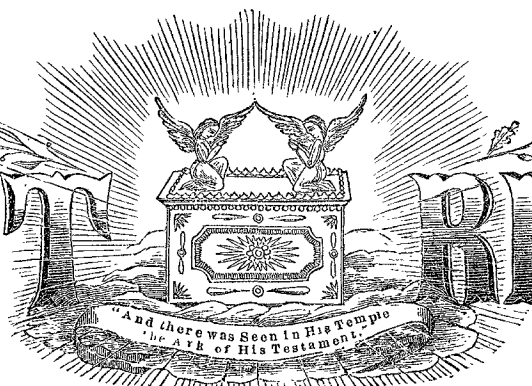


ADVENT REVIEW,



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. XXII.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 2, 1863.

No. 1.

The Advent Review & 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.

Let this Cup Pass from me.

Let this cup pass, my Father! I am sinking
In the deep waters which surround my soul,
And bitter grows the draught which I am drinking,
And higher rise the waves which round me roll.

Life hath not laid her hand upon me lightly;
I have known sorrow, disappointment, pain;
Have seen hope clouded when it burned most brightly,
And false love fade, and false friendship wane.

But now fresh chains about my heart are linking,
And to my lips is pressed a fuller cup,
And from the draught my shuddering soul is shrinking;
Father, I cannot, cannot drink it up.

What have I said? Will not thy grace sustain me?
Is thine arm shortened that it cannot save?
Powerless, indeed, if thou, my God, disdain me,
I can do all things with the help I crave.

Haste thee to help me, that on thee depending,
I may have strength to say, "Thy will be done."
If this cup may not pass, thine angel sending,
Aid me as thou of old didst aid thy Son.

And thou, my Saviour, once our weakness sharing,
Tempted in all things, yet untouched by sin,
Hear my wild cry; leave not my soul despairing;
Help me the cross to bear, the crown to win.

—Lyra Domestica.

Reason not Against an Atonement.

THE opposers of the Bible and of Bible truth have often declared that Christianity is opposed to reason, and that Nature presents to us a revelation more beautiful, more harmonious, and more important, than anything contained in the Bible. Especially has the great truth of the atonement been made the subject of opposition both by professed reasoning and ridicule. The object of this argument is to show that reason is not opposed to the idea of the atonement, but rather leads to it; that a co-incidence of strict justice and mercy demands it; and that a written revelation is but the supply of an acknowledged want; that the gift of such a revelation is a conformity to the plainest, simplest principles of government—principles universally recognized. And hence, consistency requires that such a revelation be universally received.

That Nature makes to us a better revelation than the Bible, I, of course, deny. The Bible and Nature never come in conflict; but the Bible leads into a field of truth where Nature can make no attempt to follow. We attach no blame to Nature because it does not perform the office of a written revelation. It was not designed for such a purpose. When we have learned all that we can learn from Nature, we find beyond that, a plain necessity for

a written revelation. I invite the devotees of Nature to an examination of this point.

The present is a mixed state, of good and evil. Confined in our views to the present state, and to observation, or to mere reason without a written revelation, it is not possible to vindicate the justice and benevolence of the controlling power, whether that power be called God or Nature. Virtue is often trampled in the dust, and perishes in its representatives. Vice is exalted on high; triumphs over justice and right; and its very grave is decked with flowers, and honored with a monument. In the operations of Nature there is no discrimination made, without which there can be no conformity to justice. True, we see many exhibitions of benevolence, but we see also many things which cannot be reconciled with it. The righteous and the wicked, the just and the unjust, the innocent and the guilty, the aged and the little child, alike share the bounties of providence, and together fall by the pestilence, or sink beneath some sweeping destruction. These facts have troubled the minds of philosophers, and caused the short-sighted philanthropist to be faint of heart.

Reflecting on these things, some have (singularly enough) denied the existence of a God, or Supreme intelligent Being. Such ascribe everything to Nature, whose laws are fixed, inexorable, and indiscriminating. Having arrived at this conclusion, they seem to have relieved themselves of all further trouble in the matter, and (more wondrous still) proceed to lavish encomiums on blind Nature; awarding to her as much praise, as if she never tortured an innocent man, or suffered the guilty to escape. As before remarked, we find no fault with Nature, but we find fault with the unreasonable position of her devotees. The laws of Nature answer well their purpose, but this class of philosophers endeavor to make them answer a purpose for which they never were designed. We think just reasoning will remove their false props.

In the first place I inquire, what is meant by the phrase *Laws of Nature*?* These words are very flippantly used in these days; and I have often thought that many who use them spend but little time in considering their import. There can be only two senses in which the expression can be used. 1. As meaning the laws which Nature has made for the regulation of her various parts or elements. And this is the sense in which it is commonly used by the opposers of the Bible. But against this I object that Nature never made any laws—she never knew enough to make a law. Did Nature deliberate? did she counsel? did she plan? did she have a knowledge of the future before her, and possess wisdom to judge what was suitable, and to devise the means adapted to the end? And if she made

* Some writers use the term *natural law*, to designate the moral law, as it is founded in man's moral nature. But it will be seen that the phrase *laws of nature* is not here used in that sense.

the laws she must have existed before she made them; how then were her operations regulated? Is there a man living who will claim so much for Nature? Not one. But if not, all must yield at once that Nature never made a law, and allow that the expression must properly be used (2) as meaning the law which a Supreme Being has made for the government of Nature: the same Infinite One that made Nature and subjected her to the operation of those laws. It is strange, and somewhat amusing, to hear men reject a belief in a Supreme Being as unreasonable and absurd, and then proceed to clothe Nature with all the wisdom and power, and all the attributes that such a Being must necessarily possess!

In the next place I assert that the Laws of Nature are imperfect or incomplete. Not imperfect if considered only in regard to their real object; but altogether imperfect as regards the claims of those who hold them to be all in all. They present no standard of right; and are therefore no fit model by which to frame human conduct. As lovers of the most expansive benevolence, we may strive to imitate Nature when she spreads abroad her bounties: her precious fruits and golden grain. But again she withholds these, and famine is the dire result. Shall we imitate Nature in the desolations of the whirlwind, the earthquake, or the pestilence? Shall we, reckless of consequences, spread indiscriminate ruin and destruction around us, involving alike the innocent and the guilty, the gray-headed and the prattling child? All answer, No. But each hand that is raised to check such a mad career practically acknowledges that Nature, who is so blindly worshipped by many, presents to us an example utterly unworthy of our imitation.

Why is it that the Laws of Nature do not satisfy the aspirations of man? Why do we not accept them as our standard of action? It is because they are destitute of morality. We cannot trace one moral element in their framework or execution. He who studies them intelligently, must be convinced that they are designed solely for a natural system; not for a moral system. Hence, they have no penalties, but only consequences: and these consequences are uniform. So that the operations of Nature present an unbroken series of causes and effects, the results being the same, whether issuing upon an animate or inanimate object, making no distinctions of moral good and evil.

In the foregoing question I referred to a truth which I now affirm, namely, that man has aspirations rising above the operations of Nature; that he does not accept the Laws of Nature as a judicial system. In other words, there is implanted in man a sense of justice, or convictions of right, of which he finds no counterpart in Nature. These convictions are on a moral basis. This sense of justice is erected in the human mind as a tribunal, a

judgment seat, whereat we determine the nature and desert of actions. But, mark this truth: *before this tribunal we never arraign the operations of Nature; but we always do the actions of intelligent agents.* This remark is true of all men; and it shows that all men, whatever their theories may be, do in fact, and in practice, make a proper distinction between *moral and natural laws.* This distinction will now claim our notice.

The prime distinction between moral and natural law is this: the first has respect to *intention*—the other has not. Fire will burn, and water will drown us, whether we fall into them accidentally, or rush into them madly. The little child, who is yet unconscious of any intention for good or evil, suffers as keenly and as certainly for putting its hand in the fire, as the man of mature mind who presumptuously does the same thing. But should the man willfully and maliciously set fire to his neighbor's house; and the child, playfully and without intention of wrong, do the same thing, all would blame the first, but not the other. And then should a judge, in the administration of law, visit the same penalty upon the man and the child, all would readily detest such a perversion of justice. Here we should find the decision unanimous in favor of placing a different estimate upon the actions of the two individuals, although the results of the actions were precisely the same. Thus we not only find men acting upon the difference between moral and natural laws, but we find them also with great unanimity referring moral actions to the standard of intention.

We have but one more step to take in this process of reasoning. It is this. When the claims of a moral and natural law come in conflict, as they often do in this mixed state of good and evil, men uniformly give preference to the moral. And often are they false to their own theories to be true to this fact. We sometimes meet with men who deny these distinctions entirely; who claim that there is no moral law aside from the laws of Nature; yet they *act* in conformity with the propositions herein set forth; with this last as well as the others. For instance: we find one making the denial referred to: his house is on fire; his child is sleeping in the midst of destruction. To rush in and save its life at the hazard of being severely burned is the first impulse of your moral nature. But should you let it perish, and in justification plead his own theory, that the only moral laws were the laws of Nature, that these were inexorable, and that to rush into the flames would be a violation of law for which you would be immediately and severely punished; I doubt not his very soul would loathe you as a monster of selfishness. Here, in his own mind, he makes all the distinction that I have claimed, and places the moral duty of doing good to your fellow being far above mere conformity to the Laws of Nature.

