The Advent Review and Sabbath Herald

The Seventh-Day Adventist Publishing' Association.

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BISHOP TILLOTSON

"We are told by Paul that Christ must reign till he
This celebrated divine, Archbishop of Dublin, in
Speaking of 1 Cor. xxv, 25, thus soundly bewails witnesses:
"We are told by Paul that Christ must reign till he
have all things under his feet; and that the last
enemy that shall be destroyed is death. And this does
not seem consistent with the continuance forever of a
number of wicked beings alive, and saving Christ, and
enjoying his sight."
well may we say in the words of one of old, "How
forbearable are right words."

so "thus saith the lord" for it.

However strongly theologians inveigh against the
reform view of natural immortality, there are some who
make surprising concessions toward this truth. Thus
Bishop Tillotson in his Sermons, printed in 1774,
vol. 2, admits the whole question. Said he, "The im-
mortality of the soul is rather supposed, or taken for
granted, than expressly revealed in the Bible."
and Dr. Bagwell, in the Methodist Quarterly Review for
April, pp. 235, 236, remarks as follows: "That the immortal
nature which can be
in the Bible, we think, there is no pass-
age which can be strictly said to declare that all hu-
man souls are immortal.

We heartily concur with the above declarations, and declare that perhaps this lack of inspiration is made up in the teachings
of theology and modern Spiritualism.

TORMENTED DAY AND NIGHT FOR EVER AND EVER.

Ms. Daurus, one of the oldest commentators on the
Apocalypse, and who states very strongly the common
view of the lost, finds that he shall after this life feel neither good nor evil,
with Tyndale, thus kicked at him: "What shall he
of the present-

The frightful chasm, the dark abyss,
O'er Alpine hills so far away,
Or comprehend infinity:
Each spot however much defaced,
The frightful chasm, the dark abyss,
O'er the whole earth, both far and near,
Nothing shall harm, or aught destroy,
No pois'nous reptile there will be,
No sickness, sorrow, pain, or death,
No rav'nous beast the forest roam,
Or breath of pestilential air,
Obedient to their sovereign King ;
Ruin ever to be restored.

And as here the effects of sin we view,
No man but great shall there appear,
At
where vegetation ne'er hath grown,
The rugged cliff, the lonely glen,
The frightful chasm, the dark abyss,
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Nothing shall harm, or aught destroy,
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BISHOP WHATELEY'S VIEW OF ETERNAL MISERY.

"That the soul is naturally immortal is contradicted by scripture, which makes our
immortality dependent on the will of God,"—Inst. ii, 311.

WHAT NATURE DID ADAM HAVE?

Dr. Watts, the church's poet, in his Ruin and Recov-
ery of Mankind q. 11, 3, deposes the following candid testimony on the subject spoken upon
Adam. Said he, "There is not one place of Scripture that occurs to me, where the word death, as it was
first threatened in the law of innocency, necessarily
signifies a miserable immortality of the soul, either to
Adam the actual sinner, or to his posterity." There
is more truth than poetry in this paragraph of Watts,
for the statement is exactly in harmony with Scripture.

ADAM NOT NATURALLY IMMORTAL.

BISHOP JEREMY TAYLOR, the famous author and
scholar of the seventeenth century, thus beautifully
states our position: "It is impossible, that a being such as
this world can have an ending, and it shall die, unless it is
daily watered from the streams flowing from the foun-
tain of life, and refreshed with the dews of heaven,
and the wells of God; and therefore God had prepared
for Adam in Paradise to have supported Adam in his ever-
fatal immortality. Immortality was not in his nature,
but in the hands and parts, in the favor and super-
additions of God."—Future Life p. 61.

"To this we may add the words of Richard Wat-
son, whose Institute are the standard text of theology. He
says: "That the soul is naturally immortal is contradicted by scripture, which makes our
immortality dependent on the will of God,"—Inst. ii, 311.

WHAT NATURE DID ADAM HAVE?

Terpsichore of Antioch argues the proposition thus:
"Some one will say, Was Adam by nature mortal? By no means. Immortal! Not thus, either. What
then?—nothing at all! I answer, neither mortal nor
immortal! for if the Creator had made him the first
immortal, he would have made him a god. If mortal,
then god would appear as the author of death. He
made him, then, capable of becoming either; so that
by keeping the command of God he might obtain
immortality as his reward, and become a god [or glorified
being]. But if he should turn to mortal things, and
disobey God, he would be himself the author of his

With this agrees the view of Balsamon, a medieval
scholar, who comments as follows: "God made man
neither mortal nor immortal; but midway between
greatness and humility; and having made him master
of himself, and with power of free-will, he left him to
choose either virtue or vice, and to receive either
immortality or mortality."—id. p. 511.

