of reformation? Heb. ix, 10.

Where is the next mention of the Sabbath after man's apostasy?

What objection to the institution of the Sabbath in Paradise is attempted to be drawn from the fact that the book of Genesis does not contain any formal precept for its observance?

State the defects in this argument.

From what other sins besides Sabbath-breaking, does the book of Genesis contain no prohibition?

Can we affirm from this that the patriarchs were under no restraint in these things?

Why was it not necessary that the book of Genesis should contain a moral code?

How much time is spanned in its brief record?

From the fact that the book of Genesis, after giving the institution of the Sabbath, does not again mention it, what conclusion has been drawn?

State the defect in this argument by naming other important doctrines not mentioned in that book.

By what penalty was the Sabbath enforced after the time of Moses?

Yet how long a period is passed over after the time of Moses, without a mention of the Sabbath?

What other observances, which were at that time important, are passed over in silence?

What conclusion follows from these facts?

From what is the reckoning of time by weeks derived?

What texts of scripture show that the patriarchs so reckoned time?

Could they retain the week and yet forget the Sabbath?

How would the facts respecting the creation, naturally, and even necessarily, become diffused among the godly of mankind?

What succession of holy, and probably inspired, men, spanned the whole time from Adam to Abraham?

What is the record concerning Abraham?

How is the Sabbath next mentioned among his posterity?

What is it only necessary to do to vindicate the Sabbath from the reproach of being Jewish?

What were the reasons for separating the family of Abraham to be the depositaries of divine truth?

What means did God take to distinguish them from the heathen around them?

What foreshadowed to Abraham the bitter servitude of Egypt?

How long after the promise to Abraham, was the deliverance from Egypt?

God brought Israel from Egypt to give them his Sabbath, his law, Ps. cv, 43-45, and himself, Num. xv, 41; why did he enter into this formal transaction with them? (See p. 35, commencing in 4th line from top. And although God thus became the "God of Israel," yet he is "the God of the Gentiles, also," Rom. iii, 29; and in like manner the Sabbath did not thus become Jewish, but still continues to be the Sabbath of the Lord, and the law to be the statutes of the Most High.)

At what point in the narrative of Moses, do we find the second mention of the Sabbath?

In Ex. xvi, 4-30, we have a circumstantial narrative touching the Sabbath; what is the first point proved by this record?

In what respect did God test his people by giving them bread from heaven?

How do we know that the holy Sabbath was a part of that existing law?

Did Moses here give any new precept respecting the Sabbath?

What did the people do on the sixth day?

Did they do this of their own accord?

What did they show by this act?

What proves that the reckoning of the weeks had been correctly kept up to that time?

What assurance did God give on this point?

Was there any act of instituting the Sabbath in the wilderness?

Did God then make it his rest-day?

Did God then bless and sanctify the day?

What does the record show to the contrary?

Give the substance of second foot note, p. 49.

Does the language of the record show that the obligation to observe the Sabbath, existed and was known before the fall of the manna?

When some of the people violated the Sabbath, what did the language in which they were reproved, imply?

What was the effect of this rebuke of the Law-giver? What does the language of Ex. xvi, 29, imply? (See note.)

Every man was commanded to abide in his place on the Sabbath; to what did this have reference?

What proves this?

What texts of scripture show that religious assemblies were to be held on the Sabbath?

Did the act of God in committing the Sabbath to the Hebrews as a special trust, imply that they had not before observed it?

Moses is said to have given circumcision to the Hebrews, yet how long had they had it before his time? (See in connection, note, p. 41.)

What does the language, "The Lord hath given you the Sabbath," imply?

As no act of instituting the Sabbath here took place, how could God give them the Sabbath?

In what sense was the Sabbath a sign to the Hebrews?

### Report from Bro. Loughborough.

SINCE my last report I have had excellent meetings. Our meeting at Wright wound up with good interest, and we held a quarterly meeting at Lowell, Feb. 7 and 8. We gave six public discourses and more interest was manifest than I have ever witnessed in Lowell. Here Bro. Byington and I parted, he to return to the south part of the State, and I to go on east. Tuesday and Wednesday Feb. 10 and 11, met with the church at Orange. We had five meetings here, all with the church except one. These were seasons of encouragement and profit to the church, especially our last meeting, Wednesday evening, for the communion. The public meeting was not very well attended on account of icy roads which were almost impassable to men or smooth shod beasts.

Feb. 14, met with the Brn. and sisters in quarterly meeting at Orleans. Here I met Bro. Frisbie who had been lecturing in the school-house for about a week. I gave three public discourses, and held meetings to organize a society for holding the new meeting house that the brethren are about to build, to reorganize "systematic benevolence," and to consider the subject of baptism. Our meetings continued till Wednesday, Feb. 18. After meeting that day, five went forward in baptism. The brethren have decided to build a meeting house 32 x 46, at Fairplains near Greenville, and when I left were going to work to haul stone, and get out the lumber for it.

I am now here in Greenbush. Have had six meetings mostly with the church. Have another meeting to-day, to attend communion, which will close the meetings here. I am glad to learn that several of the youth and children here have made a start of late to serve the Lord. The church here have in time past had some trials, but seem much encouraged to press on with the body of God's people.