J. H. W.

The Sabbath.

A GENTLEMAN thus reasons on the Sabbath in the Cincinnati Presbyterian:

"All men need rest for their bodies; and it would be a difficult matter to prove that a seventh portion of our time is too much to restore, by its repose, the exhausted energies of the animal system. But were there no day of rest set apart for cessation from labor, many would be deprived of that periodical relaxation from their regular routine of duty, which is so necessary to health. The same thing may be affirmed of those beasts of draught and burden, by whose labor the toil of man is so much relieved.

Man is an intellectual being, and needs knowledge, especially a knowledge of himself, of God, and of his relations to God. To ac-

quire this knowledge, some portion of time is necessary; but without a Sabbath many would be deprived of the opportunity of acquiring it, and consequently would remain in ignorance of their highest duties. By affording this opportunity to every one who chooses to embrace it, the Sabbath meets man's highest intellectual wants.

Man possesses also conscience and will, and is influenced by motives. He is placed in this world to prepare for a higher and better state of existence. To apply spiritual truths to his conscience and make them motives to influence his will, he must have time to withdraw his mind from secular employments, to fix it upon those truths, and place himself under the influence of things that are unseen and eternal. Nothing is so favorable to this, as the quiet of a well-spent Sabbath, when the serenity, peace and solemnity of the heavenly world seem to invest all things around. The very air seems to breathe of heaven: the eye seems to pierce deeper into the blue expanse above us; the sun seems clothed with fresh glory; and when the stars of evening rise, they seem to shine with additional lustre. This may be all imagination: doubtless it is; but it is the imagination of one who has been conversing with God. It is not the air, the heavens; the sun and the stars, that are changed; the change is in the mind, and it sees all things beautiful. A day so well adapted to those elevated contemplations, that makes all things glorious, must be admirably fitted for the culture of man's spiritual nature.

We may conclude from these observations that the law of the Sabbath has its foundation in our physical, intellectual and moral constitution; and consequently that its proper observance is productive of our highest benefit. When we keep the Sabbath as it ought to be kept, we are merely acting in obedience to a law, the final end of which is to promote our physical, intellectual and moral well-being; and a violation of which is a violation of that well-being."

We cut this out, because it coincides precisely with what we said on the subject. The following statement of Dr. Farre, of England, made before a committee of the British Parliament, is new to us, not in substance, but as a fact:

"As a day of rest," said Dr. Farre, "I view it, (the Sabbath) as a day *compensation* for the restorative power of the body under *continued* labor and excitement. A physician always has respect to the preservation of the restorative power; because, if once this be lost, his healing office is at an end. A physician is anxious to preserve the balance of circulation, as necessary to the restorative power of the body. The ordinary exertions of man *run down* the circulation every day of his life; and the first general law of nature, by which God prevents man from destroying himself, is the alternating of day and night, that repose may succeed action. But, although the night apparently equalizes the circulation, yet it does not sufficiently restore its balance for the attainment of a long life. Hence, one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose, the animal system. * * *

I consider, therefore, that in the beautiful provision of Providence for the preservation of human life, the Sabbatical appointment is not, as has sometimes been theologically viewed, simply a precept partaking of the nature of a political institution, but that it is to be numbered among the *natural* duties, and the premature destruction of it is a suicidal act. This is said simply as a physician, and without reference at all to the theological question; but if you consider further the proper effect of real religion, namely, peace of mind, confiding trust in God, and good will to men, you will perceive, in this source of renewed

vigor to the mind, and through the mind to the body, an additional spring of life imparted from this higher use of the Sabbath as a holy rest. Were I to pursue this part of the question, I should be touching on the duties committed to the clergy: but this I will say—that researches in physiology, by the analogy of the working of Providence in nature, will show that the Divine commandment is not to be considered as an arbitrary enactment, but as an appointment necessary to men."

Is there Probation during the Cleansing of the Sanctuary?

BRO. WHITE: Will you answer through the Review the following question which some of our anti-vision, no-law opponents bring up to show our position on the Sanctuary incorrect.

QUESTION. If there was no chance under the old dispensation for any person to be pardoned after the high priest entered the most holy place, to make an atonement for the people, how can forgiveness be extended to persons in this dispensation, after Christ has entered the most holy place to make the real atonement?

M. B. SMITH.

ANSWER. In reply to the above question we give the following extract from an article written by Bro. J. N. Andrews on this subject, and published in Review vol. vii, No. 9:

"But human probation must close when our Lord enters the holiest. Who said so? It is not in the type, nor is the antitype thus explained in the New Testament. If it be said that the work in the holiest was not the offering of blood for particular individuals, but for all the people, we answer that the other offerings out of which so much is now being made were precisely of the same character. They were not offered by individuals, but like the daily morning and evening sacrifices were offered in behalf of the whole people. So that there is just as much mercy implied in the sin offering in the holiest as in the other offerings on that day. If it be said that the work in the holiest was to cleanse the Sanctuary, we answer, that this is but a part of the truth. It was also for the sins of the people. The priest just as much made atonement for the sins of the people on that day, as he did for his own sins. Read carefully Lev. xvi; Heb. ix, 7. And this two-fold work of the high priest seems fitly to typify the two-fold work of our Lord in the most holy place. For the sins of the whole church for 6000 years may be disposed of as individual cases, and all the while that the great work is being accomplished, the blood of Jesus still may avail for us in the presence of God. This would be in accordance with the two-fold character of the type.

But it will be asked if the offering of the high priest in the holiest could avail for a sin committed while he was there before God. On this point the Bible is silent. But no argument in favor of this new theory can be raised here. For as far as we know in the whole work of the year the transgression preceded the offering. That is, this was at least as much the case in one apartment as the other. How then is it with our Lord? He shed his blood before entering the tabernacle in heaven at all. And that blood once shed avails for sins committed before or after his death. So that a moment's reflection will show that this objection bears equally against forgiveness being found in either apartment.

Finally, great stress is laid on Lev. xvii, 3-5 to prove that the only place for forgiveness is the first apartment. If the reader will examine verses 1-7 he will see that the great design of this statute was to prevent the people from sacrificing *in the fields to devils.* This chapter in no way contradicts the testimony of the

preceding chapter, that the high priest with the blood of sin offering did make atonement in the holiest because of the transgression of the people in all their sins. The chapter has manifestly no reference to the subject for which it is quoted. But let us look at the matter. What is the antitype of all the ancient sacrifices? We answer, the one offering of the Son of God. This like those sacrifices was not in the tabernacle but in the court of the tabernacle. Our Lord was slain on Calvary by sinners, even as sinners slew the offerings in the court of the tabernacle. But we have now no such thing to do. Our Lord died once for all. If others wish to crucify the Son of God afresh, they alone must bear the responsibility.

In conclusion we quote the New Testament to show that the blood of Jesus avails for us in both the holy places of the heavenly tabernacle. Heb. x, 19, &c. Or as rendered by Macknight: "Well then, brethren having boldness in the entrance of the holy places, by the blood of Jesus," &c. Let either of these translations be correct, the words are a complete refutation of the doctrine that probation closes with our Lord's entrance within the second veil. Thank God, we have boldness to enter there by the blood of Jesus.

Harmonizing the Scriptures.

ALL Protestants profess to believe that the Bible as a whole is the book of God; that it was written by men who "spoke as they were moved by the Holy Ghost." This being true, we must come to the conclusion that it teaches one harmonious chain of truth, and that each writer must write in harmony with all the rest.

How is it, then, that there is such a vast difference in the faith and practice of those who take this book for their guide? Can the fault be in the Bible? Certainly not; for if the Bible was written by men who spoke as they were moved by the Holy Ghost, 2 Pet. i, 21, then all who have spoken in this manner have spoken harmoniously; for it is not really the words of man, but the word of God; and our Saviour said in his prayer to the Father, "Thy word is truth," John xvii, 17, and truth must be harmonious. Again, Solomon says, "Every word of God is pure." Now taking it for granted that the Bible is the word of God, it must be pure, truthful, and consequently harmonious.

At the present day we find a multitude of sects, all professing to be guided by this book, and yet their teachings all differing and contradictory. Now however good the intentions of many in these sects may be, we must come to the conclusion that they have a great deal of error. If these errors were of but little consequence, if they did not strike at truths that were of vital importance, we should say that it was of but little use for us to spend much time or effort to counteract them. All Protestants who do not believe in Universalism believe that this doctrine has a very bad tendency, and that this doctrine is sustained only by perverting the Scriptures. I am fully persuaded that this doctrine has no real foundation in the Bible, and although Universalists can bring a host of scriptures which they suppose teach universal salvation yet I come to the conclusion that they do not teach such a doctrine.