Says a Christian Bishop of the 6th century (Ne-
mesius), in descending on the nature of the soul:
"originally man was made evidently neither mortal
nor immortal, but on the confines of either."—id. p. 510.

Plain but true.

A recent reviewer of a work on unconditional
immortality, utters the following severe, though truthful,
sentence: "The doctrine of the natural immortality of
the soul, is the foundation on which the harlot Mother sits, and, as she is the mother of harlots, all her daughters have committed harlotry. So there was no spiritual fornication. The whole Protestant world is unsealed with this subtle heresy; and in vain do they oppose the Mass, Purgatory, and Invocation of Saints, whose very existence depends upon the popular dogma of immortality, after death, upon which this foundation.

"—_Angeleye, p. 69. He must also have added, Spiritualism. For all that sublime jerking, bowing, bowing, reeling, staggering, rapping, and clattering, thumping, knocking, and tipping of household furniture, the periping and muttering of officious spirits, is founded on this mighty cornerstone-stone of Protestant belief and religious education.

CRITICISM FROM CLARKE.

Dr. ADAM CLARKE, the well-known commentator and critic thus disposes of the passage, Matt. xvi, 26: "What is a man prodifed if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" He says: "On what authority many have translated the word psuche in the 25th verse Life and in this verse Soul, I know not; but I am certain it means life in both places." Dr. Clarke was a strenuous believer in the soul's immortality, with all its adjuncts, as consolations in death, eternal merits in heaven, and celestial riches. Like honest comments in the present instance the better. His remark was thus applicable with equal force to Matt. x, 28, 29, which is an exact parallel to the present case.

Did MR. Wesley Believe the Common View?

In the second volume of his published Sermoons, while discussing upon the parable of the rich man and Lazarus, this good man penned the following paragraph, though perhaps much to the mortification of the present followers. Said he: "It is, indeed, very generally supposed that the souls of good men, as soon as they are discharged from the body, go directly to heaven; but I am disposed to think that the least foundation in the Oracles of God." Mr. Wesley did, indeed, believe in a conscious state somewhere outside of heaven; but it was, or it is, beyond our ken. We however feel of the 'ante-chamber of heaven,' that is altogether anti-scriptural, and unbelief in the whole language of the Bible. MAN: "Admissions in favor of the truth from the ranks of his opposers, constitute the highest kind of evidence."

MAN IS ALL SOUL—MILTON'S VIEW.

There are some who have much reverence for great names. Such will be pleased with the following extract from a letter of Milton to his sister: "I do not know that the soul is so well known in the poetic world. Milton did not believe in the two-fold nature of man, as his 'Protestant upon Christ's Doctrine,' vol. i, pp. 260, 261, shows: 'Man, interiorly and properly one and individual, not compound and double, not, according to the common opinion, made up and framed of two distinct and different natures, as of body and soul, but the whole man is soul, and the soul man; that is to say, a body or substance, individual, animated, sensitive, and rational.' Let those who believe in the duplicitous-entity of human beings, ponder well what the distinguished bard has said.

Dwight's Testimony.

Dr. DWIGHT, the well-known theological writer, makes the following statement concerning everlasting misery: "There are, I know," said he, "many who will speak of future punishment with an air of cool, self-sufficiency, as being in their view, easy of investigation and free from embarrassment. I am inclined, perhaps unreasonably, to think good little credit for candor, clearness of intellect, or soundness of character; and greatly doubt whether it has been investigated by them."—_Dwight vol. 6, p. 467. How few there are, if they were not the inanimate mass, but would be of the same mind with Dr. Dwight.

To Cause to Die is a Punishment.

We are sometimes met with the hasty assertion, that to be destroyed, consumed, burnt up, &c., is no punishment. With this sentiment we join issue, mainly in the language of others, and those of opposite senti-

The Christian's Consolation.

The professed disciple of Christ who despairs and trembles, when he hears his Master calling him to go on to perfection, may derive courage and support from looking at the promises of Christ and at their Author. Among the blessings promised you will find everything which any man can need to assist him in arriving at perfection. There are promises of light and direction to find the path which leads to it; promises of assistance in that path; promises of strength to help you; yea, I will uphold thee with the right hand of my righteousness, says the Lord; promises of light and direction to find the path which leads to it; promises of assistance in that path; promises of strength to help you; yea, I will uphold thee with the right hand of my righteousness. Though thou art in thyself but a worm, thou shalt shine forth in the heavens. Though thou art in thyself but a worm, thou shalt shine forth in the heavens.