Although I have attended forty-nine meetings in four weeks, and in that time preached over forty times. I can say, with the blessing of the Lord, I feel as well as when I left home. To-morrow I go on to Owasso to meet the appointment there.

J. N. LOUGHBOROUGH.

Greenbush, Mich.

### Meetings in Illinois.

Bro. WHITE: Knowing that those who love the truth, are always rejoiced to hear of additions to our numbers, I thought I would give a report of a series of meetings, held in the Thicket school-house, Carroll, Co. Ill.

Through much opposition, I tried to present to the people in this place, the conditions of salvation. As a natural consequence some acknowledged God's truth, and this stirred up the ire of the dragonic host. Some declared the school-house ought to be locked against me; others that I ought to be tarred and feathered and driven out of the neighborhood. I paid no attention to their threats, but kept trying to persuade them to break away from their sins by righteousness and from their iniquities by turning to God.

The people were divided into sects and the members of each sect divided among themselves; but division soon ceased and suddenly they became united; yes, united heart and hand to oppose, the further progress of truth. ("That day Pilate and Herod were made friends.") They sent off for a Baptist elder, to oppose me on the Sabbath question. He preached one evening and I reviewed him the next. Various and contradictory were the positions he took. When I got through the people called for a decision. The elder himself urged the matter along. When the vote was taken on the side of truth, about half the congregation voted in my favor; and when the other side was taken, just five voted. His next effort was on the immortality question, and here he made a complete failure. This controversy gave the truth a new impetus. But our opponents were not satisfied yet, they were bound on driving me out of the neighborhood, so they applied to a Universalist preacher to come and hold a discussion with me on the Sabbath question; but what must have been their feelings when he told them he would not discuss the question for he believed I had the truth, and the Bible was all on my side.

Still determined to have me and my views exterminated, the enemies of the truth sent off for elder Johnson, a Methodist. He preached ten discourses on the Sabbath question, and succeeded in creating quite a prejudice in the minds of some against the truth, also in keeping most of the church members away from my review of him. His arguments were those in general use, with the exception of one, and that was that Sabbath keeping lowered the price of property in a community. He also declared that the tract entitled "Wesley on the Law" was garbled, which I disproved by getting the original sermon and comparing it with the tract. I thus proved the extract true, and also showed him to be in opposition to the father of his denomination. The last evening of the review the school-house was crowded. When I got through, I took an expression of the congregation on both sides of the question, and

in all that crowded house, there was not one to raise his hand to show that he believed Sunday was the Sabbath. I then requested all that believe that the seventh day was the Sabbath, and ought to be observed, to manifest it by rising to their feet, when about fifty arose and thus testified that we have the truth. But out of this great number how many will be obedient, I know not. About twelve have already decided to keep the Sabbath and others are almost persuaded.

We have regular Sabbath meetings established, and also a prayer meeting every Tuesday evening. The little flock meet with a great deal of opposition from the professors around them, but the love of truth and the prospect of a part in the glorious inheritance promised to the faithful, stimulates them to faithfulness in this glorious cause.

I sold about twenty dollars' worth of books and got five subscribers for the Review. I expect to go to Lanark, Carroll Co., next. Dear brethren, let us be faithful and work in this glorious cause, and let it be the object of our lives to be prepared ourselves and persuade others to be prepared for the coming of the Just One.

Yours in hope.

ROBT. F. ANDREWS.

Elkhorn Grove, Carroll Co., Ills.

### Testimony No. 9.

This is emphatically meat in due season. I read it, and on account of its exceeding straight and cutting truth, the old man rather disliked it. But the testimony is every word truth, and all-needful at this time, and must be received. I know and feel that much of this applies to me. I feel much reproved, and feel the burden of confessing and forsaking all my wrongs. I believe with all my heart that the testimony is true. I have felt my own lack for some time. I know the enemy has set traps for my feet. He has crippled my energies by throwing darkness and discouragement into my mind. I feel that what is said in reference to the "petition" question is all true, the wrong use of the visions, &c. I am determined for one, having the help of the Lord, to cut loose and be entirely free. I feel like again asking the pardon of my brethren for rushing them into that act of petitioning. We were too fast. The enemy hurried us, lest we might reflect and think what we were doing. I hope and believe that these things will work for good to me. O, I must awake! Satan is fully roused, and will sleep no more. O my Lord, help me to awake, and become all over new. I must work for my own salvation, or I can never be of use to others in their salvation. O that I may realize the pure words, "Be ye clean that bear the vessels of the Lord." O that God may bless unworthy me! O that he may multiply blessings to brother and sister White, to all the dear brethren who are preaching his word, and to all his chosen people, and lead us safely through this wilderness,—shield us from the enemy's mighty power, and finally gather us all safely home into our Father's everlasting kingdom.

B. F. SNOOK.

### A few Thoughts on the Law and Sabbath of God.

THE law of God—that which constitutes the fundamental principles of his government—may be found chronicled in Ex. xx, 3-17. It was spoken and written from mount Sinai by Jehovah himself, while the mountain was enveloped in smoke, the vivid lightning shot athwart its summit, and the peals of thunder rolled down its base. Awful was the scene! Before it all Israel trembled and quaked. God is giving a law for the development of moral character, which is ultimately to be the criterion of judgment, and by which the doom of the world is to be irrevocably fixed for weal or woe, life or death, accordingly as they have been obedient or disobedient.