1. From the fact that there is nothing positive about these texts teaching thus, and

2. That there are a host of other texts that are entirely at variance with this doctrine.

Now Universalists do not try to prove universal salvation upon any other grounds only that the Bible teaches it, and yet we find upon a thorough examination that there is no such doctrine taught in the Bible. Why is it, then, that they make such a great mistake, i. e., to suppose that the Bible teaches that all men will have eternal life, when it really teaches that the majority never will have it? I have satisfied my own mind how it is that Universalists have made such a fatal mistake, and have come to such an erroneous conclusion. It is simply this: they do not try to sustain this doctrine upon a harmonious view of the Scriptures,

but by taking a few isolated passages, here and there, without looking at the general teaching of the Scriptures, and harmonizing the whole. Universalists never take the scripture that says that "he that believeth and is baptized shall be saved, and he that believeth not shall be damned," to prove their position; or the one that says that Christ has "become the author of eternal salvation to all those who obey him," or that the wicked "shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power," and a multitude of other passages that might be named. Nor can their position and those scriptures ever be reconciled.

This way of using the Scriptures has always been practiced from the time of our Saviour's mission to the earth until the present. It was this error that led the wicked Jews to crucify Christ; and although they had the scriptures which told them all about our Saviour's first coming, yet they sought to build up their own pre-conceived notions upon some isolated passages without harmonizing the whole, and were thus blinded, and consequently led to reject and crucify him.

We have spoken quite lengthily of the Universalists, because there are a great many that will acknowledge that this is the course they take in trying to prove universal salvation. And now we wish to make a more general application of the subject under consideration; for while the orthodox churches in general will be willing to admit that we are correct in applying this to the Universalists, they undoubtedly are unwilling to admit that they are in a great measure guilty of the same thing, and that many of their doctrines are based upon the same sandy foundation.

There are a great many at the present day who take the position that the law of God, the ten commandments, is abolished, and that we are not required to render obedience to that law in the gospel dispensation. They select a few passages that speak of the "law being our school-master to bring us to Christ," "not under the law, but under grace," "by the deeds of the law shall no flesh be justified," &c., &c., and from these they come to the conclusion that the law of God is abolished. Now if these persons who teach thus would look at the general teaching of the Scriptures, and would seek to harmonize this doctrine with them, they would find that it could not be done; for the same apostle who wrote many of the texts that they quote to prove the abolition of the law, also teaches that the law is spiritual, holy, and good, and that sin is the transgression of the law, which could not be if the law had been abolished long before he wrote this. They seek to sustain their doctrine by a class of scriptures that are less plain than other scriptures that plainly teach the opposite, and thus fulfill 2 Pet. iii, 16, where he speaks of some who wrest the Scriptures to their own destruction.

Those who teach that the dead are conscious take the same course; for while the Scriptures plainly teach that the dead know not anything, and that when they die their thoughts perish, they will select a class of scriptures that are more or less obscure and try to prove that when a person dies (the body, I mean, for they teach that the person proper does not die at all) he is more conscious, if possible, than ever, and that then he is permitted to enjoy the realities of the eternal world.

Almost all the false doctrines taught by those who profess to take the Scriptures for their guide are sought to be sustained in this manner of treating the Scriptures; and in thus doing they bring a reproach upon the cause of God, cause infidelity to increase, and dishonor God and his word.

O, when will those who profess to take God's word for their guide cease to put light for darkness and darkness for light; good for evil and evil for good? Alas, we have no reason to hope that it will ever be, but that on the other hand it will ever be that very many of the professed friends of Christianity will be its worst enemies.

M. B. SMITH.

Marion, Iowa.

Many a man, by throwing himself to the ground in despair, crushes the flowers of hope that were ready to spring up and gladden his pathway.

Letter to the Young.

"SEEING then that all these things shall be dissolved what manner of persons ought we to be in all holy conversation and godliness? 2 Pet. iii, 11."

DEAR YOUTHFUL FRIENDS: Are we not living in the most solemn and important period of this world's history? In times truly perilous on account of the great power of the enemy and the numberless snares which he lays for our inexperienced feet. And while we profess to be numbered with God's peculiar people, and expect his covering to be drawn over us in the day of his wrath. O do we realize what he requires of us?

Surely we must awake now and fully consecrate ourselves to the Lord, or we shall be shaken out. We who are not encumbered with houses and lands are not exempt from sacrifice.

O let us sweeten the bitter cup which is given to purify and cleanse us, with patience and resignation and let it have its designed effect upon our hearts; not by dwelling upon our trials thinking them hard and unnecessary, but by considering them "our light afflictions" which, if rightly borne, will "work for us a far more exceeding and eternal weight of glory."

When I have in some degree realized the sore conflicts and trying scenes of the future I have felt to shrink back and earnestly desire that it might be my lot to sleep in Jesus.

O for more faith, and a willingness to suffer for the sake of Christ, to be brought into straight places and with humble reliance on God to patiently wait for deliverance.

To deny myself of the so called pleasure of the world its fashions mirth and pride has never seemed hard to me, but rather they have looked disgusting. But there is one thing which though it may be right in itself, I feel has had too large a place in my heart and affections. It is a love for earthly learning and a desire to employ myself in teaching. This desire from childhood has been very strong in me. Circumstances not permitting I have tried to check this desire but I think it has hindered from fully submitting myself to the Lord as I ought. I feel to say,

"Perish every fond ambition
All I've sought or hoped or known."

Dear young brethren and sisters, let us delight in the cross bearing way. May we but be followers of that dear Saviour who died to purchase our salvation. O let us not be discouraged though we find repeatedly that our strength is nothing but weakness. It is in Jesus' name that we hope for victory. How sweet to feel that he careth for us.

I have been much edified while reading the exhortations to the young through the Review. How thankful ought we to be for this medium through which we who are scattered and alone may hear of the prosperity of the cause, be instructed and encouraged by our more experienced Brethren and sisters and also through which we may ourselves exhort one another and so much the more as we see the day approaching. My heart responds to the exhortation in a late Review to appreciate and confide in our instructors in the Lord. Especially favored are those who frequently hear their admonitions as they hold forth the straitness of the way.

Dear messengers of heavenly truth
And servants of the Lord,
May their instructions guide our youth,
While setting forth his word.

May we with gratitude receive
Each admonition given,
Behind, our errors gladly leave,
And so prepare for heaven.

O may we never think too straight
The testimony borne,
But from our hearts may pride and hate
And idols all be torn.

And when probation's hours are fled,
If then our hearts are pure
By Israel's God we shall be led,
And rest in him secure.

S. E. L.

New Haven, Oswego Co. N. Y.

God has two thrones; one in the highest heavens, the other in the lowest hearts.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 2, 1883.

JAMES WHITE, EDITOR.

Volume XXII.

ANOTHER volume of the Review and Herald is completed, and this week's issue is the first number of volume XXII. Again we look back to the first volume and number of this sheet, when we commenced its publication without experience in the work of publishing, without means, and with only two or three hundred subscribers, and they of the poor of this world, and contrast the condition of the Review then with its present prospects, with no small degree of pleasure.

The Review has the same motto it then had, and its work has ever been the same. It has ever had the same tide of popular errors and prejudice to press against from without, and the same unsanctified influences to meet from a certain portion of its professed friends. But its course has been straight forward, carrying out its first design to keep its columns free from the discussion of those questions which have no bearing upon the present truth. The following is from Vol. I, No. 1:

"The Advent Review and Sabbath Herald is designed to be strictly confined to those important truths that belong to the present time. We hope to be able to send you this enlarged size of the paper quite often, containing a simple and clear exposition of those great and sanctifying truths embraced in the message of the third angel, viz: the 'commandments of God and the faith of Jesus.' It is truly lamentable to see Second Advent papers, that once advocated the pure, naked cutting truth, applicable to the time, now devoted to the discussion of questions foreign from the present truth, which cannot possibly benefit the dear saints that are perishing for spiritual food. Among other charges given to Timothy by the Apostle Paul is the following, 'But foolish and unlearned questions avoid, knowing that they do gender strifes.' This we intend to do. And with much pleasure do we look forward to the predicted period, when the sheep, that have been scattered on the mountains of Israel since a cry at midnight, shall be gathered into the unity of the faith, the rubbish blown away, and the precious jewels all brought into the clear light of the third angel's message."

Many who have run well for a season have turned aside in some particular from the path, and become dissatisfied with the truth as they first learned it. And because the Review would not turn to suit them, they have charged it with departing from the truth. Their case may be illustrated by the drunken man who thought all sober men around him were intoxicated, and himself sober.

