

ADVENT REVIEW,

AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

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Address ELDER JAMES WHITE, Battle Creek, Michigan.

Words of Warning.

SINNER! many warnings
God hath given thee,
Telling of the danger,
Bidding thee to flee;
Yet ye stand unconscious
Mid the gathering gloom,
Hedding not the tokens
Of earth's final doom.

How the gilded pleasures
Of the world allure!
Think ye these bright visions
Ever will endure?
What though honors crown thee,
Look well to the cost;
What is all this life worth,
If thy soul be lost?

Time is hasting greatly—
Passeth swift away.
Each one now is moulding
His own destiny;
What shall be the issue?
Time alone will tell
Who hath chosen wisely,
Who hath chosen well.

In the coming contest
Each must have a part,
Either with a joyous
Or a fainting heart;
Bright will be the dawning
That awaiteth thee—
Else with pain and sorrow
Laden heavily.

Still doth mercy linger,
Choose that ye may stand,
When God's fiery judgments
Overspread the land;
Knowing that the Saviour,
Who for sinners died,
Will uphold his children,
Walketh by their side.

EMMA HOUSE.

Catlin, N. Y.

Adventism.

THE following letter reached the Recorder office during the editor's absence at the West, on which account it failed to receive the early attention due to it. The spirit manifested by the writer entitles him to consideration, and we therefore comply with his request to "insert only this letter." We think he is mistaken in supposing that the main difference between himself and Eld. Hull relates to the literal or spiritual interpretation of the Scriptures. If we understand Eld. Hull, he advocates adherence to the scriptures in preference to any modern visions, and such an interpretation of the Scriptures as makes them consistent with themselves, and with the instincts of human nature.

LETTER TO ELD. N. V. HULL.

Dear Sir:—Permit me the privilege of addressing a few words to you on the subject of your letter to Ben-

jamin Clark, published in the Recorder of April 16th.

I have nothing to object to your frank manner of expressing your views in regard to Adventism. Plain and open dealing is the best. But I am truly sorry that you are not in sympathy with a movement which I verily believe is from heaven. I fear you have not given the subject the careful examination which you ought; and that your mind has been imbued with that prejudice which your article seems so well calculated to infuse into others.

It is much easier to call our theory "atheistic," than it is to take your Bible and *prove* it to be so.

We believe, as I suppose you do, that that which is composed of matter is material; that our bodies are material, because composed of matter. But we do not perceive why it is that our philosophy concerning matter is more "grossly material" than yours. You admit that your body is material. We do not for that reason charge you with being grossly material. God has created matter. Shall we try to degrade it by some opprobrious epithet? The Scriptures contrast corruptible with incorruptible, and vile with glorious bodies; but they nowhere contrast materiality with immateriality, or intimate that a thing is any the worse, from the fact of its being composed of matter.

We believe, with you, that there is a mysterious connection between mind and matter. We do not pretend to comprehend or explain it. I suppose you do not. It is well known, and generally admitted, that the mind is affected by the state of the body, especially by that of the brain, the seat of the nervous system. In harmony with this the Bible informs us that "the dead know not anything."

You say, "Having laid down this platform, they must adopt principles of interpretation in agreement with it." You are slightly mistaken in this. We did not get our platform first, and then find ourselves compelled to adopt some strange principles of interpretation to suit it, as those do who have a hereditary faith, which unfortunately is not found in the Bible. The literal principle of interpretation leads us to our platform; and though this platform is unpopular, we are satisfied that every plank of it is sound. No principle of interpretation is safe but the literal. You that claim the privilege of mystical or spiritual interpretation for yourselves, will not concede it to others. If they differ from you—and the mystical principle gives them a perfect right to do so—you will tell them they are fanciful. If they are fanciful, so are you; for your rule, if it may be called a rule, is the same as theirs. But it is absurd to call the license, which spiritualizers usurp, a rule. There is no principle of interpretation but the literal. All else is whimsical, and not entitled to the appellation of a rule.

In every point where you have express revelation on your side, you will allow an opponent no license to spiritualize. You will not allow him to spiritualize the plain and positive declaration, "The seventh day is the Sabbath of the Lord thy God," so as to make it mean an indefinite day, or the rest from sin which believers enjoy. Neither should you spiritualize the equally unambiguous declaration, "The soul that sinneth, it shall die;" unless, indeed, some other passage teaches what you and I have so often read in the Elementary Spelling Book: "Our souls are immortal; they will never die."

You are aware that in whatever we differ in interpretation, it is in that we take the literal, and you some other interpretation; as your brother, Eld. Griswold, admitted, some time since, that we were doubtless right, unless the words of Scripture had some other than the literal sense. Admit that they have some hidden meaning, and one has as good a right to tell what that meaning is as another, and confusion is the result, as we see it at this day.

Now, who are prepared, by their principles of interpretation, to receive vagaries—literalists or spiritualists? Yet, after alluding to our principles of interpretation, you say, "It is no wonder to me, then, that they receive the vagaries of Ellen G. White as oracular." Does our literal, matter-of-fact way of thinking, which gives to the objects of our faith and hope so much of reality and tangibility, naturally prepare our minds to receive every wild freak or whim of some idle dreamer? You cannot but see the absurdity of this. Have you read the visions which you thus stigmatize? If you have, I do not see how you can thus characterize them; if you have not, you have no right thus to speak. If the visions of Isaiah, Jeremiah and Daniel are mere vagaries, then the testimony that teaches that those sublime, interesting and fearful events, connected with the great day of the Lord, predicted by all the ancient prophets, will certainly and speedily be realized, is likewise whimsical. These visions consist of plain truths expressed in plain intelligible language. I doubt whether anything can be found in them so vague and undefinable as the "spiritual instincts of the Christian system." Still, I would not reject them, should some trifling defects in their language be discovered.

I have no idea that the advent doctrine has finished its work for the Seventh-day Baptists. Many, I trust, will yet be benefited by the third angel's message; and I would hope that you might be one of that number.

But you seem, at present, to regard the progress of this message as an evil, and suggest as a remedy "an active, fearless and intelligent ministry." You are aware that every step in reform, from the days of Luther to the present, has been opposed by an active, fearless, and (self-esteeming) intelligent ministry. You have found the opposing influence of such a ministry one of the greatest obstacles in the way of the advance of the Sabbath truth. And now, since God has called a people more fully to proclaim this truth, in the course of the fulfillment of the advent messages, laid down in his word, will you be found active and fearless in your opposition to it? Be careful that you do not occupy a position which you condemn in others, and thus oppose the progress of the Sabbath truth, a truth which you profess to love. Can you not see that the people that God is making instrumental in the spread of this truth are in the light? Can you not see that the prophetic word of God demands just such a work as is now being done? "Beware, therefore, lest that come upon you, which is spoken of in the prophets: Behold, ye despisers, and wonder and perish; for I work a work in your days, a work which ye shall in nowise believe, though a man declare it unto you."

I remain, as ever, your sincere friend and well-wisher,

R. F. COTTRELL.

—Sub. Recorder.

"Bible Doctrine on the Old and New Covenant."

SUCH is the title of a tract which is being handed to some of our brethren in the East, for the purpose of getting them to "forsake the law" and "praise the wicked." Prov. xxviii, 4. I do not know of a single instance of the tract having the desired effect, yet a few words concerning it may not be amiss. It would be a waste of time and ammunition to go into a general review of the book, but the cause of truth may be served by quoting and commenting upon a few paragraphs. Those that I shall exhibit are fair specimens of the whole book. On page 8 the writer says:

"Of necessity there must be a change in the law also, and another era and economy to commence; a better system given, which, having an embodiment of principles of life and perfection, would be able to impart the same to those who obey and live them out. No one can fail to see that such a system would elevate a person in purity and holiness, or morally, higher than a law not having such principles embraced in it."

1. "There must be a change in the law." Our friend leaves his readers to infer from this that it is necessary to change the ten commandments. But the text reads as follows: "For the priesthood being changed, there is made of necessity a change also of the law." Heb. vii, 12. Does our friend know what the change of the priesthood, here spoken of, is? If he does not, let him read a few of the preceding and following verses, and he will learn that it is changed from the tribe of Levi to the tribe of Judah. Now I would ask, Which one of the ten commandments is it necessary to change in order to accomplish this change in the priesthood? Not one of them mention the priesthood; but in Num. iii, 10, I read, "And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death." Aaron and his sons belonged to the tribe of Levi. "But it is evident that our Lord (who is now High Priest) sprung out of Judah." Heb. vii, 14. Hence the necessity of changing the law confining the priesthood to the tribe of Levi.

2. What is there in the New Testament that would "elevate a person in purity and holiness, or morally, higher than the Old? I have searched the New Testament carefully, and fail to find in it a single new moral obligation. The highest, and in fact *all*, the moral principles recommended in the New Testament, are borrowed from the Old. Perhaps there is no higher moral principle in the world than the "golden rule": "Whatsoever ye would that men should do to you, do ye even so to them." But why does the Saviour enjoin this?—He answers, "For this is the law and the prophets." Matt. vii, 12.