And did men always have a vivid sense of the scenes attendant upon the giving of God's law, they doubtless would not trifle with it as they often do.

Law is defined to be a rule of action. It is designed to impose obligations growing out of certain relations. Hence it is absolutely necessary that it be plainly and

unequivocally stated. Any incoherency or ambiguity of expression in a law is sure to lead to confusion and injustice. But while it could hardly be expected that human laws would always be free from such embarrassing circumstances, coming as they do, from finite minds, it is not for a moment admissible that the law of God, being as it is the product of infinite wisdom, would be otherwise than plainly and positively stated.

If we turn to Ex. xx, 3-17, we shall find the law of God as plainly stated as language can be made to express ideas. Would God give a law by which we were to form our characters, and eventually be judged, that is susceptible of a double or triple construction? Most assuredly he would not. The law of the Lord is perfect. Ps. xix, 7.

While the perpetuity of God's law is generally conceded, and there is little or no difference of opinion in regard to the import of the first three and last six articles thereof, there are a variety of opinions in reference to the fourth article of that law. And as I wish to engage your attention for a few moments in regard to the fourth commandment, in order that you may have it before you, I will transcribe it. Read it carefully.

"Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it." Ex. xx, 8-11.

The above is the only divine Sabbath law in existence. The day of this precept is the Sabbath, or there is none. To no other conclusion can the Bible student come.

This article of Jehovah's law, like all the rest, is so plain that a child of ordinary capacity can easily understand it. But the most superficial observer can readily see, if not hopelessly biased, a distinct line of demarkation between the requirements of the above Sabbath law and the practice of the majority of people of the present day. It is too clear for mistake.

Do most people keep the *first* day of the week? The law requires the holy observance of the *seventh*. But perhaps you are ready to conclude, like many others, that the law is not definite as to the day; that it simply requires the observance of one day in seven, and no day in particular; that all that it inculcates is the observance of the seventh day after six days of labor, leaving it optional with us where to commence the six days of labor. But hold! If your position that the fourth commandment simply requires the observance of one day in seven, but no day in particular, is tenable, the indefinite article which denotes "one thing of a kind, but not any particular one," is the very article which should have been incorporated into the fourth commandment. But on examination we find the definite article, which denotes "some particular thing or things," used to the exclusion of the indefinite. But how the Sabbath law of God can contain the definite article eight times, to the exclusion of the indefinite, five times relating to the day of that law, and yet not make obligatory the observance of a definite day, it will take more than a doctor of divinity to explain. Now just as sure as the definite article is definite, and God rested on a definite day at creation, and the fourth commandment enjoins the observance of the day on which he rested, just so sure the Sabbath law requires the observance of a definite day.

On examination we find that the Sabbath law inculcates the observance of the very day of the week on which God rested at creation. Did God rest on one day in seven and no day in particular? Nonsense! Imagine a person trying to keep one day in seven, but no day in particular! Does he keep the first day of the week? He keeps a particular day; for each week has but one first day. Does he keep the seventh day of the week? He keeps a particular day; for each week has but one seventh day. And so of the rest. And we all know that our septenary division of time, or the division of time into periods of seven days, called weeks, takes for its origin the act of God in creating the world in six days, and resting on the seventh. In fact, the nearest any one can come to keep-

ing one day in seven, irrespective of a day, is to keep one day one week, and another the next, not knowing from week to week what day he will keep the next. This is the chaotic conclusion to which this one-day-in-seven-and-no-day-in-particular theory inevitably tends. But is the omniscient God of Israel the author of a law thus "loose on the handle?" Is he the author of a sliding scale in morality?—a scale that would make any and every day of the week the Sabbath? We need not answer, No.

Perhaps you are ready to ask if God has not changed his Sabbath to the first day of the week. By no means. It is impossible to change the day on which God rested. It is just as impossible to change the rest-day of the Father, as it would be to change the resurrection-day of the Son. It is just as true to-day, and will be through the ceaseless cycles of eternity, that God rested on the seventh day, blessed and sanctified it, as it was the day after he rested. This fact, the basis of the sabbatic institution, is immutable: hence the institution of the Sabbath is unchangeably fixed to the seventh day.

The only thing that could possibly release us from our duty to keep the seventh day, would be the abrogation of the fourth commandment. But this the Bible nowhere teaches has ever been done. Another day would be another institution, for another reason, requiring another and different law. But search the sacred Bible for another such day, institution, and law, and you search in vain.

But perhaps you are ready to say that we cannot tell which the true seventh day is. There is a cross and sacrifice attendant upon the observance of the seventh day; and doubtless many who urge this as an objection, find it more difficult to keep the seventh day than to find it. But we will proceed to prove that our seventh day is the true seventh day from creation. There are several trains of argument demonstrative of this; but we call your attention to but one. We base it on the position of first-day observers.