These men have changed and changed. At one time they have praised the Review, and then have cursed it. Some of them turn a complete religious somersault annually or oftener, and rejoice in the great advancements they make, leaving, as they suppose, the Review far behind. But the Review has ever had its specific work, and that work it will pursue. In regard to the second advent, two resurrections, state of the dead, destruction of the wicked, perpetuity of the royal law, and of spiritual gifts, and the past great Advent movement, it has had but one main position.

The Review has never held that it was necessary to make a general chowder of truth and error in its limited columns, in order better to bring out truth. It has aimed to be a clean, straight-forward advocate of truth. Some oppose, and say, "Let truth and error have the field together." Error has ever had the field, and, compared with truth, its batteries are a hundred to one. The teachers of error are many, firm, vigilant, and ever on the side of error. Should the lone advocate of truth divide its strength under such circumstances, and with one hand help sustain the flag of error? Never! never!

The patriarchs and prophets were exclusively devoted to the cause of truth. Christ was on the side of

truth. His apostles never divided their strength, but were rigidly devoted to the truth. It was designed that Christians should carry the torch of truth amid the moral darkness of this world, and never suffer its pure, light to be dimmed by dabbling with error.

May God speed the Review on its mission, and may it be in this respect a one-sided paper, ever on the side of truth.

The Association.

Two weeks since we gave the amount of shares and donations from each State, &c., raised for the S. D. A. P. Association, since its organization in May, 1861. The Catalogue was not then fully completed, and a final, careful summing up revealed mistakes in our report. The matter stands thus:

Maine,	\$309.00
New Hampshire,	95.95
Vermont,	815.25
Massachusetts,	182.00
Rhode Island,	10.00
Connecticut,	44.00
New York,	1842.86
Pennsylvania,	10.00
Ohio,	468.20
Indiana,	352.90
Michigan,	5461.04
Illinois,	508.66
Wisconsin,	794.64
Iowa,	452.46
Minnesota,	45.00
Canadas East and West,	90.00
Elsewhere,	54.65

Total, \$11486.65

It is worthy of notice that those nearest the Office and who know best how things go, are the most liberal. For instance, Michigan raises nearly half the entire sum, and Battle Creek Church alone the sum of \$1805.10, which is more than several of the distant States.

Organization has saved the cause. Secession among us is dead. Those States which have suffered most from it, show its influence in their figures. Six years since, Ohio was stronger in numbers and means than Michigan, and New York had four-fold the strength of Michigan. Pennsylvania was then a promising field, and had a cloud of witnesses for the truth, but it takes only \$10 stock in the Association, and that one share was imported from Illinois by Bro. Lindsay when he changed States. New England has done well considering its numbers, lack of efficient preachers, and the influence against organization there. The cause in Wisconsin is saved from ruin, and is rising. Eld. Isaac Sanborn is a practical man, and God has helped him to build up faster than others could tear down. The figures from that State show that the cause has friends in Wisconsin. There are also some true friends in Iowa, who have not been carried away by the spirit of secessh, or destroyed by the injudicious course of preachers. Others, in other localities, have done nobly.

But what has been done for the Association has been accomplished by a few hundred persons, while as many thousands should have taken part. If the Battle Creek church can raise more than \$1800, Pennsylvania can certainly raise \$500, Ohio 1500, New York \$5000, New England \$3000, Michigan 15000, Wisconsin 4000, Illinois 2000, Iowa \$3000, and so on.

The figures given from the Catalogue of shares and donations do not fairly represent the friends of the cause in a large portion of the field, and we propose another trial. The state of things has improved since the call for means for the Association. If the present state of things had then existed, you would now see figures widely differing from those presented. You would not see one church of poor mechanics doing more than a multitude of Sabbath-keepers in two rich farming States. We are not pleased with the appearance of our present Catalogue, and promise another whose figures shall do justice to all interested, as soon as equality can be established in another trial to raise funds.

The present is a most favorable time for a fair trial. Money is plenty, and many have been suffering for fear that it would rot on their hands. What the farmer has to sell brings money at high prices. If he wishes to sell lands which are only a burden to him, for which

he has no use only to consume ready cash in paying taxes, the present is probably the best time to sell.

There are demands against the Association of about \$2000, but the persons holding them do not want the money. And it is also true that we are putting seven tons of paper in the cellar, for which the Association is able to pay cash. But the demand for publications makes it necessary to keep the steam-press running, requiring more capital. And then, General Conference recommends to the Association the publication of the Prophetic and the Ten Commandment Charts. The publication of these alone would require about \$2000 ready cash. If the money be raised for the Association, a splendid lithographed copy can be sold for a little more than one dollar. And probably no individual can be found to engage in the enterprise who would feel safe to sell less than double the Association price. We shall leave for the East in about six weeks. Shall we have the money to publish the Charts, and carry out the wishes of General Conference?

Our success as a people depends upon the concentration of our forces under a proper system. As far as the publishing department is concerned, we think the system cannot be improved. Instead of being from one to half a dozen publishers, each with a separate purse interest, we have one publishing house, owned by the friends of truth, where all purse interest is shut out. The Devil may tempt the stingy to fear that money put into the Association might not be properly appropriated, for he has been known to tempt people to doubt when there were no grounds for doubt. We appeal to the candid and benevolent. The property of the Association is to-day worth one-fourth more than the entire sums of all that has been raised for the publishing department the past twelve years, to say nothing of the real value of its flourishing lists of subscribers for the Review and Instructor, and the privilege of republishing our standard works. Here is a handsome property not brought into the account.

Again, the very men who struggled on with the publishing department until it was a paying concern, plead for an organized Association who should reap all future advantages of a growing cause, and they from choice reap only stunted wages.

The stingy and the jealous may think it pety to doubt even under such circumstances, but the facts of the past, together with our present well-guarded system, will secure the confidence and co-operation of the same, the candid and liberal.

The Association can do a good business in publishing its papers and books with its present capital. With an increase of \$5000, it could do this work better, and could publish the Charts. The money can be raised in five weeks, if all the friends would do what they can do as well as not. We do not appeal to those who have already been liberal, to a fault, or to those who have taken shares to the number of twenty or more. These are always ready. But there are hundreds who have taken one or two shares who could just as well take five, ten, or fifteen, and there are thousands who have no share in this matter. Those States which have been cursed with secessh, can now redeem the time. Many who have stood in doubt now profess much faith in the Association, and the work at Battle Creek. This is well; but to show their faith by works will be better. Now they have an opportunity.

Delinquents

You have been borne with patiently in hope that you would pay up. And no doubt some of you should have the paper free, or at half price. But it is not possible for the conductors of the Review to judge who shall and who should not, have the Review free by looking over your names on the lists.

We must now examine the lists carefully, and drop the names of a certain class of delinquents. If your paper is discontinued, you will then understand that it is because you have not paid up. Then those who wish the paper and can pay for it will be admonished of their duty to pay the past and at least one volume in advance.

Those who feel unable to pay the past, and full price for the future, can do the best they can and we will settle for the past to suit them.

Those who think they should have the paper *free* or *at half price* will please make the request when convenient, through some messenger, or officer of the church.

The churches should look up their poor and pay for the Review for them.

Let us in some way hear from all who find their paper discontinued, and they shall be settled with at their own terms. If they will not do this, they are not worthy of so good a paper.

Lessons for Bible Students.

LESSON XV.

(History of the Sabbath, pp. 178-192.)

Soon after his first epistle to the Corinthians, Paul visited Troas; in the record of that visit, what occurs?

Did Paul break the Sabbath on his way to Troas? Note, p. 178.

What were the circumstances of this visit of Paul's to Troas?

What is the argument drawn from this scripture?

Even if this proposition could be established, would this follow as a necessary conclusion?

To judge of this argument, some facts must be kept in view: first, have we any other mention in the New Testament of a meeting upon the first day of the week?

Second, can any stress be laid upon the expression, "when the disciples came together," &c.? and why?

Third, what was the ordinance of breaking of bread designed to commemorate?

Fourth, which day presents the greatest claims for this ordinance, the day of the resurrection, or the day of the crucifixion?

How often did the church at Jerusalem celebrate this ordinance?

Is it not, then, presumption to argue from it a change of the Sabbath?

In what part of the day was this meeting at Troas held? How is this proved?

What follows from this?

How is it proved that this meeting was upon what would now be called Saturday night?

What eminent authors admit this? Note pp. 180, 181. Thus we have conclusive proof that Paul resumed his journey—when?

Of what is this fact an incidental proof?

Of what is it a positive proof?

How long after the alleged change of the Sabbath was this narrative written?

Does the writer, Luke, apply any title of sacredness to the first day of the week?

How does this comport with what he records concerning it in his gospel?

What instructions did Paul write to the Romans in the same year that he visited Troas?

What are these words quoted to show?

Should such a doctrine be adopted without being thoroughly tested?

Why?

What reasons have we to conclude that the Most High would not abrogate the Sabbath, without stating the fact in explicit language?