Look next at him who gives these promises. It is one who is almighty, and who therefore can fulfill them. It is one who possesses all power in heaven and on earth; one whose treasures of grace are unsearchable and inexhaustible; one in whom dwells all the fulness of the Godhead bodily. With all this fulness, faith and spirit, help thee; yea, I will uphold thee with the right hand of my righteousness. Though thou art in thyself but a worm, thou shalt shine forth in the heavens; one who is almighty, and who therefore can fulfill them. It is one who possesses all power in heaven and on earth; one whose treasures of grace are unsearchable and inexhaustible; one in whom dwells all the fulness of the Godhead bodily. With all this fulness, faith and spirit, help thee; yea, I will uphold thee with the right hand of my righteousness. Though thou art in thyself but a worm, thou shalt shine forth in the heavens; one who is almighty, and who therefore can fulfill them. It is one who possesses all power in heaven and on earth; one whose treasures of grace are unsearchable and inexhaustible; one in whom dwells all the fulness of the Godhead bodily. With all this fulness, faith and spirit, help thee; yea, I will uphold thee with the right hand of my righteousness. Though thou art in thyself but a worm, thou shalt shine forth in the heavens; one who is almighty, and who therefore can fulfill them. It is one who possesses all power in heaven and on earth; one whose treasures of grace are unsearchable and inexhaustible; one in whom dwells all the fulness of the Godhead bodily. With all this fulness, faith and spirit, help thee; yea, I will uphold thee with the right hand of my righteousness. Though thou art in thyself but a worm, thou shalt shine forth in the heavens; one who is almighty, and who therefore can fulfill them. It is one who possesses all power in heaven and on earth; one whose treasures of grace are unsearchable and inexhaustible; one in whom dwells all the fulness of the Godhead bodily. With all this fulness, faith and spirit, help thee; yea, I will uphold thee with the right hand of my righteousness. Though thou art in thyself but a worm, thou shalt shine forth in the heavens.

The Living Age has said, "Old things are about to pass away, and we know not what shall be the new things which shall come forth in their stead."—_Proverbs 8: 18._

And MR. BAXTER, author of many works published by the Am. Tract Society, in his "Unravelling of Infinite Divinity," says: "Would you not be contented to suffer a terrible future punishment, rather than to be what I call a hypocrite? Whatever one may say, it is certain they would."—_Dwight, p. 12._

Judge, called the "Goliath of Protestants," inquires: "When a criminal is condemned to death, is that not an eternal punishment? Does the judge order him to be resuscitated in the course of a year?"—_Dwight, p. 12._

Dr. Green, in his "Memoirs," p. 96, testifies: "Do dreadful do I think of annihilation" said a dying man, "that I would rather live in pain, than not to live at all._—_Green, p. 96._

And Mr. DUSOUZ, in speaking of those who believe in a deprivation of future existence, says with emphasis, "The remedy is worse than the disease._—_Dusouz, p. 10._

To us the thought of a commodity for eternal eternity, such as one who might frame with seraphs, should be condemned to external deprivation of being, is a penalty from which most hearts shrink back in horror and consternation.

To the Reader.—I have many more extracts in my possession similar in character to the foregoing, and should occasion offer, shall at some future time present them to the readers of the Review.

W. G. W.

Words of Warning.

Tax Alliance and Visitor truly remarks, "The events of centuries have been crowded into a year. The hand of God should be recognized in these remarkable events."

The Christian Luminary says, "Signs are seen in the heavens and on earth, which plainly teach us the fact that the coming of the Son of man draweth near._—_Christian Luminary." Another Journal has stated, "The world is now just entering into that period of the mystic age, which is well to be ready for whatever event may occur._—_Church Universal._

The Christian Review has recorded as follows: "A silent, rapid, irresistible preparation has been making—what will it be? The battle of Armageddon? The Millennium? preceded by the coming of the Son of man in the clouds of heaven? Nothing in the prophetic oracles withholds his coming, that I have seen, if I have read Peter and Daniel and John aright._—_Christian Review." Rev. Charles Becher, referring the present vast Prepomine or spiritual movement to the category of Rev. xvi, 14, says, "They inure the almost certain sigmas of false Christs which should precede his coming._—_Rev. Charles Becher._

Prof. George Bush has said, "If we take the ground that 'the time is not yet,' then the present age is one expressly foretold in prophecy, and that it is just opening upon the crowning consummation of all prophetic declaration._—_Prof. George Bush._

Dr. Edward Becher writes, "The time of prophetic prophecy, in which the world has now arrived is the period between the sounding of the seventh and seventh trumpet._—_Dr. Edward Becher.