The first day of the week is kept in commemoration of the resurrection of Christ, which proves that our first-day corresponds with the first-day from the time of our Saviour; and if our first-day corresponds with the first day from the time of Christ, then our seventh day is the seventh day from that time. There is no evading this. It only remains, then, that we prove that the seventh day of our Saviour's time was the seventh day from creation, and we shall have proved that our seventh day is but a continuation of the seventh day from creation. Luke xxiii, 56, and xxiv, 1, proves this: "And they returned and prepared spices and ointments; and rested the Sabbath-day according to the commandment. Now upon the first day of the week, very early in the morning, they came to the sepulchre," &c.

So we see that they kept the day preceding the first day of the week, which corresponds with our seventh day, as above shown, and kept it according to the commandment, which requires the observance of the day on which God rested; which proves that the seventh day of our Saviour's time was the seventh day from creation; and consequently that our seventh day of the week is the seventh day of the week from creation, inasmuch as our seventh day is the seventh-day of our Saviour's time.

God commands us to keep it holy. Will you do so? The matter is between you and a holy God, who will hold all accountable creatures amenable to his law. How will you decide this very important question? The issues of your decision will take hold on eternity; and awful indeed will be those issues if you decide against God's holy and just law. Says Paul, "Be not deceived; God is not mocked." Search the record of the past as given in the Bible, and you will find that John Wesley spoke truthfully when he said, "Our God is a particular God." Oh sniffer no influence to turn you from God's blessed law of truth.

God is highly favoring you with light upon this momentous subject. Do not, I humbly beseech you, trifle with it. Search the Bible. Pray to the blessed Jesus for strength to keep his Father's law; for he himself has said, "Blessed are they that do his (the Father's) commandments, that they may have right to the tree of life, and may enter in through the gates in to the city." Rev. xxii, 14.

I can but hope to meet and strike hands with you in that city, and with the ransomed host of God help swell, in loftiest strains, the sweet psalm of victory which the saints will there chant in sweetest lays. But I should be unfaithful if I did not here say that faith in Christ and obedience to God's law is the only avenue that opens up to that joyous and heavenly state. O let us walk therein, have respect unto his commandments, cease following the multitude to do evil: so will it be well with us in the end. Amen.

J. W. RAYMOND.

### Meetings in Nile, N. Y.

THE Seventh-day Adventists held a conference at this place, commencing sixth-day evening, with a sermon from Eld. Fuller, of Ulysses, Pa. He did the preaching through the sitting of the conference, with the exception of one discourse. He seems to have a zeal and determination to preach the truth, whether the people will hear or forbear. His subjects of discourse were arranged for the occasion. He first used the words of God calling after Adam, Where art thou? for his foundation; and no one could say but that he was searched out, whether backslider, saint, or sinner. Next he used the text, Pay thy vows. This was treated first in its application to business transactions, in matters of this world, and lastly, in reference to our vows to God, &c. We were reminded of our religions, and our thousand other vows and promises which we have made to him, to seek religion, &c., and to labor for his cause if he would spare our lives through this sickness, trial, trouble, or whatever the case might have been. He handled the subject in such a way as to leave no one out without being noticed. While he was going through I observed many a tear trickling down the cheeks of his hearers, and while I glanced my eyes around I discovered a man who had never professed religion, and the tears were rolling down his cheeks also. After the exercise closed, this man, whom I believe more honest at heart than thousands of professors, said to me, "Such preaching as that is worth hearing; it hits a fellow and does him some good. I like to hear a man who will preach the truth, let it hit whom it will: such men ought to be supported in their labors, and I have vowed in my mind to give him one dollar, and if you will lend me the dollar until I see you again, I will pay that vow without delay, if you will give me an introduction to him." I complied with his request, and he handed over the money, feeling (I believe) that he had paid one dollar at least to the support of gospel truth.

On the evening after the Sabbath a prayer and conference meeting was held, the whole evening being occupied without a sermon. There was a good degree of promptness among the members, and no time seemed to run to waste, and sometimes two or three would rise upon their feet at a time. The true spirit of religion seemed to prevail, and while it manifested itself among our people, it seemed to get hold of members of other churches, and really for a time all seemed to be very much interested.

First-day in the forenoon Eld. Fuller preached, and the business of the conference closed, and the brethren mostly left for their homes. Eld. Fuller concluded to remain over night, and accordingly left an appointment for the evening. The conference had passed off so smoothly that the community had become quite interested, and when the evening came the house was well filled, but with a different class altogether; the congregation being made up of Methodists, Presbyterians, First-day Baptists, Free-will Baptists, Seventh-day Baptists, and a few Adventists. On this occasion he used the words in 1 Kings xviii, 21: "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." While going through with this discourse the scene changed. He had preached smooth things up to this time, that is, good common sense religion that no one could find fault with, and all were ready to acknowledge that the Advent meeting was one of the best of meetings. But what is the matter now? Why, he preached right straight out the ten commandments, that they were God's commands, "written on tables of stone" for all men to observe, the fourth as well as the other nine.

He handled the Sabbath question so convincingly, and proved so clearly that the seventh day was the Sabbath, and the only Sabbath sanctified by God, that the Sunday observers thought he preached them all to perdition, and such a squirming, muttering, and drawing down of pharisaic faces as was manifest, is not often observed in a religious meeting.