Is there anything said about the Sabbath, or fourth commandment in Rom. xiv?

If Paul here had any reference to the Sabbath or fourth commandment, how would his testimony comport with that of James?

How would it agree with what he had previously written in this same epistle?

Of what law does Paul in the same epistle, affirm the perpetuity?

Was Paul here treating of the moral law at all?

What was the topic under consideration?

Does the fourth commandment stand associated with things of this kind?

What was there in the ceremonial law, associated with precepts concerning meats, &c.?

Of whom, in great part, was the church of Rome composed?

Does the expression, "every day," in this chapter, include the Sabbath of the Lord?

Give an instance of the same expression where we know that the Sabbath is not included?

What text proves that God in this dispensation, still claims a day as his own?

What text is often quoted to show that Paul regarded Sabbatic observance as dangerous? Note p. 186.

Do not those who take this view of Gal. iv, 10, contradict their argument on Rom. xiv? If so, how?

How long after the penning of the epistle to the Romans, did the memorable flight of the people of God from Judea, occur?

In what month did it occur?

What evidence have we that it did not occur upon the Sabbath?

To what were these providential circumstances probably owing?

Had the disciples then forgotten the Sabbath?

How long after the destruction of Jerusalem was the book of Revelation given?

What date does it bear as to time and place?

In this date what may be noted as having a real existence?

To the question, "What day is intended by this designation?" how many answers have been returned?

What is the objection to the first answer?

Why cannot the second answer be admitted?

What can be said of the third answer?

What has been ascertained with regard to the temple of first-day sacredness, thus far?

What is this text supposed to furnish?

Several facts show that the first day of the week has no claim to the title of Lord's day. Does this text define the term?

How did Matthew, Mark, Luke, and Paul, designate it? At what times do they mention it?

Which did John write first, his gospel, or the Revelation?

If then he designed in the Revelation to give the title of Lord's day to the first day of the week, why did he not call it so in his gospel?

Has the Father or the Son ever claimed the first day of the week in any higher sense than they have each of the six working days given to man for labor?

What is true of the testimony adduced to prove that it has been adopted by the Most High in place of that day which he formerly claimed as his own?

In setting aside the third answer, what may be said of the first day of the week?

What day is the Lord's day?

When God gave to man six days of the week for his own labor, what did he do with the seventh?

As God has never put away this day, is it not his holy day still?

How did the Law-giver state his claim to the day in the ten commandments?

About eight hundred years after this, what did God say by the mouth of Isaiah?

What claim did the Lord Jesus put forth when upon earth?

Here at the close of the Bible history of the Sabbath, what two facts of deep interest are presented?

A Convenient Argument

Runs thus: The Lord would not bless people in breaking his commandments. But he has blessed the church for centuries past in keeping the first day of the week instead of the Sabbath of the commandment. Therefore this practice is acceptable to God and is no breach of his law.

When men put forth this argument, as I witnessed a few hours since, I infer that it is the best argument they have to justify their practice. It is true that good men have kept the first day, and neglected the Sabbath. It was a sin of ignorance, nevertheless it was a sin. On account of their good motives, God blessed them, but in blessing them he did not approve of their sins, and make it safe for others, having the light, to transgress, knowingly, his commandments. God has blessed men notwithstanding their sins of ignorance, but he never blessed them in consequence of them.

But what is the evidence that the Lord has blessed Sunday-keeping? Are Sunday-keepers all in unity? Do they "all speak the same things," and are there "no divisions" among them? They talk of converting the world; but have they the essential and indis-

pensable characteristic—the only thing that will cause the world to believe their testimony? "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." Instead of this unity which is indispensable to make their testimony believed, they are blessed all into fragments, and the process of crumbling all in pieces, like some old cobblestone building, is almost daily going on.

Are their numbers the evidence that the Lord blesses them? Then Protestants ought to return to the "mother church," where Sunday-keeping, as a Christian institution originated; for she greatly outnumbered them. And then, if Mahometans and Pagans still outnumbered them, they could not claim, by this rule, that the Lord blessed them.

But so many have died in triumphant faith and hope, who always kept the first day as the Sabbath. God, the Judge of all, knows the motive of the heart. He knows every individual that has endeavored to live up to the best light he had. The word of God being true, knowledge is increasing, Dan. xii, 4, and the present generation will be judged by the increasing light. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John iii, 19.

What is the evidence that the Lord blesses you in Sunday-keeping?

I feel that he blesses me, and I am not a stranger to Christian experience. I know that I have been blessed of the Lord.

It is possible that you have enjoyed the Spirit of the Lord. But you never did while opposing the truth of his word, and fighting against enlightened conviction of duty. Must you be informed that there are more spirits than one in the world, and that God's Spirit is always in harmony with his word? And you are trying to prove by the witness of his Spirit; that his word, which says, "The seventh day is the Sabbath," is not true. The Devil may bless you in contradicting the word of the Lord, but the Spirit of God never will. "Try the spirits whether they are of God." 1 John iv, 1.

Many of the ancients were highly favored and blessed of God, as Noah, Abraham, and David. Yet they were guilty of some sins, even some of a grievous character. This does not prove that their sins were right, that is, that they were not sins, but virtues, because God blessed them.

Let us imagine the worshipers of Baal, in the time of Elijah the prophet, pleading justification for their practice.

We hear them say, "We do not break the commandments of God; for we worship the true God under the name of Baal." This is so near to keeping the true Sabbath on the first day of the week, what modern Christian will condemn them?

Again they say, "The Lord has always blessed our fathers in the worship of Baal, therefore it must be right. Just look at our numbers and prosperity. The prophets of Baal number four hundred and fifty, and the prophets of the groves—the leaders of another orthodox denomination that eat at Israel's table, four hundred; in all, eight hundred and fifty highly honored leaders, and the mighty hosts of the common people that follow them! The worship of Baal, too, is an ancient practice. It is even referred to in the writings of Moses. A thing so long practiced must be right. The uniform, universal, and perpetual tradition of all ages and nations attests the antiquity of, and consequently the divine assent to, it. We know that the Lord blesses us. The sincerity and zeal of our leaders is attested by the fact that they are so much in earnest that they cut themselves with knives and lancets, so that the blood gushes out. Such is the power of our religion. We can trust in such a religion as this. God would not bless us so, were we breaking his commandments; therefore we are keeping them."

R. F. COTTRELL.

State of the Cause in Michigan.

To show the condition and prospects of some of the churches of Sabbath-keepers in this State, we present the following extracts from letters brought by delegates to our late conference.

From church in Monterey: In accordance with the

request that the number, condition, and wants of the churches be presented to the Conference, we the undersigned, delegates from the church in Monterey, respectfully report that we have ninety-two members, the great majority of whom are striving for a close walk with God, and to be ready for the coming of our blessed Lord and Saviour. We have an efficient, organized Bible-class and an interesting Sabbath-school of about forty children.

The church in Orleans, reports: The number of members now in good standing is 14. Two more that meet with us, intend to unite with the church soon. The church appears to be growing in grace, and is in a prosperous condition.

The church in Oneida, reports: The number of members of the Oneida church is 14. We are in a prosperous condition. We desire to have a preacher visit us, as there are some who wish to go forward in baptism. We desire to be united with the State conference.

From church in Newton: The church in Newton sends greeting to the conference of seventh-day Adventists at their special session May 22 1863. Our number in church fellowship is 17. We have union with us, but should be far more spiritual, and zealous in the great work of preparing to meet our Lord. We have commenced building a meeting-house and hope soon to have ready a place of worship. We hope to share with other churches in the labor of the messengers the coming year.

The church in Green Bush writes: The church here is duly organized with ten grown members. There is a good interest among the youth and children. We as a church feel the necessity of pressing together, and striving more faithfully for the kingdom. We want to unite with the Conference, and are willing to help bear its burdens, and want to share its blessings.

From the church in Colon: The church in Colon of "like precious faith" to the State Conference sends "greeting". Dear Brethren: We pray that the grace of God may dwell with you richly in all wisdom, that all your acts and deliberations may be to his glory, and to the advancement of "the present truth." We send as delegates to represent us in your body, Brn. L. Shellhouse, E. S. Faxon and W. Hafer. The number of our members is 14.

Yearly amount of S. B. \$46.28. We desire to be remembered in the distribution of systematic labor.

From church in Watson: By the blessing of God, five have been added to our number since we organized. Feb. 9th 1862. Our present number is 13. Number of male members 6.

We can report that the present condition of the church in Watson is better than it has ever been before. The church begin to feel the need of consecrating themselves more to God of late, the Lord has been working on the hearts of parents and children agreeably to Mal. iv, 6. Seven of our children have expressed a desire to go to Mount Zion with us. We think that if some messengers could come here, some good might be accomplished. We have had no preaching except by Bro. Bates, for four or five years.