Archdeacon Brown, of England, has said, "That he was strongly impressed with the conviction that our lot amongst the sons of God is now in its fullness._—_Archdeacon Brown._

President Hitchcock, of Amherst, has stated, "In a very short time, far shorter than we imagine, all the sons of eternity will be to us a thrilling reality._—_Pres. Hitchcock._

Edly of Lovelac in his "History of England," says, "That England has grown old; six thousand years enrolle its weary brow, and with inconceivable rapidity it rushes on to its eternal sepulchre. The great events connected with the winding up of all things are near, but a step before us, even 'when the Son of man shall come in his glory and every eye shall see him._—_A. Lovelac.""
ble nearness to God; or with affection, fervor, and confidant dependence on Christ's mediation?

2. Has it gradually grown in any one of the holy motions of God's Spirit in my soul? or have I encouraged or discouraged his gracious visit?

3. Have I longed after my God, panted after his presence?

4. Have I been sensible of any holy motion of God's Spirit in my soul?

5. Have I been guilty of any sin, of which there is the word "by your faults"?

6. Have I been guilty of any sin, of which there is the word "by your faults"?

7. Have I realized my nearness to eternity, and encouraged myself to meditate on, and to seek preparation for, death, judgment, and the coming of my Lord?

8. Have I met crosses and disappointments, wrong, or slandering, with meekness and patience?

9. Have I been sensible of any holy motion of God's Spirit in my soul?

10. Have I experienced any such a manner as naturally tends to make him appear a Saviour?

11. Have I been gentle and courteous toward my inferiors and dependents, kindly affec tionate toward my equals, and respectful toward my superiors?

12. Is it a matter of consciousness with me that religion is my chief concern, and the source of my greatest pleasure?

13. Have I been gentle and courteous toward my inferiors and dependents, kindly affectionate toward my equals, and respectful toward my superiors?

14. Have I been gentle and courteous toward my inferiors and dependents, kindly affectionate toward my equals, and respectful toward my superiors?

15. Have I been gentle and courteous toward my inferiors and dependents, kindly affectionate toward my equals, and respectful toward my superiors?

16. Have I avoided all appearance of evil, and set a faith claim on our affections corresponding to its character.

17. Have I prayed for the prosperity of the church and the world, for the welfare of those with whom I have come in contact, and for the good of the world?

18. Have I felt with increased intensity that I am a sinner, and that my only hope is in Christ?

19. Have I avoided all appearance of evil, and set a faith claim on our affections corresponding to its character.

20. In a word, have I made any advance in the duties of loving God?

21. Have I been gentle and courteous toward my inferiors and dependents, kindly affectionate toward my equals, and respectful toward my superiors?

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40. Have I been gentle and courteous toward my inferiors and dependents, kindly affectionate toward my equals, and respectful toward my superiors?
Sweet, of R. I., who is hurting the cause with his extre

WHAT may be said of the two kinds of sabbaths, in ref-

As a people we have labored energetically. Self-

At times it was bold, rash, and even impetuous. 

The hand-writing of ordinances being abolished, how

Now having traced the Sabbath down to the time when

Was the Sabbath of the Lord any part of the hand-

Was the difference between the Sabbath of the

Can we point to the very act of God, while leading this

The great reformation, led on by the German reform-

As a people we have labored energetically. If this cannot be done, organiza-

What is the second consideration?

What are the respective offices of each?

How long a time did it occupy?

What does its place in the midst of the moral law, and

Where was it written?

When was this prediction uttered?

What prediction does Hosea utter concerning the an-

Where were these feasts.

What was the antitype?

What was done at this feast?

How long after the passover did it occur?

Where did he write it?

With what did God proclaim it?

What was committed to that people besides the Sab-

If this cannot be done, organize in most cases should be deferred, in hope of a bet-

What scripture proves that the first tables contained

What Does its place in the midst of the moral law, and

CEREMONIAL SABBATHS.

When wholly fulfilled?

Was it, or could it have been, a shadow?

Were these feasts of the Hebrews ordained to be kept

What did it commemorate?

What was the first point of contrast between them and

What are the Sabbath of the Jews designated at?

Where did God write his Sabbath and deposit it?

What were the respective offices of each?

Where did he write it after?

How was the Sabbath of the Lord referred to?

What was its antitype?

Could the annual sabbaths be kept before they kept

Was the Sabbath of the Lord any part of the hand-

As a people we have labored energetically. If this cannot be done, organiza-

With what did God proclaim it?

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Where were these feasts.
THE REVIEW AND HERALD.

Business Meeting of the Church in Battle Creek.

According to previous notice the members of the Conference of Battle Creek, Mich., convened at their house of worship on Sunday the 20th of March last, Uriah Smith, one of the elders of the church, acting as chairman. The meeting was opened with prayer by Eld. Moses Hall. The following resolutions were read before the meeting, after which they were separately considered and unanimously adopted.