The preaching has an effect upon the community, whether for weal or woe God only knows. Some of the pharisaic faces can be seen around town, complaining about being abused; but the informed keep silent. While one of these complainers was complaining bitterly to one of our merchants the other day, the merchant said to him, "If Fuller has not got the truth of the Bible on his side, why don't you get some man to come and straighten him out? He says he is open to conviction. Can't you find the man?" Said the old man, "He is not worth noticing; if he was, there might be men enough." This will do for an excuse for them; but common sense men know better than to attack him on that subject. May the Lord bless Bro. Fuller in preaching the whole truth.

E. LANPHEAR.

Nile, N. Y., Feb. 20, 1863.

### Report from the Church in Brookfield, N. Y.

BRO. J. N. ANDREWS has been laboring with the church in Brookfield for a few weeks past, setting before them the subject of organization in its true light. All were convinced of its importance, and entered into it in earnest by laboring faithfully with each other to correct the erring, to reprove faults and remove stumbling-blocks. The church then organized, taking the name, Seventh-day Adventists, and adopting the covenant recommended in the Review. Bro. Henry Main was chosen elder, and Bro. Ira Abbey, deacon. The church now numbers twenty-four members. Six others made application, but for various reasons their names were postponed till our next meeting for action. The systematic benevolence plan was then cheerfully entered into, by which we shall raise about \$100 annually.

The following order of meetings was then named and adopted: The whole church to come together once every month as follows: The first meeting to be held at the house of Bro. I. Abbey, in North Brookfield, the second Sabbath in March; the second to be at the house of Bro. Wm. Moon, in Clarkevill, the second Sabbath in April; the third to be at the house of Bro. Wm. Lawton, in West Winfield, the second Sabbath in May; then back to the house of Bro. I. Abbey, in North Brookfield, the second Sabbath in June. In this way we shall have quarterly meetings in the above-named places.

The ordinances will be attended to at the house of Bro. Abbey regularly once in three months. Prayer-meetings will be held every Sabbath in each of the above-named places when they will not conflict with our general meetings.

By order of the church.

J. W. MARSH, Church Clerk.

North Brookfield, N. Y.

### Millions of Years Yet.

A FEW weeks since, a professedly Christian minister in a public lecture, threw himself into the ranks of latter-day scoffers in a way altogether new. Thinking it may be of interest to others, I give it, as an illustration of the infinite pains some take, as also the straits to which some are driven, to refute what the onward progress of the world is daily making more apparent.

His reasoning (for reasoning I suppose he regarded it), was this: "A thousand years with God are as one day, and one day as a thousand years. Since God was six days engaged in the work of creation, and each of the six days are equal to, or stand for a thousand years, we have six thousand years before the millennial thousand." You are ready to say there is nothing new here. But hold! He then worked into his service the day for a year rule for interpreting prophecy, and thought he made it appear, because he asserted, "that each day of each thousand years was pledge for

a year of time;" and he had ciphered it out so exactly, that he declared how many millions of years the present order of things was to last, although in his short-sightedness he had affirmed, we had no proof that only about 6,000 years had elapsed since the creation.

It was indeed a new version of the soothing peace and safety cry, and gives plenty of time for the upward development theory, which is such a favorite scheme with one class, who join the latter-day-scoffer's cry, "Where is the promise of his coming?"

M. W. H.

Malone, N. Y., Feb. 1863.

### Letter from Bro. Carver.

BRO. WHITE: It is with heart-felt joy that I take my pen to bear witness to the goodness of our God, and I do this the more cheerfully because I took occasion not long since to write to you in a different strain concerning the church at Richmond and Dayton. In the good providence of God it became my privilege to take Bro. Snook to Richmond on his way to visit the churches, and I shall ever have reason to thank God for what I saw and experienced while with that church. To me individually it was a feast of fat things from the Lord, especially our last meeting, when the whole church came together to partake of the emblems of a crucified Saviour, and that other ordinance of humility, feet-washing.

For months past my mind had been depressed by trials and temptations to such a degree that the burden of my prayers became, Lord, withdraw not thy Holy Spirit from me; leave me not to myself, or I fall. But at that meeting the Lord graciously condescended to pour into my soul such a rich blessing that the language of my heart is, Bless the Lord, O my soul, and all that is within me bless his holy name.

Yes, I feel a consciousness that the Lord has revived his work in me, also a sweet assurance that he will never leave me nor forsake me, but that I shall have a home with his people in the everlasting kingdom of his dear Son. I cannot sufficiently praise God for what he has done for me, a poor, weak, sinful man, and then to think of the joys, blessedness, and glory yet in reservation for me, if faithful, is surely enough to melt the hardest heart, and cause one to cry out, Lord, what is man that thou art mindful of him, or the Son of man that thou visitest him.

My heart was made to rejoice also when our oldest daughter manifested a determination to go with the remnant to mount Zion. Owing to peculiar circumstances, this important step will unavoidably bring great trials upon her, and I commend her to the prayers of the church, that the rich blessing of God may attend her, and that she may with the people of God at last have a right to enter those pearly gates of the New Jerusalem, and partake of the blessedness of the new earth. My heart also yearns as never before for our other children, and O what a solace it would be to my heart to have the assurance that we should make an unbroken family in the kingdom of God. I solicit your prayers, especially for our eldest son, now in the army for the Union, that the Lord may preserve him alive, and so work upon his judgment and conscience, as to bring him to the cross of Christ for the salvation of his soul.