We have a Sabbath-school and Bible class. We have adopted the plan for conducting S. S. lately given in the "Instructor." The officers consist of a Superintendent and four Teachers. No. of scholars, 12. The Bible class are following the lessons given in the Review. Each family should have a copy of "History of the Sabbath" to make it more beneficial.

The Officers of the church are one Elder, and a Clerk. We desire you to remember us in your deliberations and prayers, that we all may meet you in the coming kingdom of God.

From church at Millford: Our number on record is 13. We are in a thriving condition. We want a messenger to come this way and visit us as soon as convenient, to preach the word to the young who have of late made up their minds to serve the Lord. We want some one also to administer the ordinances.

From church in Orange: Dear brethren in the Lord. When we organized last June (1862) we numbered 12 members. Since that time 13 have been added to our number, four of whom withdrew for the purpose of

forming a church at North Plains. Three more are temporarily absent in business pursuits and one has moved away. The balance of us are somewhat scattered, all but six living from about five to ten miles from our place of worship, and but seldom more than six are able to meet for worship. Our scattered position often brings discouragements upon those that meet, also upon those that are not able always to attend meetings. But we have a hopeful Sabbath-school regularly kept up. Some of the Sabbath-school scholars have experienced religion. May the Lord still work upon the minds of the youth. We think we need the help of a messenger; but as the calls are many we wait patiently for the way to open. We are all I believe in sympathy with the body, and would humbly submit to the movement and actions made at our State Conferences. We believe this work to be from God, and he will rightly direct those upon whom the burden of the work is laid. We are also doing well in our Systematic Benevolence, all contributing liberally according to their means. May the blessing of God rest upon his faithful ones.

From church in Allegan: This church at present consists of 28 members; and there are several others keeping the Sabbath, who have not been baptized. The church seem to be in a thriving condition, and desire to become united with the State Conference.

From church in Tompkins: The number of members connected with this church is 17. Five of these live at such a distance, that they are not able to attend meeting regularly, and their S. B. fund is separate from the rest of the church. They joined with us merely because there was no other organization nearer. The condition of the church is good, each member having an interest in its prosperity. All are actively engaged in the plan of Systematic Benevolence, and pay up promptly.

The great cause of present truth being our highest object, we want to grow in grace and in the knowledge of the truth, that we may be ready to give an answer to those who ask, a reason of our hope.

From church in Hanover: Our church numbers 14 members. Since last Conference two have removed by letter and two have been received. We have a Bible-class and a small Sabbath-school.

Our S. B. amounts to \$62.38 per year.

From church in Lowell: This church was organized Nov. 16th. 1862, (numbering 17 members,) according to the usages and provisions of Seventh-day Adventists. The state of religion, and interest in the cause, since that time has been very good. There has been an addition of two to our number. There is a usually good state of union existing, and a good degree of interest manifested in social meetings. There is a Bible-class organized in which much interest is manifested. Our Systematic Benevolence fund amounts to nearly \$100 annually, sixty of which is applied to the Conference fund yearly.

From the church in Wright: The church here has 87 members. We are in good condition, and are striving to press forward with the body.

From the church in Fair Plains: The church in this vicinity numbers 20 members. Condition good. As a church we are striving to overcome, and prepare for the coming and kingdom of our Lord and Saviour. We desire the watchcare of the Conference, and the location of a messenger in our vicinity, and will contribute of our substance for his support.

From church in Burlington: In reference to the church, we can say that our numbers continue to increase. The Lord is adding to the church from time to time, such as we trust will be saved. The church here now numbers 44 members.

From the church in Parkville: The number of our members is 24. Systematic Benevolence amounts to \$115.86 yearly. We have a Sabbath-school and Bible class organized which are prospering as well as could be expected of new beginners. Being thankful for past labors bestowed upon us we desire still to be remembered by the Conference and request to be visited by some messenger as often as once a quarter if possible and oftener if convenient.

From the church in Windsor: Our church is a small

one, numbering only eight members, still we feel, that we are deeply interested in the doings of the Conference, also in the cause of the third angel's message at large. We firmly believe it to be the cause of God, and earnestly desire so to live that we may be identified with that people that God is raising up to live out and proclaim this truth to the world. Therefore it is our wish as a church, to be under the watch care of and be united with the Conference.

We would further state that we have prayer meetings every Sabbath. We have established a Sabbath-school and Bible-class, that is well attended, and adds much to the interest of our meetings.

From church in Otsego: This church numbers 20. It has been in rather a low state and somewhat discouraged till quite recently. The faithful labors of Brn., Cornell and Hull have proved a blessing to the church and have been the cause of removing a great amount of prejudice so that there is a good interest to hear on the present truth. But we feel as though the work was not done here yet; we want the Michigan tent to come here immediately after Conference. We fear if there is not more labor bestowed now much that has already been bestowed will be lost. We feel in earnest in this matter and as though we could not be denied.

From church in Caledonia: It is with feelings of gratitude to the Lord that we embrace this our first opportunity of meeting with you in Conference, by letter and delegation. We highly appreciate the faithful labors of the Conference Committee at our organization, and we believe its effects have been beneficial to us. Although there has been some distracting and dividing influences brought to bear against us since our organization, we feel that we have learned and profited by what we have suffered and now feel like pressing together with God's people that we may be partakers with them of the blessings promised to the overcomer.

We have a Bible-class and Sabbath-school with a growing interest manifested in both. The church numbers forty members.

From church in Bowne: This church was organized Nov 1862, according to the usages of the Seventh-day Adventists. Our number in church fellowship is thirteen. We have adopted the plan of systematic benevolence, and our amount pledged is \$1.38 per week, of which we pledge to Conference fund \$36 per annum.

We have organized a Sabbath-school and Bible-class, which have thus far worked well.

We have seen for some years past the need of a meeting house, and are now about building one.

From church in Chesaning: Our present number of members is seventeen; and we believe all are at present striving for the kingdom. We also have a Bible class and Sabbath school in which there is not so much interest as we would like, but hope it will increase. We feel the need of some youthful reading matter to interest and instruct our children on the Sabbath as well as other days, and we are happy to learn that our beloved Sr. White is moving in this direction for the benefit of the children. May the Lord direct and bless her labors, and we will try to aid the enterprise.

We have three weekly prayer-meetings, at which the Lord by his Spirit meets with us and verifies his promise. Yet at times it seems as though Satan would get the upper hands of us by distracting and tearing our little flock; but thus far we have been able by God's assisting grace to beat back, and keep in subjection the powers of darkness.

In conclusion we would say that we are with the body, and whatever is done at the Conference in the name of the Lord for the advancement of the cause of the third angel's message we shall heartily acquiesce in.

From church in Oakland: This church was organized last December with twenty-two members. Since then ten have been added, making thirty-two as the present number. With the assistance of the Shelby church we have been building a house of worship 32x46, which is nearly completed, and will soon be ready for use. We have had meetings regularly every Sabbath, Bro. Lawrence preaching to us half the time. Our Sabbath school has been regularly attended. We have had a weekly prayer-meeting most of the time. We

have adopted the approved plan of systematic Benevolence. Although we have to lament that we are not as much engaged in the cause of Christ as we wish we were, yet we think the cause is rising among us.

Church in Shelby: Our church was organized Dec. 11, 1861, by Elders Loughborough and Byington. Previous to this time we had been wading through deep troubles; but since that time the church has been growing in spiritual ability. Our meetings have been well attended, and quite interesting, especially since our last Conference. Our hearts have been cheered of late by the attendance of a young lady who has been awakened to the subject of present truth and has expressed a desire to become united with us by being baptized. Our numbers at present are 21. We have organized systematic benevolence on the tithing principle, which amounts to about \$150 per year. We have a Bible-class and are pursuing the lessons published in the Review which are becoming quite interesting. Brethren pray for us, that we may be overcomers and stand in the battle in the day of the Lord.

From the church at Jackson: Our number is 14. We are all united and striving to overcome in accordance with the third angel's message. We have a Sabbath-school and Bible-class regularly organized which works well. Our systematic benevolence fund amounts to about \$127 per year.

We have no particular wants to lay before the Conference, but desire the good of the cause in general. May God give you wisdom, and may his Spirit direct you in all things, for which we pray.

From church in Battle Creek: This church was organized Oct. 24, 1861, with seventy-two members. Admitted since, thirty-six. Removed nine. Deceased two. Membership at present, ninety-seven. Officers of the church consist of two elders and two deacons. The church is in a healthy condition, united and prosperous. We have two prayer and conference meetings during the week. Sabbath-school in the forenoon and prayer and conference meetings, or preaching in the afternoon of the Sabbath. Ordinances attended to once in 8 weeks. Our Sabbath-school is also in a prosperous condition with an average attendance of seventy-five. Amount of S. B. pledged during the present year \$355.16.

Letters.

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

From Bro. Bostwick.