Would our author have us to understand that there was nothing in the Old Testament calculated to lead to perfect holiness? Then indeed the command, "Be ye holy, for I am holy," Lev. xi, 44; xix, 2, could not be obeyed, and as he has said of Christ, so will I say of his Father, he "has not given a command, but with the command has given a possibility to obey." But God has in the command to be holy, given a law which in Old-Testament times it was impossible to obey, or our author is wrong.

That perfect obedience to the ten commandments would make a people holy, I will now prove. I deny that the ten commandments are any part of the old or new covenant; but that they are God's covenant, commanded to a thousand generations, will be made apparent by reading the following scriptures: Ex. xxxiv, 28; Deut. iv, 13; ix, 9-11; 1 Cor. xvi, 16; Ps. cv, 8. Now if the reader will turn to Ex. xix, 4-6, he will find that the keeping of that covenant would make them a holy people. The text reads as follows: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation."

Then it was possible for Israel to be a "holy nation" in the old dispensation. How much higher can we get in this? Is it not strange that the New Testament

should "elevate a person in purity and holiness" above the Old, when there is not a command in it to be holy, except what is borrowed from the Old, and the reason given is, "Because it is *written*?" 1 Pet. i, 16.

3. Does the writer of the document under review wish his readers to understand by the new law "having the embodiment of the principles of life," that there was no means of attaining to life in the former dispensation? This is certainly his meaning, for in another place, in giving a summary of faults of the old covenant he says: "5th. No promise of immortality or of anything beyond this life, the principle of perfection and life not being embodied in it." p. 11.

I cannot read the above declaration without being reminded that there is a slight difference of opinion between its author and some of the Bible writers. Moses thought the Lord commissioned him to write—"Ye shall therefore keep my statutes and my judgments, which if a man do he shall live in them" Lev. xviii, 5. Ezekiel wrote that the word of the Lord came unto him saying, "And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against me in the wilderness; they walked not in my statutes, and they despised my judgments, which if a man do he shall even live in them; and my Sabbaths they greatly polluted: then I said I would pour out my fury upon them in the wilderness to consume them." Chap. xx, 11-13. Paul, who, according to our friend, was under a "higher law," said of the old one that it was ordained to life." "Rom. vii, 10.

Our author in his "summary" of what I call objections to the old covenant, says,

"1st. This covenant is made with the Jews as a nation, and they receive the promises as a nation."

It is easy to object to any theory, and if I were disposed to object to the *new covenant*, I might put in as my first objection that "This covenant was made with the Jews as a nation, and they as a nation receive its promises." No one disputed that the old covenant was made with the "house of Israel and the house of Judah." But with whom is the *new* covenant made? The promise is, "Behold the days come, saith the Lord, that I will make a new covenant with [the Gentiles? no; but with] the house of Israel and with the house of Judah." Jer. xxxi, 31; Heb. viii, 8. Had our friend carefully read his Bible on this point, he would have learned that the covenants all pertained to Israel, likewise the service of God and the promises. See Rom. ix, 1-4; Eph. ii, 11, 12. The only chance for a Gentile to be saved, even in this dispensation, is to be grafted into the Abrahamic stock. Rom. xi, 17-20.

Our friend next comes out under the heading of, "Christ the Reviser of the Old Law." After quoting several texts which have about as much bearing upon it as 1 Chron. i, 1, which reads as follows, "Adam, Sheth, Enosh," he says:

"Many other scriptures might be presented demonstrating conclusively that God empowered Christ, or delegated him with authority to speak and give a new code of laws for the government of his church, and revise the old." p. 12.

The above paragraph is indeed a wonderful production! But I have given it *verbatim*. It contains the startling announcement that Christ not only "gave a new law," but "revised the old!" The author does not tell us whether the "new" and "revised old law" are both binding, or whether the revised "old law" takes the place of the "new;" or whether they have shared the fate of the "old law." I conclude, however, that they are both abolished, for I am certain that the theory abolishes the words of James, who said, "There is one Law giver, who is able to save and to destroy." James iv, 12. Our author says the old law is not binding; but if either of the other two are, he is a sinner against Christ, for he has broken HIS law. Now I ask, Who will be his mediator? I fear he will be compelled to accept the pope, or go without one! Seriously, I am astonished that any one can advocate a theory which is not only destitute of all scriptural authority, but of common sense. I can but conclude that common sense is a gift of God, and that he

withdraws his gifts from those who fight against him.

But to the proof that Christ "revised the law:"

"We hear him on mount Olivet quoting from the decalogue and saying, It was written by them of old time so and so; but now I say unto you it shall be so and so. Why did Jesus talk in this manner if he was not the reviser of the old statute 'which gendereth to bondage,' and had power to make null and void such as he had a mind to? The text to which we refer is in Matt. v, 27 and 28 verses. Why this change of one of the ten commandments which God declared was his covenant, if Christ was not delegated with the authority before mentioned?"—pp. 12, 13.

The above paragraph is a specimen of recklessness, such as is seldom seen in print.

1. I would be pleased to see the proof that the sermon of which our friend speaks, was delivered on mount Olivet.

2. Where does our Saviour say in the above mentioned discourse, "It is written so and so?" I read, "Ye have heard that it hath been said by them of old time," &c., but how our friend is going to make these old sayings, a part of which never were recorded in the Bible, a part of the decalogue, he does not inform us.

3. "Why does Jesus talk in this manner if he was not the reviser of the old statute 'which gendereth to bondage,' and had power to make null and void such as he had a mind to?"

I answer, Our friend, in his reference to Matt. v, 27, 28, has referred to but one of the commandments, and that is, "Thou shalt not commit adultery." Does he think that one "genders to bondage," so that it was necessary to make it "null and void?" If so, the liberty for which he pants is that for which the carnal heart has ever longed. If this is one of the results of the "better covenant," let us hear no more of the higher "system of purity and holiness" of which our friend speaks.

4. The text to which the readers of the tract are referred for the change of one of the ten commandments, reads as follows: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." I must acknowledge that this is a new way of proving the law abolished. If quoting from, and explaining a law, proves it abolished, or abolishes it, then verily we are without law indeed, for lawyers make it their continual business to quote and explain law. Isaiah prophesied of Christ that he should "magnify the law and make it honorable." Isa. xlii, 21. I verily thought that this was what the Saviour was doing on this occasion, by showing that the seventh commandment not only governed the "overt actions," but that a person who looked on a woman with an evil eye had violated it.

After hearing what we have, we are prepared to have our friend say that "truth is progressive in its development."

This I believe, I love progress, but I would have it forward, and not backward. While I believe that truth is progressive, I am sure that no truth that we can learn in future, will contradict the truths that we have learned in the past. Our friend's position contradicts what he acknowledges was once true, therefore I must reject it.

Our friend next asserts that "the Psalmist evidently has reference to the law of the new covenant, when he said, 'The law of the Lord is perfect.'" This he proves by his own *ipse dixit*, as he proves the most of his propositions.

I am informed that the author of the tract from which the above quotations are taken, when preaching upon "life and death," and some other questions, is by his friends considered a Samson. But when I read the tract I am reminded that Samson was shorn of his strength. May his eyes yet be opened to see the folly of making "war upon the remnant which keep the commandments of God."

MOSES HULL.

WHAT is life? A short journey through time to eternity; then keep your eye and your heart on the end of your race.

Conference Address to the Seventh-day Adventists of the State of Minnesota.

DEAR BRETHREN AND SISTERS: Having labored and held a series of meetings with you, and having acquainted ourselves with the confused state of things among you in Minnesota, as we finish our labors in this State we recommend for your consideration and adoption the following important suggestions:

1. As we have confidence to believe that there is now a feeling of union among you, we admonish you to cherish and cultivate a spirit of brotherly love and union with the people of God. Christ prayed for you (as well as for all other Christians), saying, "Neither pray I for these alone, but for them also which shall believe on me through their word, 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." John xvii, 20, 21.

The apostle exhorts you to unity. "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace." Eph. iv, 1-4. Remember that in union there is strength, but in disunion there is weakness. We have a strong and wily foe to meet, and if we are not united, we never can stand against his heavy assaults. But, on the other hand, if we are all united there is not a doubt but that we shall succeed.

You, in this State, have been so weakened by a lack of union among yourselves that the enemy has gained a great victory over you. He has through your neglect of duty trampled the truth into the dust. Now he rejoices while God and angels mourn. But having taken a new start, if you will but be strong and unitedly oppose the enemy instead of opposing each other, you will stand against him and he will retreat. Therefore put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. Eph. vi, 11.

2. We suggest to you the great importance of the continued study of God's word; not for controversy, but to know his will that you may be able to do it. It is a great shame for Christians to be ignorant of his word. Study to become familiar with the present truth. Procure and read and study the testimonies given through sister White. If you cannot get them individually, join with somebody else and get them, and thus avail yourselves of the instructions they contain. The light in the visions is for us as the peculiar people of God, and we should not be slow to receive it.