But I wish to tell you what I saw at that meeting, and the effect it had upon my mind. A short time ago I trembled for that church when I learned that they were making, as I thought, an undue test of the visions of sister White in admitting members into church fellowship, and that several souls had been injured thereby. This fault I have seen thoroughly corrected, so that the church now stands upon ground that God can and does approve and bless, and I hope and trust it will have a good effect upon those who have been injured.

What I witnessed at our recent meeting has increased my confidence that God is again visiting his people by the gifts of the Holy Spirit, and my earnest prayer is that my heart may be in a state of preparation when the time shall come for the out-pouring of the latter rain.

I have long believed that the mighty power of God would be displayed in behalf of the remnant who should

live when the Lord is about to come, and I believe that those who are keeping the commandments of God and the faith of Jesus are that remnant; and if so, why should it be thought a thing incredible that the gifts of the Spirit are among us? I trust that God in his infinite mercy is preparing me for that refreshing that is to come from his presence. See Acts iii, 19. How appropriate it is that just before the Lord comes, and while he is yet in the heavenly sanctuary making the great atonement by virtue of which our sins are to be blotted out, that there should be a refreshing from his presence, and what better adapted to produce this refreshing than the outpouring of his Holy Spirit?

O brethren, there is a good time coming to the people of God; it is coming from his own hand. Now it behooves us to be up and doing. Let us lay aside, so far as possible, the cares of life. Let us not have our affections set on the world, but resist all the adverse influences that Satan knows so well how to bring against us. Let us seek wisdom and strength where alone it may be found, and putting our trust in Jesus, go forward in the path of duty. That God may guide and direct his people in all their ways to his glory and his salvation, is the prayer of your unworthy brother.

H. E. CARVER.

Iowa City, Iowa.

## LETTERS.

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

### From Bro. Shireman.

BRO. WHITE: It is with a desire to glorify the Lord, that I now write a few lines. We have great reason to rejoice for the blessings that the Lord has bestowed upon us. We have had a lonely time since we moved to this place, until a few months ago, when Bro. Cornell came to this town to give a course of lectures. There have quite a number come out here to keep the commandments of God and the faith of Jesus.

We have meetings every Sabbath, and try to encourage each other on the way to Mount Zion. O that we may rely upon the strong arm of Jehovah as we should. If we do so, and perform every known duty, we shall have the approving smiles of God. O what a joy in the thought of having the Lord to smile upon us. If he is for us, who can be against us?

Through his assisting grace we shall be able to overcome the world, the flesh, and the Devil. Again, what precious promises are written in God's word for those that overcome. Let us strive to gain new victories every day.

"The battle's almost o'er,  
The race is nearly run."

When our hearts are cleansed and made pure by the blood of Jesus, there is written upon them such love to God and man, that it cannot be expressed. We can just begin to realize here below, how delightful a life of love is. How sweet is love of brethren and sisters in Christ! How delightful is communion with each other! And it is a great blessing to know that the time is soon coming that we shall, if faithful, meet to part no more. Soon the kind Shepherd will come to gather his scattered flock within the fold, to go out no more. Oh, that we could but realize as we should the solemn time in which we are living, for truly when we look around upon the world and behold the strife and commotion among the nations, we cannot fail to see that the final crisis of this world's drama is just upon us; and in view of these solemn times, how careful we should live, in order to stand the trying scenes that are coming upon the earth. Let us separate ourselves from the world. Let us strive to overcome. Let us be willing to suffer persecution for the truth's sake, and be willing to have our names cast out as evil. As the poet says,

"Let the world cast out my name,  
And vile account me, if it will;  
If to confess the Lord be shame,  
I purpose to be viler still.  
For thee, my God, I all resign,  
Content, if I can call thee mine."

Yours in hope of eternal life.

D. T. SHIREMAN.

West Union, Iowa.

From Bro. Lawrence.

BRO. WHITE: Our general meeting in this place, according to appointment, was quite well attended, notwithstanding the storm and cold which detained some who were preparing to come. Bro. Taylor and Whitney labored in word and doctrine, enforcing upon our minds the necessity of keeping out of the way of the work of the Lord, by obedience in the direction of obtaining and retaining the whole armor. Several joined us in the communion season for the first time, and were willing to seek a preparation for the same by following the example of Christ. John xiii. An increasing interest was manifest among the young, increased by the active efforts of Bro. Buck and some of his class who have found peace in believing since our last monthly meeting, and were present to share with older ones from St. Lawrence Co. Finally we were all more or less benefited, and are sure the cause will move on in Northern New York.

H. W. LAWRENCE.

West Bangor, N. Y., Feb. 25, 1863.

### Extracts from Letters.

SISTER Sabrina R. Nichols writes from Worcester, Vt.: How thankful we as a people have reason to be for the light we receive from "Testimonies for the Church," to guide us through the perils of these last days. I have ever had perfect confidence in Sister White's visions and can but regard each additional reproof a fresh token of our heavenly Father's love and care for his weak and erring children. I feel refreshed and strengthened as I peruse the interesting and instructive columns of the Review, so highly prized by all lovers of present truth, and doubly dear to the lone ones who seldom, if ever, listen to the thrilling and all-important truths it advocates as they fall from the lips of the messengers. It rejoices my heart to learn that the children and youth are yielding to the strivings of God's Holy Spirit. O may the work spread throughout the ranks of the remnant until all the dear children shall be gathered into the fold of Christ.

