

The present is a mixed state, of good and evil. Christians are in the present state, and to observation, or to more 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 cast 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 further, there are 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 young, the rich and the poor, 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 Being. To assert 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) proceeded to lavish encomiums on blind Nature; awarding to her as much praise, as if she never uttered an imperfect man, or subjected the guilty to the adjustments of a judicial system. As before recorded, we find no reason why the laws of Nature should be preferred to those of man, because the former are impartial, and the latter are designed only for a moral system. 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

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Reason not Against an Atonement.

The opposers of the Bible and of the truth of Christianity are often deceived that Christianity is opposed to reason, and that Nature presents us a revelation more beneficial, more harmonious, and more important; than anything contained in the Bible. Especially has this 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 lends to it; that a co-independence of strict justice and mercy demands it; and that a written revelation is the supply of an acknowledged want; that the gift of such a revelation is a conformity to the planest, simplest principles of government—principles universally recognized. And hence, consistency requires that such a revelation be universally received.

That Nature makes us a better revelation than the Bible, I, of course, deny. The Bible and Nature are 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.

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I_ RP - believed. question; but if you consider further the proposition verses 1-7, it will become necessary to health. The same thing may be said of the premature destruction of ourselves. Finally, great stress is laid on Lev. xvi, where we determine the nature of the judgment seat, whereat we could establish the need to acquire this knowledge, some portion of time is necessary; but without a Sabbath many would be found during the day running down the river, doing the work of God, and should remain in ignorance of their highest duties. By affording this opportunity to every one who chooses to employ the Sabbath, men's highest intellectual wants will be gratified.

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. We are prepared to have the opportunity of acquiring moral and natural wants.

We have but one more step to take in this process. It is this: When the claims of a moral and natural law come into conflict, we should obey them as far as possible, but not at the expense of our personal happiness.

And often are they false to their own theories to be true to this fact. We sometimes meet with men 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 other. For instance, we find one making the denial referred to: his house is on fire; and the child, playfully and without intention of wrong, do the same thing. And then, the2  THE REVIEW AND HERALD. — 1Vol. xxii. 2

I. "All men need rest for their bodies; and it is influenced by motives. He is placed in this world to prepare for a higher and better state of existence. We are prepared to have the opportunity of acquiring moral and natural wants.

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preaching chapter, that the high priest with the blood of his offering did make atonement into the Holy Place, and put on the high priest the robes of all the priests? 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 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 them, they alone must bear the responsibility.

In conclusion we quote the New Testament to show that the blood of Jesus avail for us infinitely better than did that of the old.
Another volume of the Review and Herald is completed, and this work's issue is the first number of Vol. XXII. Again we look back to the first volume and see that it was commenced with a definite determination to write the truth, without experience in the work of publishing, without means, and with only two or three hundred subscribers, and they of the poorest of the world, and contrast the condition of the Review then with its present prosperity, 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 title of popular error and prejudice to press upon without, and the same unsanctioned encroachments to meet from a certain portion of its professed friends. But its course has been straightforward, carrying out its first design to keep its columns free from charges given to Timothy by the Apostle Paul is the cutting hand.- And with much pleasure do we look upon the present truth. The following is from a work has ever been the same. It has ever had the following,—'But foolish and unlearned questions that belong to the present time. We hope to be able to sell you this entire size of the Review would not turn to suit them, they would make a general chowder of truth and error in its lim. These men have changed and changed. At one time they have praised the Review, and then have cursed it, because the Review would not turn to suit them, they would make a general chowder of truth and error in its limits.

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**Lessons for Bible Students.**

(Advent Review and Herald, pp. 178-192.)

Soon after his first epistle to the Corinthians, Paul visited Tross; in the record of that visit, what connection had he with the Sabbath ?

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 designated to commemorate ?

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

How often did the church at Jerusalem celebrate this occasion ?

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

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

If this is proved, what follows from this ?

How is it proved that this meeting was upon or about what day ?

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

In what month did it occur ?

What, are these words quoted to show what ?

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

A Convenient Argument

Revea 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. 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 fear that it is the best argument they have to justify their pagan worship. 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. He has not charged them with contempt of their sins, and made it safe for others, having the light, to transgress, knowingly, his commandments.

A God has blessed men notwithstanding their sins of ignorance, but he never blessed them in consequence of their sin.

But what is the evidence that the Lord 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 convert-sinners. They have the same interest. The Devil may bless you in contradistincting the word of the Lord, but the Spirit of God will not.

"Try the spirits whether they are of God."

Many of the ancients were highly favored and blessed of God, as Noah, Abram, and David. Yet they were guilty of some sins, even some of 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 their pretense, that the true Sabbath on the first day of the week, what modern Christian will condemn them ?

Again they say, "The worship of Baal 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 grove—the leaders of another orthodox denomination that eat at Jars'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 thing, and is approved by 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 «commences» the Jewish sacred institution. We know that the Lord blessed 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, as that the blood gushed out. Such is the power of our religion. We do not wonder at the names given to 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 delegation to our late conference.