Whereas, We have believed that the providence of God has caused those who believe in the third angel's message, and the necessity of prompt and immediate action upon the proclamation of the truth of the third angel's message, especially in the Publishing Department, and,

Whence the reputation of a man occupying so public a situation, should be of such character as to warrant no one in regarding him with anything but the deepest distrust. We have heard that many have been led to believe that the Lord has called them to the spirit of God. This is a great mistake. The gifts of the Spirit do not lead us into fanaticism—tend to corrupt and assuage as no more effective way could that cause be brought into disrepute, and its enmity removed, than by destroying the reputation of such a man?

Whereas, There are certain reports prejudicial to the character of Eld. White, as a man of upright and honest dealings, morally upright, and extraordinary influence, and used to cut off his influence and that of his brethren, to defraud the ears of the people against the truth, and to steel their hearts against its reception; therefore,

Resolved, That we, the church of Seventh-day Adventists of Battle Creek, do especially recommend the following measures to ascertain the grounds of the charges, complaints, and murmurings that are in circulation.

Resolved, That we hereby earnestly request all those who have any ground of complaint against Eld. White, all who have had to mean that he has not appropriated as directed, all who have any ground of complaint against Bishop White, all who have been aggrieved by his acts, and the fatherless, or that he has not in all his dealings in temporal matters manifested the strictest integrity, probity, and uprightness, to immediately report their grievances, and the grounds upon which they base them, to Uriah Smith, chairman of the above committee, that they may be received before the middle of May next.

Resolved, That we also hereby invite all those who have any ground of complaint against Bishop White since the commencement of his public labors, to forward the same, and they alike, as their knowledge or observation goes, and send in their testimonies as above directed.

Resolved, That we request all that have been in the capacity of leaver before the approaching General Conference, the last of May next, that the brethren then assembled may take such action upon it, as in the premises they may deem proper.

Moved, by Bro. Hall that the proceedings of this meeting be published in the Review. Carried.

Adjourned sine die.

No. 183. THE REVIEW AND HERALD.

We have heard that many have been led to believe that the Lord has called them to the spirit of God. This is a great mistake. The gifts of the Spirit do not lead us into fanaticism—tend to corrupt and assuage as no more effective way could that cause be brought into disrepute, and its enmity removed, than by destroying the reputation of such a man?

There are many at the present day who believe in the Lord teaches sister White, just as she says; and she says she has been shown, that the Sabbath is of great importance; but they will not receive it. That is to say, they will not receive it right. If such persons are led by spiritual influence, they cannot, with any reason expect us to harmonize with them.

We remember the sacred warning, believe not every spirit, but try the spirits whether they are of God. We know of no test equal to the Bible whereby to try them, assured that, as God is unchangeable, His spirit will to-day speak in perfect harmony with what it spoke three thousand years ago. There are many who believe in the Spirit of God. They have had too much evidence of their truthfulness; yet they are unwilling to receive and acknowledge them fully. They try to compromise the society, by saying that they believe some parts of them, but some things in the Bible are not right. If such persons are led by spiritual influence, they cannot, with any reason expect us to harmonize with them.

We wish that thecause of present truth, the committee was appointed to be held at Wakeman in four weeks (April 11). It was also resolved to have similar meetings every four weeks thereafter, at places to be designated from time to time.

The best of feeling prevailed throughout the meeting, the cause was encouraging, and the plan of systematic benevolence adopted cheerfully.

I remained in this place till this time by request to attend the funeral of Bro. Geo. T. Spencer. When I was in Ohio three years ago, I gave lectures in Portage which he attended, and obeyed the truth for a season, but afterward suffered various influences to dispirit him from the Sabbath, though he was always friendly to the cause. During the past winter I visited him, and he was more than ever convinced of the truth. He died going to the meeting in Townsend on Sunday last, but on Sabbath an accident occurred which resulted in his death on Tuesday evening. In these hours of suffering his great regret seemed to be that he had not devoted more of his time and efforts to the cause; but he expressed the firm determination to keep the Sabbath if he were spared. But the opportunity is past. He was deeply pious, and before he died manifested perfect submission and confidence in the Savior. But this event has served to make me more seize the danger of compromising the truth, and delaying obedience. O that all now believe the truth could realize what one day be their feelings in reflecting on duties neglected, and opportunities lost!

J. W. Norwalk, Ohio, March 19, 1863.

Note from Bro. Cornell.

Bro. White: Since returning home from Iowa, though not engaged in new fields, in wearing labors yet I have not been entirely idle. When I had been at home but one day, it seemed to be duty to go and attend the meeting held in Alliance, Ohio, the day following the first-day, and preached three times. Bro. H. was having large audiences, and good freedom in preaching the word. Finding that his health was improved so that he could manage the meeting alone, I went on to Ohio to Shinemac, where I preached publicly, and saw how many the Lord has added to the church there. They number now about one hundred. The next two Sabbaths I spent in my father's neighborhood in Livingston Co. Preached four times, and three were received into the organization. From what I have seen and heard of the results of organization, I am confirmed in the belief that it is owned and blessed of God.