I still love the straight and narrow way, and though I realize my own insufficiency and sometimes tremble through fear of being overcome, yet by the assisting grace of God, I am determined to strive to the end for a crown of righteousness which is laid up for all those who love the appearing of Jesus.

BRO. P. Martin writes from Dane, Dane Co., Wis.: After a diligent search of the scriptures for the last twenty years, I greatly rejoice in the light now shining from God's holy word through the Review and Herald. I would be glad if some brother could give a few lectures to the people here. As I have heard the first and second angels' messages, and particularly the third, I am strong in the faith that the Lord will soon appear.

BRO. P. Erb writes from Enterprise, Minn.: The Review is the only sound preaching I get here. I feel grateful to God for his pardoning love, and am striving to live so that the Spirit of the Lord may be ever with me, and guide me into all truth, by whose help I may be able to overcome, and meet with the redeemed of the Lord in his kingdom.

## OBITUARY.

DIED in Jamaica, Vt., our only child, Carrie A. Johnson, aged thirteen years and twelve days. We are not fully satisfied what the disease was. She only staid from school a day and a half. Her suffering was severe the little time that she was sick. My greatest desire is that God may sanctify this most deep affliction to our eternal good. D. W. & E. A. JOHNSON.

Jamaica, Vt., Feb. 20, 1863.

DIED in Watson, Mich., Jan. 30, 1863, of diphtheria, our oldest son, Leverett C. Daily, aged four years, eight months, and five days. A comforting discourse was given on the occasion by Bro. Strong, from 1 Pet. i, 24.

"Asleep in Jesus, soon to rise,  
When the last trump shall rend the skies;  
Then burst the fetters of the tomb,  
To wake in full immortal bloom."

L. & F. I. DAILY.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, MARCH 3, 1863.

Note from Bro. Steward.

BRO. WHITE: Our quarterly meeting is past. We feel much strengthened by it. There was a good attendance considering the going which was bad.

Yours in hope.

T. M. STEWARD.

APPOINTMENTS.

ELD. Moses Hull will meet with the church at Wright, Mich., March 7, and preach a funeral discourse the 8th.

PROVIDENCE permitting I will meet with the churches in Illinois as follows:

Cranes Grove, as Bro. Newton may arrange, Feb. 27 to March 1.

Round Grove March 7, 8. Will some of the brethren meet me at Round Grove Station the 5th.

Elmwood, Peoria Co. where Bro. Morey may arrange March 14, 15.

I hope to meet some of the brethren from Princeville, at this meeting. I will visit other places as the way may open.

I expect to meet Bro. Robert Andrews at the Round Grove meeting.

ISAAC SANBORN.

The next Quarterly Meeting of the Seventh-day Adventists at Princeville, will be the first Sabbath and First-day in March, being the 7th and 8th of the month.

H. C. BLANCHARD.

AGREEABLY to arrangements proposed by the conference which met at Irasburgh, Jan. 10, 1863, Conference will be held with the Church in Johnson Vt., at the house of Bro. R. Loveland, Sabbath, March 14.

ALBERT STONE.

Minnesota State Conference.

THE next conference for the state of Minnesota of the Seventh-day Adventists will be held at Orinoco, Olmstead Co., Minn., commencing with the Sabbath, March 14, 1863, and continue over Sabbath and first-day.

W. MORSE. E. ODELL.

PROVIDENCE permitting there will be a Quarterly Meeting at Marion Iowa; beginning March 13, and continuing over Sabbath. The brethren of Fairview, Lisbon, Tipton and Iowa City are invited to attend.

Snook will meet the brethren of Waukon church on the evening of March 20. With the brethren of West Union on the evening of the 24th, and remain over Sunday.

B. F. SNOOK, D. WEAVER, D. ANDRE. Conference Committee.

BUSINESS DEPARTMENT.

Business Notes.

A. S. Olmstead: We think the History of the Sabbath which we send to A. Spofford fully answers all the questions which he proposes to you.

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money received pays.