3. Cultivate a spirit of constant prayer. God's ears are open to hear you, and you should fill them with earnest cries to him for help to overcome all your besetments. Pray to him for aid to understand and do his will with all your heart.

4. Be prompt in your service to God. You have made solemn vows to him, and seriously promised to start anew to the kingdom, and to do better than you ever have done. Remember that the Lord says, "When thou vowest a vow unto God, defer not to pay it; for he has no pleasure in fools. Pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay." Eccl. v, 4, 5. You have vowed to lay aside all guile, and envy, and malice, and evil-speaking, and hypocrisy. Be prompt in the discharge of your duties in the family. Neglect not the family altar. Pray early in the evening, before the family grows drowsy and sleepy. Pray for your children, and train them up for God and his kingdom. Be prompt in going to meeting. When the appointment is at ten o'clock, do not wait till eleven, but start so as to be there at, or before, the time; and go to do your duty. Before starting, ask yourself a solemn question, What am I going to meeting for? To do my duty. Lord, help me to do it. Go thus praying for his help to aid you in your duty, and you will have a good meeting. When meeting begins, be prompt to do your duty. Do not wait to speak or pray till all the rest are done, but seek to be among the first. And when you speak or pray, be sure to be spiritual and

lively in your exercise. Be careful to avoid speaking lengthily, or trying to preach. There are too many who take advantage of social meetings, and try to preach, or speak more to make a display of their speaking abilities than to glorify God. The testimonies of all such should be very short. A good meeting is frequently spoiled by a long, dry, prosy prayer or testimony from some would-be preacher. Be prompt to fill your engagements with the world. Do not break your word. It causes those to whom you make the promise to lose confidence in you, and then they reproach the truth for it. Make no promises that you cannot fill.

5. Be industrious, and make a good use of your time. Many have contracted slack habits, saying, As the Lord is coming, I need not work as busily as I used to. As a result of which, such persons are poor, hard run, live hard, and cannot afford decent clothing. God is not pleased with such a course. The apostle says that we should be "not slothful in business, fervent in spirit, serving the Lord." God requires his people to be industrious and economical, that they may be comfortable, and able to help advance his cause. Slackness is no part of Christianity. That man who professes to believe this truth, and idles his time away, lounging about, is a disgrace to the cause, a disgrace even to the world. Such are always behind in everything. Their systematic dues are unpaid. They cannot pay for the Review. What is the cause of this? "Oh, I am too poor," they tell us. But why are you so poor? You are stout and able-bodied. There is no excuse for such poverty. It is sin. Such persons must reform and go to work, as they ought to have done long ago.

6. Do not encourage a spirit of fault-finding and backbiting. Should one professing to be a brother manifest such a spirit, entreat him in love to desist, and you may save him, and save the cause from reproach and much trouble.

7. Strive at all times to move along in harmony with the body of God's people. He is raising up a people with the great truths of the third angel's message, and is leading them by his Spirit. Be in perfect union with this people. Move as fast as they move; but never fall behind nor run ahead; for then you would be alone, and in your weakness would fall under the influence of the enemy and be destroyed. God says, "Press together; press together." Do not give place to the Devil. Remember that as God has raised up this people, he will lead them safely through; and that it is your duty to follow; for he has not called us to lead, but to be led in this great work.

8. A word to those who keep the Sabbath, but live so far from our churches that they cannot meet but once in a great while. Dear brethren, we deeply sympathize with you in your lonely and cast-off condition. You have to bear your trials alone, without the aid of good brethren to strengthen you. But if you do your duty and live in the light, your brethren can reach you with their prayers, and God will be with you and comfort you. God regards you as his children, and requires you to live and to move in union with his people. We therefore for your best good, recommend you to attach yourselves to the church to which you are most conveniently situated, even though it be many miles from you. Have your membership with your brethren. Also send in your names, with the amount which you are willing freely to donate to the support of the cause, and have them enrolled on the systematic benevolence book. Thus you can be doing something to aid in pushing forward the interests of the cause we so much love, and God will bless you.

Attend meeting as much as you can. Especially attend the quarterly meetings; and when you cannot go, write and send your testimony and S. B. dues. Overcome inconveniences to do your duty, and your blessing will be the greater.

We now close our labors with you. We have tried to do our duty, and God has blessed us with good success at every point. The burden and responsibility of the cause now rests upon you, and its success depends upon your faithfulness to one another, to the truth, and to our God. May you have strength so to do, is our prayer. Amen.

B. F. SNOOK.
I. SANBORN.

Doings of the Minnesota State Conference, July 19th, 1863.

EACH church throughout the State being well represented at the general meeting appointed by Brn. Sanborn and Snook at Deerfield, July 18, and 19, it was deemed advisable to hold a business meeting for the purpose of organizing a State Conference according to the plan recommended by the General Conference.

This meeting was organized by choosing Bro. Jno. Bostwick to the chair, F. W. Morse Secretary. The ministers present were Isaac Sanborn, B. F. Snook, W. Morse, and Jno. Bostwick. Prayer by Bro. Morse.

Moved, by Bro. Snook, That all brethren present, take part in the doings of this meeting. Carried.

The constitution for State Conference recommended by the General Conference was then read and remarks made upon it, when it was unanimously

Voted, That we adopt the constitution as recommended by the General Conference of Seventh-day Adventists assembled at Battle Creek, Mich, May 20, 1863.

It was then moved by Bro. Snook that all further business be transacted by delegates chosen from the several churches throughout the State. The following brethren were accordingly elected. H. F. Lashier of Pleasant Grove church, Jno. Bostwick, Oronoco, M. W. Porter, Ashland, W. Morse, Deerfield, W. M. Allen, Cleveland.

The election of officers was next considered, and the following chosen. For President, Washington Morse; Secretary, F. W. Morse; Treasurer, David Farnum; Executive Committee, Harrison Grant, Wm. Merry.

The Conference being now fully organized, Brn. Sanborn and Snook were chosen as a committee to present business before the delegates and officers, and assist in the disposal of the same.

It was decided that the old tent circle be disposed of to the best advantage, reserving the wall, wall poles, ropes, circle iron, &c, &c, for future use.

Brn. Sanborn and Snook then gave a report of their labors, receipts and expenditures in connection with their mission to Minn. Reports accepted.

By the advice of Brn. Sanborn and Snook it was decided that those who have been laboring in Minn., as preachers should, for the present, support themselves by laboring with their hands. Adjourned till evening.

Evening session was occupied in the arrangement of business and settlement with the ministers. The expenses of Brn. Sanborn and Snook were paid.

Moved that the doings of this Conference be published in the Advent Review. Carried.

Adjourned *sine die*.

JNO. BOSTWICK, *Chairman*.
F. W. MORSE, *Secretary*.

How to Prevent Colds.

THOSE who have consumptive taints should protect themselves against colds. The most effective means in securing this protection is bathing and friction. While the surface has a vigorous circulation, colds are impossible. The cold bath, with the use of rough towels, flesh brushes and hair-gloves, contributes most effectually to the maintenance of such a circulation. Avoidance of hot drinks is another important preventive measure.

The usual draughts of coffee and tea produce much susceptibility to colds. Consumptives should, for this reason, use cold drinks. Sleeping and sitting in well-ventilated rooms is another most important prophylactic means. Furnace heated and unventilated houses create a liability to colds, to say nothing of the direct influence of the vitiated air. Many colds are taken through the feet. A frequent cold-water foot-bath, with sharp friction and slapping with the hands, can scarcely be overrated. Stamping the feet, or, if so circumstanced that the noise is objectionable, standing on one foot and kicking with the other, in many directions, in the air, greatly improves the circulation.—Dr. Dio Lewis.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 4, 1863.

JAMES WHITE, EDITOR.

Only in the Lord.

"THE wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord." 1 Cor. vii, 39.

Although these words refer to marriage under peculiar circumstances, yet when considered in the light of those scriptures which declare that the Christian should do all to the glory of God, they may be regarded as applicable to marriage under all circumstances. And we fail to see why the injunction, "only in the Lord," is not as necessary, and as applicable to a first marriage, as to a second.

Marriage and the Sabbath were instituted in Eden. They were both made for man, and the fall and expulsion from Eden with all their evils upon a degenerating race have not diminished, but, rather, increased man's need for both institutions. Both have lost much sacredness in the hearts of the people, and both institutious have been, and still are abused. And we suggest as a rule to guide Christians upon the subject of marriage, the injunction we have chosen as the caption of this article, "Only in the Lord." Let Christians carry out this rule, and marriage would appear in its original garments of sacredness and beauty.

The patriarchs regarded marriage as sacred, and considered it of vast importance that a proper selection be made, as may be seen in the case of Abraham securing a wife for Isaac.