From church in Monroe: In accordance with the
request that the number, condition, and wants of the churches be presented to the Conference, we, therefore, agree to the following plan of procedure: We have a convened and engaging 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 Oceans church is 16. 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, 1862. 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 had a Sabbath-school meeting by which it is hoped soon to have a ready place of worship. We hope to share with other churches in the labor of the messengers the coming year.

The church in Greensville writes: The church here is duly organized with ten members. There is little public worship. We consider ourselves 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 "Bible and Sabbath School 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 true truth.

In conclusion we would say that we are with the powers of darkness. We have seen for some years past the need of a meeting house, and are now about building one.

From church in Blooming: Our present number is seventeen; and we believe all are at present striving for the kingdom. We also have a Bible-class, and a Sabbath-school, and a little flock; but thus far we have been able by God's means to send as delegates to represent us in your body, Brethren of our members is 14. Since that time 13 have been added to our church numbers forty members.

The church in Parkville: The church in Parkville: The church in Parkville, having the number of 110 members, has seen for some years past the need of a meeting house, and is now about building one.
have adopted the approved plan of systematic Benevo-
ence. Although we have to lament that we are not as
much engaged in the cause of Christ as we wish we
were, yet the cause is rising among us.
Church in Shelby: Our church was organized Dec.
11, 1861, by Elders Loughborough and Ryington.
Previous to this time we had been wading through
dreadful troubles; but since that time the church has
grown and prospered. Our meetings have been well
attended, and quite interesting, especially since
our last Conference. Our hearts have been cheered
by the attendance of a young lady who has been a
member of the church for some time. We have now
expressed a desire to become united with us by being
baptized. Our numbers at present are 21. We have
organized systematic benevolence on the tithe prin-
ciple, which amounts to about $150 per year. We
have our Bible Class and a Sabbath school here.
We have now commenced a course of lectures with a
prospect of success.
May 28, reached this place where we had an appoint-
ment 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, and the neighboring people of Bro. E. Edson.
We have now done our work in the Review which are
becoming quite interesting. 
Breadth preys for us, that we may be over-
comers 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 ac-
cordance 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 news to lay before the Confer-
ence to excite the good of the cause of 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 or-
ganized Oct. 24, 1861, with seventy-two members.
Added, December 1862, Decedents. Reorganized
this year. 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 fore-
noon and evening after the Sabbath, we meet together
at the place, I found a goodly number of breth-
ren and the importance of being ready to participate
in the work. I believe that the expectation of the
third angel’s message is evidently on
the rise.
Monday, May 18, reached this place where we had an
appointment for the evening. At an early hour we
met with a respectable audience comprised of citizens
from Iowa and Minn., as this place is on the state
line, and the neighboring people of Bro. E. Edson.
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 en-
able us to preach the truth in a becoming manner,
that we may have the opportunity to labor in your
borders. My P. O. address for the present will be
Evansville, Howard Co. Iowa.
B. HOSTLER.
State of Iowa, May 20th, 1862.

From Bro. Hostler.
Bro. Warren: I wish to say a few words through
the Review to those who have been acquainted with
the position which myself and
and companions 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 be-
dowers in the light of prophesy. In those 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 en-
emy to doubt, and sympathize with those who have
embraced the third angel’s message.
We feel to thank the Lord for sending Bro. Andrews to set us right and
organize us into a church.
We present 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 ene-
my unto everlasting life.
Yours striving to overcome.
B. HOSTLER.
Brookfield, N. Y.

From Sister Austin.
Bro. Warren: As I took up the Review this mor-
ing I was struck with its wealth of good things, many
of which have been communicated in some way to me.
The privilege of receiving the present truth and
embracing it, has been some little over two years since I embraced
the light of present truth. Then would our much-loved
brother be just what it should be; and there would be
the blessed influence shall-be felt all through the scat-
ered bodies of Christ; and the world will see that
Christ is in the flesh, and that the grace of God is
in the midst of us.
I started for Deerfield first day morning. On ar-
viving at the place, I found a goodly number of brethren
and sisters assembled for conference. Held two
meetings with this church, endeavoring to set before
them the great work of the “third angel’s message”
and with the messenger, and the interest manifested
in behalf of the young under their watchcare.
Wednesday returned to Oronoco. Our quarterly
meeting was this week. We found the church in a
Prosperous condition with an average attendance of
about 1127 per year.
I can truly say that I derive much comfort from reading
and 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 this past winter. Their
labor were blessed to the good of some souls.
Sister W. Eaton writes from Eatonville, Iowa:
I have read the many cheering epistles, I have been en-
dowed with the blood of the goat, methinks each one’s whole
soul be cleansed and washed by the water of
life; and while he labors so faith-
fully for the good of others, may his hands be strength-
ed from the pure fountain of life so abundantly that
the blessed influence shall be felt all through the scat-
ered bodies of Christ; and the world will see that
Christ is in the flesh, and that the grace of God is
in the midst of us.
Sister C. McCoy writes from Cotton, Ohio: I would
say that the dear brethren and sisters are searching out
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 de-
liver 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.”
This is all about 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 breth-
ren and sisters.
Let us go on and strive to be faith-
ful that we may at last receive a crown of life.
Bro. J. Teallissi writes from Iowa City, Iowa:
It has been some little over two years since I embraced
the present truth, I started out to keep the command-
ments 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 rank and beggar-
elements of this world; but I feel encouraged to press
my way onward to the kingdom. My mother, two
brothers, and sisters, are standing with me on the road
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 meet Zion. I would be glad to meet them
in person; but I feel that the Lord will make
it possible. It is my sole object to live in discharge of every known
duty, and get free from all wrongs, that when Jesus
returns, I may be prepared to receive him. May the
hope that Christ will present to his Father without spot or
blemish, or any such thing.