I wish to say that I am decidedly in favor of your proposition to change the time for general and state conferences in Michigan. The last of May appears to be the best time, as tent operations can begin as early as the first of June.

M. E. CORNELL.

Neuqua, March 17.

The Cause in Ohio.

At last, after a long night of darkness, light is dawning upon the cause of present truth in Ohio. Thanks to our heavenly Father for the tokens of good which are beginning to appear. In the great work to be accomplished, and desiring to use the best and most judicious means of forwarding the cause of present truth, the committee would earnestly address the friends of truth in Ohio, recommending such measures as they have uniled upon.
and as seem necessary, judicious, and in harmony with the wishes of the whole, the experience admonishes us to move with the greatest caution, wisdom, and prudence, using the utmost care and circumspection, lest the enemy gain an advantage; and while we walk as sheep in the midst of wolves, let us see to it, that past mistakes and errors do not daunt our courage, or shatter our resolves.

First, then, as to systematic benevolence. The committee would recommend to the churches in Ohio, the following plan for their adoption:

That the S. D. A. churches in Ohio, send in (by the hands of the treasurers,) an account of the funds which funds will be expected in payment as follows:

Said payments to be made quarterly, or every three months, thus: the first quarter expire with the present month, so that the first installment will be due on the first of April; the second, by the first of July; the third by the first of October; and the fourth by the first of January 1864.

By strictly following out the plan herein stated, the committee believe that much expense and trouble will be avoided; as for want of system, the committee have heretofore not only been embarrassed for want of necessary ones but have been compelled to use their precious time, in making laborious trips, over difficult roads, in getting together a few dollars, for the upkeep of the down-trodden cause of present truth.

The church at Lovettsville, have pledged annually, coming up monthly with their tithes and offerings until the work.

"It is truly good to serve the Lord in bringing our tithes, as one of us brethren and some of us clay-laborers, have pledged $130,000 for the current year, and we feel that or more, and truly God is pouring out his blessing upon us.

"We should not speak idle words. But who will come forward to reform the church? Who was holier than the high priest? But while they are vainly looking to do this. For who was better acquainted with the oracles of God than the Baptist of the Reformation. The blood of his followers, not among the great and learned men, but among the humble fishermen, the poor, helpless, and despised.

"But those shepherds of the flock, fearful that others might believe on Jesus, accuse him of blasphemy, draw him before the rulers, condemn and crucify him. His apostles were gathered against the Lord, and against his Christ. Witness their persecutions of his apostles after him. How they beat and imprison Peter and John, kill Stephen, and persecute Paul. But in spite of all the reformation is wrought, and the church established.

Thus we see that those men who have sought and received the truth were the very ones to oppose it; and they who looked upon the truth as opposed to the Holy One of Israel. This, it would seem, ought to teach men to beware how they put confidence in popular or learned men. Though they may have great acquisition, and ought to know the truth, yet the fact is, that they are grossly opposed to the Holy One, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

Thus, such as these who have cursed the law, mercy and judgment, they had neglected. They had of the world. They rejected the Spirit of God, till, as says, "Surely the scribes and expounders of the law will always opposed any reformation which did not agree with their preserved opinions of religion; and that "God hath chosen the foolish things of this world to confound the wise." It would appear that such persons have never read their Bibles not the history of the church. For the benefit of such, let us look at some of the reformation which had been wrought in the church. If we mistake not, we shall find that such preachers and "holy divines" have always opposed any reformation which did not agree with their preserved opinions of religion; and that "God hath chosen the foolish things of this world to confound the wise."

At the advent of Jesus Christ, the Jewish church had lost the spirit of its religion. The Jews strictly served the ceremonies and minor points of the law, even to the twitching of "mini, mice, and mumin." They fasted twice in a week, and "except they washed their hands off, ate not, holding the tradition of the elders." They were so much in the practice of long prayers to be seen and heard of men. But the weighty matters of the law, mercy and judgments, they had neglected. They had killed the prophets of God, and were given to the love of the world. They rejected the spirit of God, till, as Jesus says, they had become like "whited sepulchers," which, indeed, appear beautiful outwardly, but are within full of dead men's bones, and of all uncleanness. They made God's house a den of thieves, corrupted the church, and crucify the Holy One of Israel. This, it would seem, ought to teach men to beware how they put confidence in popular or learned men. Though they may have great acquisition, and ought to know the truth, yet the fact is, that they are grossly opposed to the Holy One, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

"If we speak right we shall die. But who will come forward to reform the church? Who was holier than the high priest? But while they are vainly looking to do this. For who was better acquainted with the oracles of God than the Baptist of the Reformation. The blood of his followers, not among the great and learned men, but among the humble fishermen, the poor, helpless, and despised.