Gen. xxiv, 1-7. "And Abraham was old and well stricken in age; and the Lord had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh, and I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites among whom I dwell, but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land; must I needs bring thy son again unto the land from whence thou camest? And Abraham said unto him, Beware thou, that thou bring not my son thither again. The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land: he shall send his angel before thee, and thou shalt take a wife unto my son from thence."

As we read this narrative we are forcibly struck with the deep solicitude which the father of the faithful felt for his son of promise in securing for him a worthy wife. He does not leave this important transaction to his son, but puts his most experienced servant under a solemn oath to fulfill his will in the matter. All this looks consistent and right; yet how widely it contrasts with the customs of our times in leaving children at an early age to form acquaintances as they please, and to select for themselves. In matters infinitely less in importance parents are expected to counsel and dictate. But in selecting companions for life, a matter upon which the happiness and prosperity of the parties for life, and perhaps of the parents, may depend, the children, moved by fancy and impulse, are generally left to take their own course. Not so with Abraham, of whom God said, "I know him, that he will command his children and his household after him." As far as human agency was concerned, the selecting of a wife for Isaac was left with his aged father's most reliable servant.

The abuse of the institution of marriage is the great sin named in the inspired record, which was visited by the waters of the flood.

Gen. vi, 1-3. "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the

daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years."

Marriage was most certainly right in the days of Noah. It was the abuse of the institution that kindled the wrath of God and called for destruction by the flood. If the men of that age had married "only in the Lord," instead of taking "wives of all which they chose," Heaven would have smiled upon them instead of giving them a watery grave. And we would suggest that if those who had a knowledge of the true God at that time had repudiated polygamy, and intermarrying with the worshipers of idols—had the glory and honor of God ruled in the marriage of these—they would have been sufficient salt to save the world from the flood. But with their abuses of the original design of the marriage institution, they were not only guilty of wrong which separated them from God, but they were brought into close connection with the powers of darkness, so that they could not retain purity and holiness of life. "A little leaven leaveneth the whole lump."

Who that has read the record of God's dealings with his ancient people, has not been struck with the repeated prohibitions of their intermarriage with the heathen? In connection with these are the instances of anguish to the chosen leaders of the people, and the manifest anger of the Lord. God has evidently designed that in all ages his people should be separated as widely as possible, considering their duty to the unbelieving world, from sin, and the contaminating influences of sinners. In this respect the New Testament is not out of harmony with the Old. Says Paul, 2 Cor. vi, 14-16, "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

We by no means apply the above quotation to marriage alone. It is enough for us here to state, however, that the text having a broad application to our relations to society in general, must have a special bearing upon the closer relation of marriage. How is it possible for any Christian with this text in view to become united in marriage with an infidel, a spiritualist, a scoffer? Can a Seventh-day Adventist conscientiously become thus united with one who stands in unbelief as to the duty of keeping the Sabbath? In some few cases where believers have married unbelievers, the scale has turned well, and both are now united in the truth, while in ten-fold as many cases the believing have lost their faith, and both are united in violating the Sabbath.

In not a few cases have the unbelieving become very favorable, until they have fully gained the affections of the believing, who have given their hands in marriage in confidence that they would walk with them in the truth, but to be bitterly disappointed with their unbelief and opposition. In this the believing risk too much. It would be much better to wait for unmistakable proofs of sound conversion to the present truth.

"Only in the Lord." By this we understand that when believers contract marriage, they should do it in the fear of God, with his honor and glory in view, in accordance with those teachings of both Testaments which bear upon the subject.

It is required of Christians to do all to the glory of God, and, certainly, in a matter upon which so much depends for happiness in this life and that which is to come, Christians should move in the counsel of God. We feel clear in making the following brief statements:

1. Christian parents should know with whom their children are associating, and should faithfully teach them the importance of their being very select as to their associates.

2. They should teach their children that to encourage and indulge in feelings of special partiality while they are minors, is a decided wrong.

3. They should teach their children who have grown to man's and woman's estate, that in marriage, as in other important matters of this life, the parents should be their counselors, and that their judgment should be respected. In no way can children more effectually break the fifth commandment, and dishonor their parents, than in entering upon the marriage relation without their counsel, or against their wishes.

4. Parents should especially guard their children against marrying upon a brief acquaintance. Of all the transactions of life, this calls for most careful deliberation. How many a mother daily weeps over the hasty marriage of a lovely, or, perhaps, beautiful daughter, to some stranger young man, who at first appeared quite well, but soon developed a worthless character, plunging her pure-hearted daughter beneath the level of society. Young men, too, may be deceived by first appearances. A young lady may appear well in company. There only her good qualities may appear. And to appear well in company may constitute the principal part of her education. Has she a good home education? Is she well educated in the affairs of the kitchen, wash-tub, and all? These are among the essential qualification of a young lady of worth. Let these be added to a pure moral and religious education of a young lady who has passed out of her teens, and with the blessing of God, she is prepared to make the home of him who possesses corresponding good qualifications and correct ideas of things, a happy home.

5. Christian parents should teach their children that in marrying too young they abuse the sacred institution of marriage, and sin against God and against themselves. Many are the evils resulting, which we cannot here name. Every man and woman should form a substantial, reliable character for usefulness before marriage. He or she who has not formed such a character, is unfit for the marriage relations.

6. Many marry in poverty, before they have had time to acquire anything, or their poverty may result from sickness, or a lack of ability to acquire a competency, and they drag out a miserable existence in poverty. And they entail their miseries upon a numerous family, who, when grown up, are as poorly prepared to take the responsibilities of life as they were. But such miserable creatures, lacking, perhaps, mentally, physically, and morally, are generally in haste to get married, and so the tide of misery rolls on. No really sane young man will marry until he has around him a competency, and in himself the ability to honorably sustain a family.

7. And seventh, in the name of deceacy, reason and revelation, we protest against foolish and ill-matched marriages among the cheaper class of professed Adventists under the excuse that it matters but little as the "Lord is soon coming." Better "let all things be done decently and in order."

The Sanctuary.

(Continued.)

WHAT IS THE SANCTUARY?

This is exclusively a Bible question. With the testimony of the Bible only, then, have we to do. The object of our inquiry can only be, What does the Bible reveal to us respecting the sanctuary? And we shall find its testimony neither brief nor obscure on this important subject. The word occurs in the inspired Scriptures one hundred and forty-six times; and more times than this does it offer us instruction by prediction, definition, or historic record, concerning this wonderful object.

Perhaps no language can better introduce this subject than that of the apostle Paul in his letter to the Hebrews. In chap. viii, he contrasts the two covenants, the first and the second, the old and the new, under the latter of which we now live. In chap. ix, he then speaks as follows:

"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary; and after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant, over-

laid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant, and over it the cherubims of glory, shadowing the mercy-seat," &c. Verses 1-5.

Let this language of the apostle be carefully considered. It both introduces and settles one great division of this question. It tells us definitely what, for a time, constituted the sanctuary of the Lord. During the period covered by the first covenant, while the tabernacle, ordained as thus plainly described, was in existence, there can be, in the face of these words of Paul, no controversy as to what constituted the sanctuary. Turning to the records of those times, we find a more definite mention of this singular structure, which from its bearings and relations in the temple of divine truth, deserves to be examined with absorbing interest.

Go back to the time when Israel, crowned with deliverance, stood on the shore of the Red Sea, while the Egyptians were perishing at their feet in the returning and angry waters. Listen to that song of triumph which Moses sings, and mark this language, "The Lord is my strength and song, and has become my salvation; he is my God, and I will prepare him an habitation," Ex. xv, 2. In this we receive the first intimation of that building that was afterward to be erected by the direction of the Lord, that he might dwell among his people. In verse 17 of the same chapter, is the first occurrence of the word, sanctuary, which we find in the Bible.

Pursuing the sacred record, we find in the twenty-fifth chapter of Exodus and onward, more definite information respecting the sanctuary. Here we read the commission which God gave to Moses for the erection of this building. In the third month after their departure from Egypt, the children of Israel came to the wilderness of Sinai. There Moses was summoned up into the mount, to an audience with his Maker. Forty days and nights were consumed in that memorable interview. During this time Moses was shown the pattern of the sanctuary, and all the sacred vessels, and received full instructions in relation thereto.

Into a particular description of the tabernacle, as erected by Moses, we need not here enter. It is minutely set forth in Exodus, chaps. xxv-xxx. Suffice it to say that it was a structure of extraordinary magnificence, formed of upright boards overlaid with gold. It was thirty cubits in length, about ten in width, and ten in height. At the east end, which was the entrance, there were five pillars of shittim wood, overlaid with gold, having hooks of gold and sockets of brass. Over the tabernacle, thus erected, were thrown four different coverings. The first and inner covering was composed of fine linen, embroidered with figures of cherubim in blue, purple, and scarlet. By this would be formed a ceiling of surpassing beauty and magnificence. The second covering was made of goat's hair; the third of ram's skins dyed red; and the fourth and last of badger's skins. A richly embroidered curtain suspended from the five pillars overlaid with gold, that stood at the entrance upon the east, formed the door of the tabernacle.