Obituary Notice.
Died in Avon, Wis., May 23, 1865, of diptheria,
Hannah E., daughter of John and Elizabeth Davis,
age 1 year and 6 months.
H. W. Beckner.
God's Free-men.

Our ministers should be God's free-men. Those well-tried and approved ministers who are poor should by the liberality of the brethren be placed in easy circum-
stances, and they should have humility and grace to
prize, and correctively improve upon the temporal bless-
ings bestowed upon them.

Eld. F. Snook purchased house and lot at Marion
Iowa, more than $1200, depending mostly upon the brethren
ren, for about $800, which is now worth probably not
prize, and correctly improve upon the temporal bless-
ins to pay for it. But as they got badly fleeced by
Iowa, more than a year since, by advice of his breth-
meet payments. So last November we sent Bro. Snook
E. W. S. and have suffered some by the spirit of secesh,
No one should feel that he is the property of Iowa or of
a missionary to Europe before the close of 1803. Be
General Conference Executive Committee may send him
forty ? Who one of eighty ? Let us hear at once from
stated in this number, may also be handed to them.

The minister of Jesus Christ will carry truth to
people, and not smut and blacking to
and humanity pity him. He may not have made up
ed to this, the veriest drudgery of the Devil, may God
his commandments, and those who teach them abol-
xxii, 14, 15 : for
people by peddling falsehoods, is clearly seen in Rev.
gates into the city."

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Michigan Tent.

The Michigan tent was pitched in Oscoda, Alle-
N. Y. Tent.

The New York tent was pitched in Allegany

Appointments.

Mich. Tent.

Note to Sister Eliza Barbee.

Your letter to Elder M. E. Cornell is before
As me. 

RECEIPTS.

For Review and Herald. Adjoined to each receipt in the following list, is the Volume and Num-
ber of the Review and Herald in which the same was received. For every dollar of money for the paper it was due, the contributor is to be credited with one dollar. The best that can be said
s.

H. C. Stiles for John Slimes 1,00,xxiv,1. Mrs. C. Lamberton 975.75,xxi,23. H. F. Washburn 2 copies 200,xxi,1. C. K. Fuller 1,00,xxii,7. Nancy Lowell 1,00,xxi,1. J. Doniphan 1,00,xxiv,24. I. Doniphan 1,00,xxiii,11. Louis Mann 200,xxi,1. W. G. Buckland 1,00,xxi,1. J. McInroy 60,xxi,1. Gardner 1,00,xxiv,1. J. T. Ashley 1,00,xxii,1. M. I. Dean 1,00,xxi,1. N. Ogle 1,00,xxi,1. M. A. Fernsworth 2,00,xxi,1. Sarah E. Elder 2,00,xxii,1. Rose 1,00,xxi,1. E. Morrow 200,xxi,1. J. Barrett 50,xxi,1. A. Barred 1,00,xxiv,1. H. A. Fuller 1,00,xxiv,5. H. D. Corey 1,00,xxiv,1. E. L. Corey 1,00,xxiv,1. D. W. Cory 1,00,xxiv,1. Jane Moore 1,00,xxiv,1. Martha S. Brown 1,00,xxiv,14. J. B. Jones 1,00,xxiv,1. D. Curtis 400,xxvi,1. Mrs. A. Coch-
200,xxiv,1.

Cash Received on Account.


Books Sent by Mail.

A. C. Bourne 1,00,xxiv,1. A. R. Smith $10,xxiv,1. Louis Mandarin 1,00,xxi,1. Dr. Eddy 1,00,xxiv,1. F. W. Hicks 35c. D. I. Trump 50c. E. Morrow 1,00,xxiv,1. S. M. Holloway 1,00,xxiv,1. A. Barnard 1,00,xxiv,1. L. Johnston $1. M. E. Maye 1,00,xxiv,1. Mrs. A. Brown 400,xxiv,1. C. E. Jones 25c.

Books Sent by Express.


MISSIONARY FUND.

John Byington $100,xxv,1. James White $25, xxv,1. E. Loughborough $100,xxv,1. Eliot 1,00,xxv,1. Jeremiah Sturges $1. Mrs. A. Cochran $1,00,xxv,1.