BRO. WHITE: Pursuant to appointment I met with the brethren in the vicinity of Mantorville, Minn. at their quarterly meeting, which was well attended. The good Spirit came into our meeting at its commencement and remained with us till the close. In the evening after the Sabbath, we convened together to take in members and attend the ordinances of the Lord's house. Five were admitted into the church. The plan of s. b. was more thoroughly adopted. While we moved forward in the ordinance of feet washing, a sweet unction from on high rested upon us, and we all felt truly happy in following the example of our Saviour. We then broke bread, all feeling a deep consciousness that the coming of the Saviour is nigh at hand, and the importance of being ready to participate in the loud cry of the message, which is evidently on the rise.

I started for Deerfield first-day morning. On arriving at the place, I found a goodly number of brethren and sisters assembled for meeting. Held two meetings with this church, endeavoring to set before them the great work of the "third angel's message" in connection with the sealing. Monday afternoon baptized two, one a son of Bro. Morse, being the third one that has taken this step. We were rejoiced to see our brethren taking hold of the work in earnest, rising with the message, and the interest manifested in behalf of the young under their watchcare.

Wednesday returned to Oronoco. Our quarterly meeting at this place was well attended considering the amount of sickness prevailing in the community. Our meeting here was one of profit to all, as it led us to see more fully the importance of standing together

in organization. And as we moved forward in the ordinances of the Lord's house, a deep solemnity of the times in which we live rested upon us. First-day afternoon started for Bro. Darlings via Pleasant Grove where we had an appointment for the evening. We found the brethren here manifesting a disposition to take hold of the work and a desire to see the cause move forward.

Monday, May 18, reached this place where we had an appointment for the evening. At an early hour we met with a respectable audience composed of citizens from Iowa and Minn., as this place is on the state line, in the neighborhood of Bro. Darling's. We have now commenced a course of lectures with a prospect of success. We shall remain here as long as it appears to be duty, trusting and praying that the Lord will enable us to preach the truth in a becoming manner, that we may have the blessing of heaven to rest upon our labors. My P. O. address for the present will be Eatonville, Howard Co. Iowa. Jno. BOSTWICK.

Eatonville, Iowa, May 20th, 1863.

From Bro. Hostler.

BRO. WHITE: I wish to say a few words through the Review to those dear brethren and sisters who have been acquainted with the position which myself and companion have occupied during the last twelve months previous to last December. It is nearly ten years since we embraced the present truth, and have been firm believers in the gift of prophecy in these last days to God's people most of the time. We would say that we now sincerely regret that we were ever led by the enemy to doubt, and sympathize with those who have rejected the gifts. We feel to thank the Lord for sending Bro. Andrews to set us right and organize us into a church. He presented the truth in such a clear light that it removed all our doubts and unbelief so that our sympathy is now with God's dear people, who are keeping the commandments of God and the faith of Jesus. We feel to ask the forgiveness of all the dear brethren and sisters whom we may have grieved, and pray that we may be kept from the power of the enemy unto eternal life.

Yours striving to overcome.

BENJ. HOSTLER.

Brookfield, N. Y.

From Sister Austin.

BRO. WHITE: As I took up the Review this morning and perused its pages in search of spiritual food for the needy soul, my attention was struck with the expression that "the Review is not what it should be;" and the question immediately arose, Whose fault is it? Certainly not the Editor's; for weekly comes the stirring exhortation, or admonition, or words of cheering comfort from his pen, that are like cooling water to a parched and thirsty soul; and while he labors so faithfully for the good of others, may his hands be strengthened from the sanctuary above, and his heart be watered from the pure fountain of life so abundantly that the blessed influence shall be felt all through the scattered flock, and every member shall come to the living fountain, and get his own soul baptized anew with the spirit of present truth. Then would our much-loved paper be just what it should be; and there would be found but little room in it for the pieces, though good, that we had read before in some one of the papers of the day.

While ancient Israel stood at the door of the tabernacle as the high priest went into the most holy place with the blood of the goat, methinks each one's whole attention was engrossed with his own case which was pending there; and shall we who are living in this great day of atonement while the Lamb of God is offering that blood that cleanseth from all sin, and will soon finish all his pleading, have our attention so taken up by the scenes around us that we shall neglect to gird on the whole armor that we may be able to stand against the wiles of the Devil.

I do believe that if we were as diligent and persevering in our endeavors to secure eternal life as the Devil is in his to hinder us from obtaining it, we should soon see a perfect church that God would work mightily for. May God help each one of us to get our hearts right, then our lives will be right, and our paper will

be just what it should be; and all we do will be for the glory of God; and soon we shall see that blessed Saviour that loved us and gave himself for us, in all his glory, and be forever with him.

C. R. AUSTIN.

Berkshire, Vt.

Extracts from Letters.

BRO. E. EDSON writes from Ashfield, Mass.: As I take my pen to write to my brethren and sisters, I feel that I have occasion to rejoice in the Lord. As I have read the many cheering epistles, I have been encouraged, and thankful to the Lord, that we have this privilege of expressing our hope in the Lord to one another. Although I have never added a line of encouragement before, I feel that I can rejoice in Jesus' love. What else can I desire? Nothing, no, nothing, but to have my hope in him. Precious Saviour to all that believe! I pray that we may all feel and realize him as he is. I can thank the Lord that my hope grows stronger. My prayer is that I may so live as to meet the people of God in heaven. Is this not a precious hope? Is it not more than we can think? and is it not worth striving for?

BRO. L. MARTIN writes from Bennington, N. H.: I can truly say that I derive much comfort from reading the Review and Herald from week to week. I love the Lord, I love his truth, and I love his people. I thank the Lord for what he has done in the West, and I thank and praise him for the belief I have that he is about to work here in the East. I want to realize more than I do the solemn time in which we live.

The Lord sent three of his faithful servants from Vermont to New Hampshire the past winter. Their labors were blest to the good of some souls. Blessed be the name of the Lord! I hope and trust the time will come when Bro. and Sr. White will visit the New England States once more, and that your hearts will be made glad in seeing the work of God prosper among us.

Sister C. McCoy writes from Cotton, Ohio: I would say to the dear brethren and sisters that I am striving to keep the commandments of God and the faith of Jesus. It has been three years since I began keeping the Sabbath, and I feel to rejoice that I ever started in this good and glorious cause. I have many trials to endure, but I feel and trust that the Lord will deliver me out of them all. I feel that I must put on the whole armor, that I may be able to stand in the day of the Lord's anger.

The Review is about all the preaching I have, and I feel that I cannot do without it, it is such a feast to read the many good pieces and letters from the brethren and sisters. Let us go on and strive to be faithful that we may at last receive a crown of life.

BRO. J. TOMLINSON writes from Iowa City, Iowa: It has been some little over two years since I embraced present truth. I started out to keep the commandments of God in the 17th year of my age, with a full determination to make my way to the kingdom. I do not feel like turning back to the weak and beggarly elements of this world; but I feel encouraged to press my way onward to the kingdom. My mother, two brothers and sisters, are striving with me to go to the kingdom. I trust we shall all prove faithful till Jesus comes; for he is the rewarder of those that diligently seek him.

It encourages me very much to read the testimonies from the dear brethren and sisters that are pressing forward to mount Zion. I would be glad to meet them there, where all will be peace and happiness forever. It is my sole object to live in discharge of every known duty, and get free from all wrongs, that when Jesus comes to gather his jewels, I may be among that number that Christ will present to his Father without spot or blemish, or any such thing.

Obituary Notice.

DIED in Avon, Wis., May 23, 1863, of diphtheria, Hannah E., daughter of John and Elizabeth Davis, aged 1 year and 6 months.

H. W. DECKER.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 2, 1863.

God's Free-men.

Our ministers should be God's free-men. Those well tried and approved ministers that are poor should by the liberalities of the brethren be placed in easy circumstances, and they should have humility and grace to prize, and correctly improve upon the temporal blessings bestowed upon them.

Eld. B. F. Snook purchased house and lot at Marion Iowa, more than a year since, by advice of his brethren, for about \$800, which is now worth probably not less than \$1200, depending mostly upon the brethren in Iowa to pay for it. But as they got badly fleeced by E. W. S. and have suffered some by the spirit of secessh, it became quite evident that Bro. Snook could hardly meet payments. So last November we sent Bro. Snook \$400, and took mortgage on his place for this sum, at seven per cent interest, releasing him from ten per cent.

Bro. Snook should feel that he is God's free-man. No one should feel that he is the property of Iowa or of any other locality, but the property of the cause. The General Conference Executive Committee may send him a missionary to Europe before the close of 1863. Be this as it may, we think that mortgage should be lifted by those who would esteem it a pleasure to help.

We propose to give the interest and be one of twenty to raise the \$400. Who will be one of twenty to take this burden off from Bro. Snook? Who will be one of forty? Who one of eighty? Let us hear at once from all who choose to help, and let your XXs and Xs and Vs come right in. If more than \$400 be received it shall be put into the General Conference fund.