The sacred tent was divided into two apartments by means of a veil suspended from four pillars of shittim wood, overlaid with gold, set in sockets of silver. In what proportion the sanctuary was thus divided we are not informed; but it was undoubtedly the same that was afterward observed in the temple, 1 Kings vi, in which two-thirds of the space was allotted to the first apartment, and the remaining one-third to the second.

In the first apartment or holy place were three things worthy of notice: the golden candlestick, the table of show-bread, and the altar of incense. The candlestick was of solid gold, the table of show-bread and the altar of incense, of shittim wood, but overlaid throughout with pure gold. In the second apartment, or most holy place were also three things to claim attention: the ark, the mercy-seat, and the cherubim. The ark was a chest of shittim wood, two cubits and a half in length, a cubit and a half in breadth, and the same in height. It was overlaid within and without with pure gold. The mercy-seat was the cover of the ark,

of solid gold, and the cherubim were likewise of pure gold, on either end of the mercy-seat. It was above the ark, over the mercy-seat, between the cherubim, that God manifested his presence, and from whence he communicated with his people. Ex. xxv, 22. And so David prays, "Thou that dwellest between the cherubim, shine forth." Ps. lxxx, 1.

It will be observed that neither the holy nor most holy place, had any window; hence in the first apartment there was need of the candlestick with its seven lamps; and in regard to the second, where God dwelt, Solomon said, The Lord said that he would dwell in the thick darkness. 1 Kings viii, 12.

How impressive must have been the scene presented by the interior of this building. There were its walls, having all the appearance of massive and solid gold, and reflecting in a thousand directions the light of the seven lamps of the golden candlestick; there were the table of show-bread, and altar of incense, glittering in its light like burnished gold; and there was the curtain that formed the gorgeous ceiling, with its mystic figures of cherubim in blue, and purple, and scarlet, adding its beauty to the brilliant scene. While in, beyond the second veil, was the glorious Shekinah, or visible manifestation of God's glory, into the awful presence of which, except the high priest's entrance once every year, no man could venture and live.

Before the door of the tabernacle were placed the brazen laver, and the altar of burnt offering, and around the whole was erected the court with its curtains of fine twined linen.

In the second year after Israel had departed from Egypt, in the first month, on the first day of the month, the tabernacle was reared up. And Moses spread abroad the tent over the tabernacle, and he put the testimony (the tables of the ten commandments) into the ark, and the mercy-seat upon it, and brought it into the tabernacle, and set up the veil; he placed the table of show-bread and golden candlestick in the first apartment, and lighted the lamps before the Lord; he put the golden altar of incense before the veil, and burnt sweet incense thereon; and on the altar, before the door of the tabernacle, he offered the burnt offering and the meat offering as the Lord commanded. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. Ex. xl. He had now taken possession of his dwelling place, in the midst of his people.

We have now before us the sanctuary as Moses erected it in the wilderness of Sinai, 1490 years before Christ. With its ark of the covenant, its mercy-seat, and its glorious Shekinah, it constituted the heart and center of Israel's religious worship, under that typical system.

The children of Israel being at this time in the period of their wanderings, the sanctuary, as first given to them was adapted to their condition. It was so constructed that it could be easily taken down and borne with them in their journeys, and immediately erected wherever the divine presence, which accompanied them in a cloud by day, and a pillar of fire by night, should direct them to pitch their camp. Num. ix, 15-23.

The Levites were consecrated to the service of the sanctuary: and were commanded to bear it and all its sacred vessels, when the camp set forward. Thus it was with them during the forty years in which they journeyed in the wilderness. During this time, this building which God claimed as his dwelling place, and where his service was performed, is fifty-six times called the sanctuary, in the following instances: Ex. xxv, 8; xxx, 13, 24; xxxvi, 1, 3, 4, 6; xxxviii, 24-27; Lev. iv, 6: v, 15; x, 4; xii, 4; xvi, 33; xix, 30: xx, 3; xxi, 12 (twice), 23 (plural); xxvi, 2; xxvii, 3, 25; Num. iii, 28, 31, 32, 38, 47, 50; iv, 12, 15 (twice), 16; vii, 9, 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79, 85, 86; viii, 19: x, 21; xviii, 1, 3, 5, 16: xix, 20.

From its entrance into Canaan, it is easy to trace the history of this building, till it was embodied in the larger and more glorious structure of the temple of Solomon, when the children of Israel had become settled in their own land, and the sanctuary had a permanent location. We trace it down to the period when it was overthrown by Nebuchadnezzar, and suffered to

remain in ruins during the 70 years of the Babylonish captivity. From the time it was rebuilt by Zerubbabel, at the close of that captivity, we follow it to the days of Herod, by whom it was taken down and rebuilt, greatly enlarged and beautified, B. C. 19. We come to the days of the Saviour, who solemnly affirmed to the Jews, that their house was left unto them desolate. We behold its beautiful veil which divided between the holy and most holy place, rent in twain from top to bottom, amid the solemn scenes of the crucifixion, when the great sacrifice for the world was offered up, which rendered null and void all the typical services of the earthly temple. We trace it, after this event, through its brief and nominal existence, to the year A. D. 70, when the ungodly violence of the Roman soldiers involved it in a ruin from which it has never since arisen.

This was the sanctuary of the first covenant. There can be no doubt on this point with any who yet have confidence in the Bible, either as a divine revelation, or even as a secular history. It is directly declared to be the sanctuary, by the apostle Paul; and of the one hundred and forty-two times of the occurrence of the word in the Old Testament, it refers in almost every instance to this building. Here, then, we occupy common ground with all parties. We have here a common basis on which to build further arguments on this subject. It is in the question, What is the sanctuary of the new covenant? or, in other words, What is now the sanctuary? that the great controversy is involved. This is our next inquiry. And we think we shall find the sanctuary of this covenant no less definitely defined and located than the sanctuary of the first.

(To be Continued.)

A Word to the Friends of Bro. and Sr. White.

In view of the increasing demands upon the time and strength of Bro. and sister White, we deem it duty to say a word in their behalf in this public manner. It would be gratifying to them to render all the attention to their friends, either in the line of correspondence or entertainment at their home, that they might desire; but circumstances render it impossible for them so to do. These circumstances should be taken into consideration, and in view of them Bro. and sister W. should be, as we trust they will be, cheerfully excused.

For instance, many are writing letters to sister W., wishing a reply by mail. If they do not receive it, they perhaps think it strange, and consider themselves neglected. Such should consider that while they have written and are expecting a reply, scores of others have done the same from all parts of the country; and though it might not take her a great while to answer any one of these letters singly, to answer them all, would occupy all her time, and take her attention completely from other and more important duties. They should consider also, the vast amount of labor that devolves upon her in consequence of the position she is called to occupy in the church. They would be surprised at the amount of writing she is obliged to perform in personal communications to individuals, besides the general matter which she prepares for the press. When she is at home, all her time, except a very small proportion, is spent at the Office in attending to these duties. Sister W. is, and ever will be, glad to hear from any of her friends, and will answer when in her power to do so; but if all do not receive answers to their letters, they must not consider themselves neglected, but understand that it is owing to some of the circumstances we have here mentioned.

Another point: Brethren visiting Battle Creek, are accustomed, as is perhaps natural, to make it their stopping-place at Bro. White's. This being the general rule, it brings too great a demand, considering his situation, upon his time and attention. Help of a suitable kind to take charge of their family, under these circumstances, is difficult to be obtained. Sister White's time and attention is occupied as we have already set forth, while Bro. White's head and hands are full of the cares and duties pertaining to the Office of publication, and the general interests of the cause.

Again: Bro. and sister White are so much of the time away from their family, in the wide field, laboring hard, and seeing, and forming acquaintances with,

so many brethren and sisters, that when they reach home it is a privilege to them to be retired. We know it is natural for those whose hospitality they share abroad, to immediately go to their home on visiting Battle Creek. Bro. White appreciates the kindness he has received at their hands, and enjoys their society; but it should be borne in mind, that for the many to entertain one, is a very different thing from the one entertaining the many. Bro. White has deprived himself of many privileges by doing more than his proportion in this respect in times past; even taking upon himself in the early stage of the cause, nearly the entire burden and entertainment of whole conferences. Besides, all the time that they can get from their necessary duties, while in Battle Creek, they owe to their children and family who are for so much of the time deprived of their instruction and attention; and of this instruction and attention they should not be robbed by company, while Bro. and sister White are at home. Brethren, therefore, should not calculate while coming to Battle Creek, to make it their home at Bro. White's; and this remark will apply especially to invalids, and all persons of feeble health, who may come expecting to receive, if not a regular course of treatment, at least special attention. Their own health, and that of their family, is all that they should have the care of in this direction. Those going there should be such as can render, rather than those who need, assistance.