"But those shepherds of the flock, fearful that others might believe on Jesus, accuse him of blasphemy, draw him before the rulers, condemn and crucify him. His apostles were gathered against the Lord, and against his Christ. Witness their persecutions of his apostles after him. How they beat and imprison Peter and John, kill Stephen, and persecute Paul. But in spite of all the reformation is wrought, and the church established.

Thus we see that those men who have sought and received the truth were the very ones to oppose it; and they who looked upon the truth as opposed to the Holy One of Israel. This, it would seem, ought to teach men to beware how they put confidence in popular or learned men. Though they may have great acquisition, and ought to know the truth, yet the fact is, that they are grossly opposed to the Holy One, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

As in the case of the church at Rome, founded by Paul, it was at first noted for its piety. It sent out ministers to the surrounding cities, and the churches there followed. Thus God was established for him and his apostles, kept the unity of the faith a number of years. But, as numbers increased, wicked men, as is always the case, crept into the church, and soon the mystery of iniquity, as foretold by Paul, 2 Thess. ii., began to lie in wait for them.

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Rome was the queen of the world; and if so, why should not bar bishop be king of bishops? It was so. The other churches acknowledged the supremacy of the Roman bishop. In the 6th century, Theodotus II, proclaimed the bishop of Rome "ruler of the whole church."

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The Goodness of God.

I would like to tell you a little of the goodness of the Lord to me; for truly the Lord is good, and his mercy endures forever.

For nearly four years I have been greatly afflicted with the disease of the lungs. I have been in the hospital during the last seven months, and could not sit up more than half the time; and for nearly one year was entirely confined to my bed. Something more than a year ago the Lord heard my prayer and I was released from the bonds of that text, but in some manner, perhaps it was owing to the trying circumstances in which I was placed, I did not go entirely free, and in a short time was again confined to my bed.

Still we felt trusting in the Lord and wrote to our people asking them to pray for me.

In August we were permitted to remove from those circumstances of trial. I was moved on a bed, and was so low that we were obliged to be seven hours going five miles. I arrived in time to join in my prayers, but for some reason, perhaps it was owing to the trying circumstances in which I was placed, I did not go entirely free, and in a short time was again confined to my bed.

I was taken to the hospital, and I gained very slowly, so that I was able to sit up little longer than to have my bed made. For a few weeks I had felt much blessed in prayer and it seemed to me that the Lord would let me go free speedily. On the 20th of Oct., while looking up to the Lord I was much blessed and felt assured that he was willing to let me change to any clothes I chose to put on my clothes and go free. So I did. The next day I walked to the nearest store of a neighbor's to a funeral and back, and was soon able to work all day with ease. Surely I would praise the Lord for his great goodness and his wonderful works to the children of men. The Goodness of God.

In the Goodness of God.

I have been sitting right up in my bed, and I have felt very much comforted in the Lord. I have felt that he was willing I should then put on my clothes and go free. I was then able to work all day with ease. Surely I would praise the Lord for his great goodness and his wonderful works to the children of men.

To the young I would say, My heart has been encouraged of late to hear what the Lord is doing for the children of the remnant. I believe, as another has expressed it, that the special preparation for the coming of Jesus has begun. How cheerful to know the children are coming up. How blessed a struggle is this in which we are engaged, even the struggle for eternal life.

And though we know the enemy will oppose us with all his powers, yet the Lord has in mercy shown us that we are engaged, even the struggle for eternal life.

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THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, MARCH 21, 1863.

REPORT FROM BRO. BYINGTON.

Bro. Warren: I have spent most of the time since our last meeting, Feb. 7th, in company with Bro. Longborough, in attending quarterly meetings, visiting and organizing churches, &c. Bro. L. has given a full account of our meetings.

In this time I have traveled over a thousand miles with my own team, no steering, and most of the time in the timbered land of Northern Mich., where there was little but mudly going, and frequently we would travel several miles a day on foot to rest our weary horses.

Here in this time immersed thirty-nine; and though going into the water nearly every week, yet have not been sensible in one instance of taking cold, and health, quite as good at the end of the tour as at the beginning.

After leaving Bro. L. at Lowell, Feb. 8th, we spent that evening with the church at Downe. The 26th we spent at Partrivera. Here two families in the village had embraced the truth since the last quarterly meeting. A sister who was immersed at the quarterly meeting, on the 23d inst., inclosing $2 for Review, and neglected to sign her name. We have since visited Charlotte, Courts, and Newton, and have had good meetings.