ELDERS Loughborough, Fuller, Andrews, Sanborn, and Snook, are furnished with lists of those subscribers in their fields of labor, showing just how every subscriber's account stands.

If more convenient, subscribers can pay them for Review and Instructor, and they will remit the same to the Office. Money for any of the benevolent objects stated in this number, may also be handed to them.

Note to Sister Eliza Burbee.

Your letter to Elder M. E. Cornell is before me. As he is from home we briefly notice it as follows—H. V. Reed was never acknowledged as a preacher among us. If he did advocate the Sabbath for awhile, it was when he was in sympathy (as were many in Wisconsin for awhile) with a slanderous sheet called the Messenger of Truth, whose work was to misrepresent, ridicule, and smut the pioneers of the cause. We have seen Reed two or three times, but formed no acquaintance with him. He has never been to Battle Creek, to our knowledge, and has no personal acquaintance with our people in this city. If he says that Mrs. W. says that none but herself are to have visions, he utters a falsehood. If he says that her first visions are being gathered in, he utters another falsehood. The first edition was offered for sale in the list of publications in the Review till all sold. When another edition is called for, as that was by a vote of General Conference, it will be issued and offered for sale.

The minister of Jesus Christ will carry truth to present to the people, and not smut and blacking to injure the reputation of others. Has Mr. Reed stooped to this, the veriest drudgery of the Devil, may God and humanity pity him. He may not have made up falsehoods out of new cloth, but probably loves those manufactured by some tool of Satan, and enjoys peddling them out. In this he selects a most fitting forerunner of his anti-law, Age-to-come heresies.

The contrast between the people of God, who keep his commandments, and those who teach them abolished, and would smut the reputation of God's loyal people by peddling falsehoods, is clearly seen in Rev. xxii, 14, 15:

POSITION OF GOD'S LOYAL PEOPLE.—"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

POSITION, WORK, AND DOOM OF THE DISLOYAL.—"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

Here are two distinct classes. God forbid that any whose ears have been charmed by the voice of truth in Waterloo, Iowa, and whose hearts have felt the blessedness of the Spirit of truth, should be torn from the first class to join the second, whose doom is outside the golden city of God.

Missionaries.

SEVERAL of our efficient ministers go out as missionaries. They must be sustained. The friends of the cause where they may labor will esteem it a pleasure to do liberally, yet we can hardly expect that all their traveling and home expenses will be met by the liberalities of these scattered friends.

In accordance with sections one and two of article five of the Constitution of General Conference, we recommend that one thousand dollars be immediately raised.

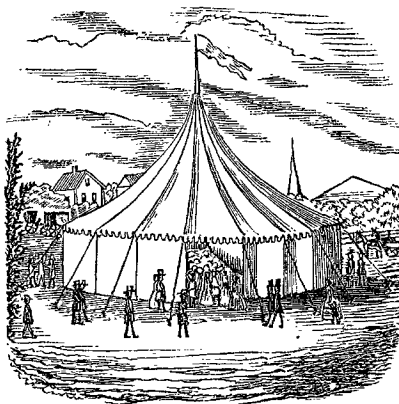
"Art. 5. Sec. 1. It shall be the duty of the Executive Committee to take the general supervision of all ministerial labor, and see that the same is properly distributed; and they shall take the special supervision of all missionary labor, and as a missionary board shall have the power to decide where such labor is needed, and who shall go as missionaries to perform the same.

"Sec. 2. Means for missionary operations may be received by donation from State Conferences, churches, or individuals; and the Committee are authorized to call for means when needed."

Here is a good object for benevolence for those who are not satisfied with giving only what the highest figures of systematic benevolence calls for, and for S. B. funds not pledged to other objects. Money is easily raised now. Immediate responses to this call are desirable. For convenience, address Eld. James White:

JOHN BYINGTON, }
J. N. ANDREWS, } Gen. Con. Com.
G. W. AMADON. }

Appointments.



Mich. Tent.

THE Michigan tent was pitched in Otsego, Allegan Co., Michigan, May 28, and will remain as long as the interest may demand.

R. J. LAWRENCE.
M. E. CORNELL.

Bro. and Sr. White intend to be at the Tent-meeting at Otsego, Mich., Sabbath and first-day, June 6th and 7th.

N. Y. Tent.

THE New York tent will be pitched in Alleghany county about the sixth of June next. Further notice hereafter.

J. N. ANDREWS.
C. O. TAYLOR.
N. FULLER.

ELD B. F. Snook will meet with the church of Seventh day Adventists at Laporte City Iowa, on Friday-June 5 at 6 o'clock p. m. and remain over Sunday.

Also will meet with the Brn. at Waterloo on Thursday June 11 at 6 o'clock p. m. and remain over Sabbath and Sunday.

We hope the brethren will have every arrangement made for a happy meeting

B. F. SNOOK.

Providence permitting, we will hold meetings at Adam's Center, N. Y., Sabbath and first-day, June 6 and 7. Meetings to commence with the Sabbath.

We will be at Grass River, Tuesday, June 9, at 2 p. m. Rouse's Point, Wednesday, at 7 p. m.

J. N. LOUGHBOROUGH.
MOSES HULL.

Vermont State Conference.

THE Vermont State Conference of Seventh-Day Adventists will be held at Wolcott, Vt. to commence June 11, at 7 p. m. It is expected that the churches belonging to this Conference, and those who intend to unite with the Conference will send delegates. A cordial invitation is hereby extended to Bro. and Sister White, and to all the true friends of the cause in Vermont and Canada East. We would also be happy to see brethren from different parts of New England and Northern New York, who are interested in the advancement of the cause East.

Brethren and sisters, let us come to this meeting with our hearts burning with the love of God, and ready to endorse those principles of order and union that are inseparably connected with the prosperity of the cause, and to keep pace with the important work of the third message.

A. S. HUTCHINS }
A. C. BOURDEAU } Vt. Conf. Com.
D. T. BOURDEAU }

The church in Durand, Wis., have established a monthly meeting, to be held on the first Sabbath in each month, to commence at 11 o'clock A. M., to be held at the stone school-house in the village of Durand. We invite all brethren and friends for whom it is convenient, and who have an interest in an Advent meeting, to attend.

R. W. REED.

The next quarterly meeting of the S. D. A. church of Roxbury, Vt., will be held the second Sabbath and first-day in June, in the neighborhood of Bro. E. P. Crane's. Brethren in the adjoining towns are invited to meet with us.

In behalf of the church.

ELIAS COBB, Church Clerk.

Business Department.

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 receipted pays. If money for the paper is not due time acknowledged, immediate notice of the omission should then be given.

E. C. Stiles for John Stiles 1,00,xxiv,1. Mrs. C. Lamberton 0,75,xxiii,21. H. P. Wakefield 2 copies 2,00,xxiii,1. C. K. Farnsworth 1,00,xxiii,7. Nancy Lowell 1,00,xxii,1. J. Dompier 1,00,xxii,24. I. Dompier 1,00,xxiii,1. Louisa Mann 2,00,xxiv,1. W. G. Burbee 1,20,xxiii,3. E. S. Walker for Jacob Noble 0,50,xxiii,1. B. Gardner 1,00,xxiv,1. J. T. Ashley 1,00,xxiii,1. M. L. Dean 1,00,xx,1. N. Gayle 1,00,xxiv,1. M. A. Farnsworth 2,00,xxiv,1. Sarah E. Elder 2,00,xxiii,15. E. Rose 1,00,xxii,1. E. Morrow 2,00,xxiv,1. J. Barrett 3,00,xxiv,1. A. Barnard 1,00,xxiii,1. H. A. Fuller 1,00,xxiv,5. H. D. Corey 1,00,xxiii,1. E. M. L. Corey 1,00,xxiii,1. D. W. Cornell 1,00,xxiii,1. F. Carlin 1,00,xxiii,1. Jane Moore 1,75,xxiv,20. Mrs. E. A. Brown 0,50,xxii,14. J. G. Jones 1,00,xxiii,1. C. F. Hall for A. McAllister 1,00,xxiii,1. D. Curtis 4,00,xxv,1. Mrs. A. Cochran 2,00,xxiii,5.

Cash Received on Account.

Seneca H. King \$7. R. F. Andrews \$15.

Books Sent By Mail.

A. C. Bourdeau \$1,10. A. R. Smith \$1,10. Louisa Mann \$2. Dr. Eddy 6c. A. S. Price \$1,10. F. W. Hicks 35c. D. I. Trump 50c. E. Morrow \$1,25. S. M. Holloway 31c. A. Barnard 13c. L. Johnston \$1. Jane More 25c. Mrs. E. A. Brown 30c. C. R. Jones 25c.

Books Sent by Express.

S. H. King \$6,04. Robert F. Andrews, Morrison, Ills., \$29,70.

Missionary Fund.

John Byington, \$25. James White \$25. J. N. Loughborough \$10. Ellen G. White \$10. Jeremiah Stryker \$1. Mrs. A. Cochran \$3.