Persons who reach Battle Creek in the night will find hotels near the depot where they can find lodging till morning for a mere trifle. Especially persons arriving in the night should not go to Bro. White's. They should not be broken of their rest. Their worn bodily strength demands all the rest that their exhausting labors will permit them to enjoy.

We have thus said a few words in behalf of these faithful and toil-worn servants of the cause. Their friends will understand, appreciate, and acquiesce in the suggestions we make.

Brethren will understand that we are glad to have them visit Battle Creek. We are happy to see them; and there are plenty of places where they will find a cordial entertainment. Brethren, others, as well as Bro. White, beg a portion of your company when in Battle Creek. Inquire for U. Smith or G. W. Amadon, who will entertain you, or direct you where you may be entertained.

U. SMITH,
G. W. AMADON.

"God Is His Own Interpreter."

I AM not certain that this was written by inspiration of God, yet I believe it is true. God is now interpreting the prophecies of his word by fulfilling them before our eyes. But the objector says, "Your theory looks plausible with your interpretation, but how does it happen that you, above all others, know how to interpret the prophecies?" I answer, We do not claim superior talents or faculties, and we need no extraordinary powers of mind. We simply accept of God's interpretation, i. e., when prophecy is fulfilled, we believe it; and our work is not so much to interpret prophecy, as to call the attention of our fellow-men to the fact that God is interpreting them.

Let us illustrate by an example. Some seven hundred years before the first advent of our Saviour, God gave through Isaiah the following prophecy: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." Isa. xl, 3. Now this prophecy may have looked dark, and probably did, till God interpreted it. But time rolled on, and John the Baptist appeared in the wilderness of Judea preaching this message to prepare a people made ready for the Lord. Those who accepted of God's interpretation, were approved of God, while those who rejected it, "rejected the counsel of God against themselves." Even so at this present time, God is interpreting the advent messages of Rev. xiv, 6-12, as well as other prophecies, by fulfilling them.

"But John was inspired; and you should not compare yourselves with him."

God moved him to fulfill his word; but what evidence had the Jewish people of that fact? No more

than people now have for believing the advent message. "John did no miracle, but what he said of Christ was truth. God moved the multitude to shout hosanna, when Jesus rode into Jerusalem; and he moved a multitude in 1844 to lift their voices and cry, "Fear God and give glory to him, for the hour of his judgment is come." And now, by the proclamation of the third message, he is bringing to light a people to "keep the commandments of God and the faith of Jesus." God is his own interpreter, and his interpretation is infallible. We have only to believe and obey.

R. F. COTTRELL.

I Thought it Over, Concluded it Was Wicked, and Put it Away.

DEAR BRETHREN: Permit me to address you a few lines on the great and all-important subject of holy living. When I take into consideration the word of God, and contrast it with our manner of living, I plainly see a wide difference. We are living in a very solemn time. God is calling out from the world and preparing a people for the holy city. Time is passing swiftly away, and the decisive moment is hurrying on. Our faults must be put away and our lives must be devoted to the service of God.

I have discovered many evils among us as a people, a few of which I will mention.

1. There is a great lack in our families in many respects. Family religion will give shape and color more or less to all the affairs of life. Prayer and praise should go up to our heavenly Father evening and morning. How reasonable to offer praise and thanksgiving every evening to the great source of all good, for his kindness and guardianship extended to us during the conflict of the day. And how rational to ask for divine wisdom and grace to guide and uphold us as we launch out upon the cares of the returning day. When we live out the principles of our holy religion at our homes and in all the business of the week, when the Sabbath returns we are ready to enter into the more public worship of God with spirit and delight. Some of our brethren have no praying in their families. This duty is neglected entirely; while some others can pray when they can afford to spend time. Such persons may dream of heaven, but in vain, until there is a great reform in these respects.

2. There is a great lack of sobriety. Our conversation should be in heaven from whence we look for our Saviour. Hours spent in idle conversation are more than lost. They will tell fearfully against us in the day of judgment. Hear the wise man, as words of fire drop from his lips: "For God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil." Eccl. xii, 14. "Only let our conversation be as it becometh the gospel of Christ." *Paul.*

Evil witticism and idle words eat as doth a canker and destroy vital godliness. A little leaven leaveneth the whole lump.

The cause of present truth calls loudly for simplicity, gravity, and sobriety. Christ, the son of God, views his last work with deep solemnity and inexpressible interest and anxiety. The angels of God tremble as they lay aside their harps and onward come, bearing decisive dispatches from the court of heaven to the church of God on earth. Ministers especially should be sober. To us the church is looking for example. An idle word, or light conversation from us quickly runs through the whole church, and all are led astray and become defiled. A wrong influence from a preacher is like the pebble thrown into the lake: its wake ceases not until it reaches the distant shore.

We do not begin to realize our condition. We are shorn of our strength too much, and the cause of Christ weeps in our midst. Oh awake, awake to life and to duty, and your beautiful garments put on! Cry aloud and spare not! Onward to fight and to victory!

I tremble in view of the responsibility resting upon us. How many warnings we have had from heaven. The church has been warned. Families have been warned. Parents and children have been warned. All profess to believe that these reproofs are from God. Oh yes, they are all truth. Why not heed the heaven-

ly vision, then? How often has the idolatry of the church been pointed out. Parents have been reprov- ed for their pride. Some have reformed as they suppose, but still indulge their children in fashions that have been shown to be an abomination in the sight of God. The golden wedge and Babylonish garment have been too long in your tents.

My heart beats in unison with those who are crying against sin in every form. The great trouble has been when the straight testimony has been given, too many have been ready to take off its edge and thus render it powerless. We should be like Gideon's army, when the trumpet is blown all blow together. In giving our testimony against immodest fashions and pride, we should not leave any way of escape for the filthy. Filthy persons dishonor and reproach the cause of Christ. Christians are called upon to be pure in mind and person. Impure Christians would be a contradiction in terms. Let us labor to enter into rest. "Strive to enter in at the straight gate; for many, I say unto you, will seek to enter in and shall not be able."

W. S. INGRAHAM.

Darlington, Wis. July 25th 1863.

The Minnesota Conference.

BRO. WHITE: Our General Conference for Minnesota has just closed, and our brethren and sisters have left for their homes. Bro. Sanborn and Snook have returned to Iowa. Truly this was the best conference ever held in this new State. We were favored with the labors of these dear servants of God at this place, commencing Tuesday evening, July 14. Meetings continued until Sunday evening, the 19th. In all, nine discourses were delivered, greatly to the profit of all who listened. Deep heart-felt confessions were made by the erring ones, so that I can truly say that perfect union was restored, and did prevail at the close of the meeting.

Myself, and brethren Allen and Bostwick, felt the blessing of God resting upon us while we endeavored to confess our faults to each other, and to the brethren and sisters generally. We can now say that we are willing to occupy any place in the church that the Lord would have us.

We are thankful for the testimony for us here in this far-off land. I hope and fondly trust it will be heeded by us all in the strictest sense of the word.

At the close of our last meeting we repaired to the place of baptism, some four miles distant, where two precious souls followed their Lord in baptism. It was a solemn and an affecting scene.

Our business meeting commenced Sunday morning at 7 o'clock, and continued until 10. Adjourned till evening. All was harmonious. Brethren Sanborn and Snook aided us much. I would say as many of our dear brethren have said, Thank the Lord that these dear brethren ever came many hundred miles to this distant land, in this time of our extreme necessity. It was indeed hard to part with them; but our prospects are much brightened, and faith strengthened by their faithful labors in this State. Our fervent prayers will continue to go up to the Father of light, that they may be instrumental in uniting God's people in Iowa, as they have been in this State.

WASHINGTON MORSE.

Deerfield, Minn.

Meetings at Lovett's Grove, Ohio.

BRO. WHITE: The quarterly meeting held at Lovett's Grove, on the 18th and 19th of this month, was very profitable.

Brethren came from Gilboa, Cass, Leipsic, and all had a mind to work.

Our meetings were confined wholly to prayer, singing, and exhortation, Bro. O. Mears taking charge.

As we had not the help of a messenger, as is usual on such occasions, we were somewhat in doubt (previous to the meeting), lest it might prove a failure. Thanks to God, the brethren came heartily into the work, and we had a cheering and profitable season.

We had meetings at half-past 10 A. M., and half-past 2 P. M. on both days, and the meetings increased in interest to the last.

Had we been favored with the preaching of a messenger perhaps it would not have been more profitable.

It was just the kind of meeting we needed. For years we have leaned too much upon the labors of the ministering brethren, and have not realized that we were neglecting our share of the work.

But at this meeting, such was the arrangement that the brethren came with minds nerved for action, and nobly they responded to the call.

The responsibility being divided, and the meeting being dependant upon the general and united effort of all, and such being the general understanding of all, each one seemed desirous to move forward in duty. All moved with harmony and zeal, with moderation yet with power, and God being favorable to us, we had a blessed time.

Praise the Lord, for this meeting; we celebrated the holy ordinances of washing feet, and Lord's supper on the evening after Sabbath, and were greatly edified, strengthened, and felt much love for each other.