John Byington.

Battle Creek, March 25, 1863.

Note from Bro. Bostwick.

I have just returned from Deerfield, Minn., where I have been giving a short course of lectures which has resulted in establishing some honest souls in present truth. May the Lord bless them, and they be encouraged to press forward to Mount Zion. As soon as the way opens for me to leave home, I will commence a course of lectures in the neighborhood of Bro. E. W. Darting's. Our Lord, give me a missionary spirit, that I may feel the weight of the cause and the worth of souls.

Jno. Bostwick.

Oronogo, Minn., March 13, 1863.

CHRISTIANITY AND TOBACCO.—How contrary to the spirit of ancient Christians is the tobacco using religion! How contrary to his own precepts and teachings! How he exhorts the sinner to give up all—every casual pleasure, in which he may indulge himself—and accept Christ Jesus as all in all, when, at the same time, he thinks more about his tobacco than about God, and is known to fill his pipe oftener than he says his prayers. O that these tobacco Christians would see their folly, in pulling down with practice what they rear up by precept! That they might show the world, that they really believe what they teach! Show that they are really in earnest to do good, pluck out their right eyes and cut off their right hand, and cast it away from them; and thus become a light indeed, to show the sinner the error of his ways.—Sdf.

APPOINTMENTS.

Quarterly Meetings.

Monotry, April 11th, 12th.

Parkville, 18th, 19th.

The time of the Monotry meeting in last week's Review was a mistake.

Appointment for N. Y.

The meeting appointed by Bro. Andrews, Apr. 15, 19, will be held at Buck's Bridge. Revs. & Bros. from other Churches are invited.

In behalf of the Church.

H. HILLARD.

Appointment Postponed.

It is consequence of a very urgent call for labor at Lenoir, N. C., that I was brought back by the committee, to postpone the appointment in Wood Co. until the 11th of April. Place of meeting, Lovett's Grove.

By order of committee.

J. S. CLARK, Conf. Sec.

I will at Charlotte, Friday eve, April 8, and continue over Sunday.

Moses HOLL.

According to previous arrangements made at Jasburg, for the conference and family meeting will be held in the Sanctuary.

We would extend a cordial invitation to the brethren and sisters of other Churches to meet us with.

LEWIS HENW.

I design to meet with the church at Adams' Center, Sabbath and first-day, April 4 and 5. Also April 11 and 12.

At Buck's Bridge, St. Law. Co., where Bro. Hilliard may appoint, Sabbath and first-day, April 10 and 11.

The next monthly meeting for Central N. Y. will be held at the church at Rosewater the first Sabbath in April.

BUSINESS DEPARTMENT.

Business Notes.

The P. O. address of Elder E. B. Saunders's Oolstous Co., N. Y.

E. P. BINGR:

We have no large Prophetic or Commandment Charts for sale.

S. N. Haskell: Testimonies 1-9 will be sent as soon as we receive them from the binder.

Who wrote from Rome, Jones Co., Iowa, on the 23d inst., inclosing $2 for Review, and neglected to sign their name?

RECEIPTS.

For Review and Herald.

Accepted to这就 receipts in the following list, in the Volumes and Monthly of the School, to which the school is entitled, and acknowledged, immediately payable on the signature above thus be given.

W. D. Bayless 1.00,xxi,13. 1. J. Palfrey,xxi,10.

Jno. Bostwick 0.25,xxi,10. 2,00,xxvii,14.

L. G. Bostwick 0.50,xxii,10. S. M. Hokes 2.00, xxiii,17.

S. M. Swan 1.75,xxi,10. J. Kemp 2.00,xx,1.

W. T. Haskell 1.00,xxiii,18. E. Wycoff 1.00,xxi,21.

Sarah A. Beach 1.00,xxii,18. H. F. Lashier 80c.


H. W. Decker 20c. C. F. Hall $1,44. A. Sanborn $1,63.


J. G. Brown $1,25. S. Haskell $1,63.

B. D. Bayless 1.00,xxii,l. 6.

Cash Received on Account.

H. P. Paper 1.00,xxii,10.

B. D. Bayless $1,00,xxii,l. 6.

L. Palfrey 0.70,xxii,13.

H. B. Silcox 0.75,xxii,18.

J. Kemp 2.00,xx,1.

E. L. Barr $1.


J. G. Baker $1.

J. B. Ingalls 80c.


John H. Butts $5.

H. F. Lashier 80. 

J. F. Hammond $3.

J. G. Baker $1.

J. B. Ingalls 80c.


John H. Butts $5.

H. F. Lashier 80. 

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