- O. Ellis 0,50,xxii,13. J. Warren 1,00,xxii,1. C. Smith 2,00,xxiii,1. F. D. Johnson 4,00,xxiv,21. I. Brink 2,50,xxiv,1. C. Manly for M. Rathbun & A. Millman, each 1,00,xxii,14. J. B. Merritt 4,38,xxiii,10. D. Chase 1,00,xxii,14. M. Wilson 1,00,xx,14. N. M. Gray 1,00,xxvi,1. J. Barnes 1,35,xx,18. P. Ferciot 2,00,xxiv,1. E. French 1,00,xxiii,14. F. French 1,00,xxiii,14. J. B. Gregory 1,00,xxii,1. J. Stacey 4,00,xxii,1. J. B. Stacey 2,00,xx,6. G. W. Edwards 1,00,xix,1. C. G. Daniels 0,40,xxii,11. H. Hodgson 1,00,xx,18. J. Edgerton 1,00,xxii,1. J. J. Emons 1,00,xxii,1. L. E. Jones 4,00,xxiii,7. D. Miller 2,00,xix,1. S. S. Jones 1,00,xxii,20. Maria Tewell 2,00,xxii,14. J. M. St. John 2,00,xxiii,14. F. Sousley 1,00,xxiii,14. S. Robinson 1,00,xxiii,1. P. Worley 1,50,xxii,1. Polly Keyes 2,00,xxiv,1. L. C. Young 1,00,xxi,1. D. Goodenough 1,00,xxi,1. Elizabeth Temple 1,00,xxiv,1. R. Babcock 1,00,xxii,19. R. Hunt 0,31,xxi,20. D. Kellogg 0,50,xxi,14. M. S. Kellogg 0,50,xxi,14. M. Phillips 2,00,xxiii,1. E. Rew 2,00,xxi,1. W. E. Newcomb for L. Newcomb 1,00,xxii,10. P. Gould 2,00,xxiv,1. L. Daily 3,00,xxii,1. L. Marsh for O. J. Corben 1,00,xxiii,14. D. Hunt 1,00,xxiii,14. L. D. Benedict 1,00,xxii,13. J. Ballard 5,00,xxii,1. J. I. Shurtz 2,00,xx,13. J. Coy 1,00,xxii,14. H. Waggoner 1,50,xxiii,1. M. J. McAvoy 2,00,xxiii,1. I. Limington 1,00,xxii,14. S. A. Street 0,75,xxii,8. C. F. Worthen 2,00,xxii,6. R. Hoag for Mrs. Mary Hoag 1,00,xxiii,14. S. Segar 1,00,xx,1. R. Hoag 3,00,xxiv,20. W. J. Wilson 1,00,xxiii,1. J. E. Timothy for J. M. Robinson 0,50,xxiii,14. J. Banks 1,00,xxii,9. M. Tyler 2,00,xxiii,1. G. W. Davis for S. E. York 1,00,xxiii,14. R. Smalley 2,00,xxiv,1. S. Sargent 3,10,xxi,14. W. Chapman 4,00,xxiii,1. C. Smith 1,00,xx,13. A. Buel 2,00,xxiii,1. S. N. Haskell for C. W. Sargent 0,50,xxi,14. W. Kelley 1,00,xxiii,13. I. A. Olmstead for R. Howlett 0,50,xxii,14. H. L. Richmond 1,10,xxiii,1. D. Sevy 2,10,xxiii,21. A. H. Pervorse 1,50,xxii,1. J. Hart 3,00,xxiii,1. Mary A. Crosby 2,00,xxii,9. Mrs. M. Slayton 1,00,xxii,1. J. W. Blake 1,00,xxii,2. J. M. Dean 1,00,xxiii,1. S. W. Austin 0,50,xxiii,1. G. W. States for E. Wentworth 0,25,xxii,1.

Donations to Publishing Association.

D. S. E. \$9,45. Rebecca Smalley \$3. John Laroch \$10.

Cash Received on Account.

T. M. Steward \$5. B. F. Snook \$10. I. Sanborn \$2,18. H. W. Lawrence 12c. J. W. Raymond \$1.

Books Sent By Mail.

- L. Brown 12c. P. C. Harris 25c. F. Clymer 25c. J. Dudley 18c. L. Hubbard 12c. C. R. Jones 12c. J. Lawrence 12c. E. Bowen 12c. J. Weaver 12c. W. S. Clymer 25c. P. Needles 12c. M. J. Chapman 16c. M. A. Jewett 19c. J. B. Merritt 12c. J. Barnes 65c. N. Emons 90c. G. W. Edwards 40c. B. Radabaugh 40c. H. L. Gibbs 25c. L. M. Gates 60c. S. Rogers 60c. G. M. Bowen \$1,20. O. Olson \$1. J. A. Strong 60c. A. M. Smith 33c. A. E. Dart 12c. A. Umstead 7c. J. Keyes 19c. Polly Keyes 12c. E. Temple 50c. A. Monson 75c. R. Hunt 44c. M. S. Kellogg 40c. W. E. Newcomb 12c. L. Marsh \$1. C. H. T. St. Clair 98c. A. S. Gillet \$3,26. J. F. Ballenger 6c. C. F. Worthen 12c. E. F. Aldrich 25c. S. Sharpe 20c. J. M. Robinson 50c. E. Brink 40c. Mrs. J. C. Strong 40c. L. Brink 87c. Anne Brink 40c. D. Richmond \$1. M. Tyler 12c. T. J. Clement 34c. E. Stillwell 12c. N. Cameron 15c. W. Chapman 43c. M. M. Edmunds \$1,09. E. S. Decker 5c. L. Royce 13c. D. E. Smith \$1. R. J. Davis 60c. R. N. Chaffee \$3,32. L. Drake 25c. M. A. Crosby \$1,25.

Books Sent by Express.

A. H. Clymer, Finley, Ohio, \$11,74.

PUBLICATIONS.

The law requires the pre-payment of postage on all transient publications, at the rates of one cent an ounce for Books and Pamphlets, and one-half cent an ounce for Tracts, in packages of eight ounces or more.

Table listing various publications with prices in cents and dollars. Includes titles like 'History of the Sabbath', 'The Three Angels', 'Sabbath Tracts', 'The Kingdom of God', etc.