Such meetings as this, are needed in Ohio, to stir up to personal activity in the work.

Much was said, words were fitly spoken, and the good done at this meeting will no doubt appear hereafter.

At the close of the meeting, the brethren were warned of relapse, lest a return of lukewarmness and coldness, might be incurable. Doubtless some will heed the warning. Who will it be?

Brethren, let us press forward.

CON. COMMITTEE.

Miscellaneous.

ONE GIFT IN THE CHURCH.

We hear it repeated, Is there to be but one gift in the church? As there are diversities of gifts in the church, this must have reference to the gift of prophecy. As it is more easy to ask questions than to answer them, I will ask a few. Would it be policy in the church to heap to themselves teachers while they have not learned and heeded the lessons and instructions of one? Does not God know when the church is prepared for a more full development of the various gifts? Are we yet ignorant that we are a stiff-necked and rebellious people? Are we adequate to be God's counselors? Do we not know that we are weak, and able as yet to bear but little at a time? Again it is said, Sister W.'s superior views are only the fruits of a deep Christian experience. Query. Could God favor one with a deep experience in the things of God, who would bear a false witness in regard to it?

GOD'S WAYS ARE EQUAL.

God is no respecter of persons, though he deals differently with different individuals. Some are to be saved with fear, pulling them out of the fire; while on others we are to have compassion, making a difference. All are not constituted alike. We should not compare our case with others which we consider similar. We may not be the proper judge in our own case. Let us fall into the hands of God and his people, and let them judge. Do we not know that the saints shall judge the world? God's own children he will most assuredly chasten and prove. In no other way can the true character be fully developed. The church has no doubt entered the all-important crisis of being weighed and proved. This is a solemn and important time. Satan is crying, Peace. A little more sleep, a little more slumber, and our chance is gone forever.

GOD LOVES THE CHEERFUL GIVER.

We seem as reluctant to deny self, sacrifice self, a little ease, a little means, the pride of life, conformity to the world, the idle jest, the apt retort, the love and favor of the world, our unholy appetites and passions, as though they were not among the conditions of salvation. These enemies to grace must be met and conquered, or they will conquer us. How reluctant we set to the work of overcoming. Sloth says, "I know you must be pure in heart; but there will be time for you when the loud cry is given, and the church starts." This is one of Satan's delusions. Our time to awake is now. Our rest is not here. Our foe is vigilant. We are to keep our hearts, after all enmity is slain or

rooted out, that it may not return and take root again. Paul could die daily—so must we. He counted all things loss that he might win Christ—so must we. We must pay the price. God knows if we have done it cheerfully, or grudgingly. If grudgingly—the yoke of Christ will never cease to be a galling yoke. If cheerfully, the yoke will be easy and the burden light.

DO NOT SKIP THE HARD WORDS.

No, stop and study them until they become easy. How often we are reminded in our own experience of the young student who so much dreads the hard words, close application, intricate problems, &c. They are so difficult. Oh, if they were only easy! We all like the easy part of everything. How unlike Jesus. He chose the suffering part, and so shall we when we are like him. How slow we are to learn that these trials do much for us. They are to the Christian what the intricate sciences are to the student. They discipline, refine, and form the Christian. He can no more be a perfect Christian who shrinks from them, than he who avoids the labor of study can be a thorough scholar. These difficult places will not always last. By patience and perseverance they will become easy. We should analyze every step, prove our work as we go. Each trial prepares us for the next, which would have proved too much for us had we neglected the preceding one. These close places, these drills, have a purpose. None may escape. The way to the city is strait. We must imitate the spotless life of Jesus, and his patient suffering. He needed not these sufferings to form a perfect character, but he knew we should, and he submitted to it to give us an example of patient suffering. If we suffer with him, we shall also reign with him.

A. P. LAWTON.

West Winfield, N. Y.

The Holy City.

THERE is a wondrous city beyond the Stygian flood, By mortal vision never seen, by mortal foot ne'er trod; Its walls are made of amethyst, of jasper, and of gold, And its foundations precious stones whose wealth can ne'er be told;

Twelve gates—each gate a single pearl of wondrous beauty rare,—

Are in those walls, but never shut; for there's no darkness there;

The streets are paved with crystal gold, more pure than e'er was known,

Transparent as a sea of glass; clear as the jasper stone.

No waning moon, no setting sun, shines on that world so fair,

No candle with its flickering light is ever needed there; No night spreads out its somber pall above that city bright,

For God the Father, God the Lamb, its glory are and light;

No crumbling temple rears aloft its tall and stately spire,

For God Almighty and the Lamb its only temple are. There stands the glittering sapphire throne of its Eternal King,

Where priests and prophets of the earth their costliest treasures bring.

Around that throne, in fadeless hues, the bright-winged rainbows lie,

Reflected from that sea of glass against an azure sky; And from it flows a crystal stream whose waters never dry,

Where thirsty souls may freely drink, and never, never die;

A beauteous tree that never fades grows on each shining shore,

And he who eats its living fruits shall never hunger more;

And from its leaves a healing balm floats on the ambient air,

So that no sickness, pain or death can ever enter there.

Bright beings throng that city blessed, with happy, radiant brows,

For God has wiped away all tears, no grief can reach them now;

They chant a new and rapturous song, learned in that glorious land,

Each wears a golden, starry crown; a palm is in each hand;

Cleansed in a Saviour's precious blood, spotless the robes they wear,

They dwell with God, and God with them,—no sin can reach them there.

That city fair no time can dim, within are mansions blessed,

Prepared for God's anointed ones when he shall give them rest.

CONCEIVE of a child passing over rocks where there is scarcely room for his feet, and where the path is so slippery that it is hardly possible for him to stand, and where there are precipices on every side so steep and tremendous that a single false step must of necessity cause him to be dashed in pieces; conceive of a father guiding his beloved child in all this way, "holding him by the right hand," that he may not fall, and raising him up if he has fallen, and preserving him from all danger to which he is exposed; here you see our God with the soul that trusts in Him. Not for one moment does he leave the trembling saint.

Letters.

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

From Sister Roushey.

BRO. WHITE: I would like to say to the dear brethren scattered abroad, that we are striving to overcome that we may meet them on mount Zion.

It has been a little over five years since I first embraced the Sabbath with its kindred doctrines; and I can say that I love the truth, and I love the testimonies which are given us from time to time. They are none too strait.

For four years I stood nearly alone; but last fall the Lord sent Bro. Robert Andrews this way, and his labors were greatly blessed. Since that time we have had regular Sabbath meetings. We number thirteen now who take an active part in our meetings. I do feel to rejoice in hope of the glory of God.

Dear scattered brethren, pray on, although you are alone. The Lord will answer prayer. We can lift up our heads, knowing that our redemption draweth nigh.

MARY ROUSHEY.

Elk Horn Grove, Ills.

From Bro. Rust.

BRO. WHITE: I feel as though I would like to add my feeble testimony to the truth. I have been reading the Review, which my brother takes, also a number of small books, which have given me much comfort and satisfaction, and great light on the subject of religion. I feel that we are living in perilous times, and need to have our lamps trimmed and burning. I have been trying to live a Christian for four or five years; but since I have been keeping the Sabbath of the Lord for about five weeks, I have received more light and happiness than ever before, though I am only about sixteen years of age, and live in a new country where there are no meetings nor Sabbath-schools, I hope by the grace of God to become a true saint, that I may abide the day of the coming of our Saviour.

I never heard any Sabbath-keeper preach. There are but four in this place who keep the Sabbath; my mother, brother, sister-in-law, and myself. My father has been dead about two years. My mother and I have searched the Scriptures to see if these things were so. We feel that this is the only true and acceptable way. May the Lord direct and overrule all things for our good and his glory.

Yours striving to overcome.

EMORY G. RUST.

Winfield, Mich.

Obituary Notice.

Fell asleep in Jesus in Oneida, Mich., June 2, 1863, Maria H. Fleming, aged 44 years. She embraced the Sabbath about one year and a half ago. She was growing in grace and in love of the truth. She leaves a companion who loves the truth, and ten children, some of whom keep the Sabbath. The funeral was attended by a large number who listened to a discourse on Rev. xiv, 13, by the writer.

J. B. FRISBIE.

DIED in Arlington, Columbia Co., Wis., July 13, 1863, of consumption, Henry H. McIntosh, aged 22 years, 11 months and 18 days. He embraced the Sabbath about two years ago, and has been a firm believer in it ever since. He was patient and bore his sufferings without a murmur, and fell asleep in hope of awaking in the first resurrection. We deeply feel his loss, but do not mourn as those who have no hope.

JOSEPH G. MCINTOSH.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 4, 1863.

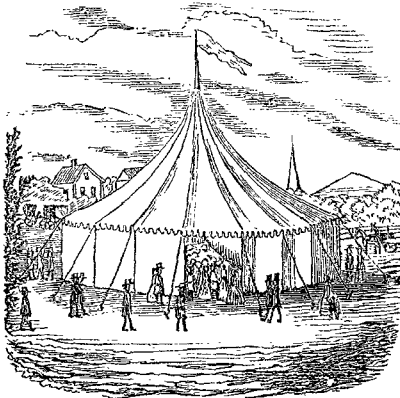
The Wisconsin and Illinois Tent.

BRO. WHITE: Our tent meeting at Brockton has just closed. We continued our meetings five weeks. Things in this place were very unfavorable indeed at first. A number of Sabbath-keepers were living in this vicinity that had never gone any further than to keep the Sabbath.

WM. S. INGRAHAM. T. M. STEWARD.

Appointments.

Wisconsin and Illinois Tent.



THE Wisconsin and Illinois tent will be pitched in Darlington, La Fayette Co., Wis., Aug. 2, and continue as long as the interest demands.

WM. S. INGRAHAM, T. M. STEWARD.

Quarterly Meetings for Minnesota.

THE Conference Committee for Minnesota appoint quarterly meetings as follows:

Table with 2 columns: Location and Date. Locations include Pleasant Grove, Oronoco, Ashland, Deerfield, Cleveland.

We hope all our good brethren will make a special effort to attend these meetings. Come brethren, filled with the Spirit of truth and a determination to work for the Lord, to the mutual encouragement of each other, and the upbuilding of the cause.

Ashland church can hold their quarterly meetings at Ashland or the vicinity of Mantoville as they think most proper. If changed from Ashland, they should give due notice through the Review.

One or more of the Executive Committee will endeavor to attend some of these meetings.

WASHINGTON MORSE, HARRISON GRANT, WILLIAM MERRY, Ex. Com.

PROVIDENCE permitting, Eld. John Byington and wife will meet with the brethren as follows—Caledonia, August 8. Orleans or Fairplains, " 15. St. Charles, " 22.

Meeting for Southern N. Y. and Northern Penn.

We think it advisable before leaving this section, to hold a general meeting for the special benefit of the friends of the cause. We therefore appoint such meeting to be holden at Ulysses Pa. Aug. 8 and 9. We request a general attendance. Those who come must come prepared mainly to take care of themselves.

Those who live at such distance as to be unable to make provision for themselves are requested to come without fail, and provisions will be made for them.

N. FULLER. J. N. ANDREWS.

Alfred Center, July 13, 1863.

PROVIDENCE permitting, I will meet with the church at McConnel's Grove, Wis., the second Sabbath and first day in Aug. J. R. GOODENOUGH.

Business Department.

Business Notes.

W. S. Salisbury: The balance is 35 cents. R. F. Cottrell: You say, "Send the Review to Geo. G. Palmiter, Allegany Co., N. Y." We fear that this new subscriber would not get the Review, unless his post office be added to the address.

RECEIPTS.

For Review and Herald.

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

- W. Romine 1,00,xxiv,9. A. Brown 1,00,xxiv,7. J. T. June 1,20,xxiii,6. J. Rousha 2,00,xxiii,14. J.P. Rathbun 1,00,xxiii,14. J. B. Hull 0,50,xxiv,1. E. Lanphear 2,00,xxii,1. M. McConnell 1,00,xxiv,9. H. R. Gilbert 1,00,xxiv,9. J. M. Beach 1,00,xxiv,9. E. Bishop 1,00,xxiv,9. Alice Ricks 1,00,xxiv,9. Sophronia Shirkey 1,00,xxiv,9. R. J. Lawrence for J. B. Stanton 1,00,xxiv,9. D. D. Fraser 1,00,xxiv,9. H. Merrill 1,00,xxiv,2. J. Wakeling 1,00,xxiv,2. Abigail Dunbar \$1 on acct. Abigail Leavitt 1,00,xxiv,9. Mary Foster 2,00,xxv,1. L. A. Sargent 0,75,xxiv,14. T. Nelson 2,00,xxi,14. E. F. Deboard 2,00,xxiii,1. Chas. Higgins 2,00,xxiv,1. B. McCormick 2,00,xxiii,5. W. S. Grover 2,00,xxiii,1. W. Warren 0,50,xxiii,10. W. Sutliff 0,50,xxiii,10. Lucinda Jennings 1,00,xxiv,10. Mary Catlin 1,00,xxiv,10. Mary Coyle 1,00,xxiii,10. Mary A. Hulett 1,00,xxiii,10. A. Monson 3,00,xxiii,1. J. L. Nichols 0,50,xxii,14. L. C. Young 1,00,xxii,1. J. M. Avery 1,00,xxiii,1. M. G. Kellogg 0,50,xxiii,1. B. G. St. John 2,00,xxiv,10. Mrs. A. Hall 2,00,xxiv,10. J. Leland 1,00,xxiv,1. Henry Miller 1,00,xxiii,10. W. Hayes 1,00,xxiv,9. J. R. Howe 1,00,xxiv,9. F. J. Goodrich 1,00,xxiv,9. S. I. Twing 1,25,xxiii,5. D. N. Fay 2,00,xxiv,1. W. P. Davis 1,50,xxiv,1. Hannah Page 2,00,xxiv,1. E. Godfrey 1,00,xxiii,1. E. P. Giles 1,00,xxiii,1. C. Weed 1,00,xxiii,1. A. J. Brown 1,00,xxiv,1. A. C. Morton 2,00,xxi,1. W. Allen 1,00,xxiv,1. G. F. Virtue \$1 on acct. J. G. Loudon 1,00,xxi,5. D. Jewell 0,50,xxiii,10. A. C. Harris 0,75,xxi,1. Mary Paul 1,00,xxii,1. J. H. Warren 1,00,xxii,1. H. F. Lashier 1,00,xxiii,1. M. Lull 2,00,xxiv,10. J. Sovidge 0,50,xxiii,10. M. W. Porter 1,00,xxiii,1. Mary Tobe 1,00,xxiv,10. Jane B. Henderson 1,00,xxiii,20. S. R. Bown 1,00,xxiii,1. H. A. Weston 2,00,xxiv,1. Mrs. Dresser 2,00,xxiii,1. J. Park 3,00,xxiii,1. I. H. Parker 0,75,xix,1.

For Shares in Publishing Association. A. Graham \$5. Eva A. Chaplin \$10.

Donations to Publishing Association. Mattie Wells \$1,21. M. M. B. \$2. Church at Wright, Mich., \$50. Church at Shelby, Mich., \$25. A. H. Clymer \$5.

Cash Received on Account. N. Fuller \$1,79.

For New Charts.

Church at Adam's Center, N. Y., \$20.

General Conference Missionary Fund. J. Park \$1,65.

Books Sent By Express.

J. N. Loughborough, Newport, N. H., \$37,10.

Books Sent by Rail Road.

J. B. Frisbie, Chelsea, Mich., \$52.

Books Sent By Mail.

- J. H. Winchill 50c. L. C. Tolhurst \$1. L. A. Sargent 75c. M. Kittle 50c. J. D. Morton \$1. Mrs. Esther Tuttle 25c. B. McCormick \$1. H. A. Weston \$1,25. R. M. Pines 40c. M. Wells \$1. B. C. Chandler \$1,50. A. Graham \$1. H. J. Ruthrauff 20c. A. H. Clymer \$5. C. W. Gravelle 25c. Mrs. M. Gould \$3,52. I. P. Wade 25c. L. G. Bostwick \$3,60. Jacob J. Young 30c. E. Livingston 30c. S. I. Twing 25c. W. P. Davis 50c. L. Chandler \$1. E. S. Decker 17c. Mary A. Bascomb \$1,20. F. Wheeler 50c. H. H. Bramhall 50c. P. Ferrin 50c. Parker Merrill 50c. A. M. Gravelle 50c. R. T. Payne 50c. J. L. Camp 50c. J. D. Hough 50c. A. J. Richmond 50c. J. Parmalee 50c. N. H. Satterlee 50c. J. Berry 50c. S. Newton 50c. L. Kenfield 50c. J. H. Waggoner 50c. D. W. Randall 50c. M. Thomas 50c. M. A. Nichols 50c. M. E. Cornell 50c. Lucy A. Sargent 75c. J. Dorcas 50c. J. L. Locke \$1,50. H. Hilliard \$2. F. F. Lamoreaux 50c. E. L. Bascom 35c. O. M. Patten 50c. T. M. Steward 50c. A. D. Thorpe 50c.

PUBLICATIONS.

The law requires the pre-payment of postage on Bound Books, four cents for the first four ounces, or fractional part thereof, and an additional four cents for the next four ounces, or fractional part thereof, and so on. On pamphlets and tracts, two cents for each four ounces, or fractional part thereof. Orders, to secure attention, must be accompanied with the cash. Address ELDER JAMES WHITE, Battle Creek, Michigan.

Table listing various publications with columns for Title, Price, and Weight. Includes titles like 'History of the Sabbath', 'The Bible from Heaven', 'The Three Angels', 'Sabbath Tracts', 'Law of God', etc.