The Advent Review & Sabbath Herald

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The Advent Review & Sabbath Herald

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ADDRESS BOOK-JAMES WHITE, Battle Creek, Michigan.

To the Lonely Ones.

Ye who are pressed with many a care,
Who pass through life's varied sphere,
Behold, the time is drawing near,
When you shall weep no more.

Look forward to that world of bliss,
There is no sorrow there;
Music in notes so soft and clear,
Plays on the balmy air.

And as we join that happy throng,
'Tis our theme to be:
Worthy the Lamb, the bleeding Lamb,
On the eternal shore.

I'm weary here, and many a tear
Along my path is strewn;
Haste to that world of bliss,
Look forward to the morning dawns.

WHO pass through trials sore,
Who die to set us free.

REPLY.—In the above, Eld. P. has indeed "witnessed a confession," but on the other hand has deepened with me all the evils I may have done in publishing so many articles, simply dividing it into such portions as are convenient for reply. He enters upon his subject as follows:

"My Experience. To the Saints scattered abroad, GREETING—My Brethren; I have once been an observer of the second advent. This was from about the middle of the year 1844, to the middle of 1847; when, becoming convinced that I was wrong, I gave it up, and returned to the observation of the first-day again.

As I wrote and published some upon this subject, and a few of the 'trends' are yet in being, Sabbatharians are making up their own determination to advance their cause. With what zeal, and horror of morals, and consternation of souls, can the evil be made public in publishing so far as I did this error; and especially as many have solicited my reasons for the change. My views, and what scriptural grounds I have for my present position; I deem it not necessary to publish; but nor saw on the right side of the question."

"Where it is deemed good policy, I learn that some are trying to make all the capital out of my old tract on the seventh day Sabbath they can, and sometimes appear to place about as much confidence in reading it to their hearers, to establish the doctrine of Sabbatharians, as they do in reading from the Bible; and say that I am now a "backslider," and "going to perdition," because of my return to the observance of the first-day."

"As I have several letters now on hand, soliciting my views on the Sabbath question, which I have been unable to answer of late, in consequence of sickness in my family, and other causes and labors; I desire my duty to prepare an article for the paper, and if the Culture will have the good grace to spare for me on this vexing or "bewitching" question, I hope it will prove to be a satisfactory answer to my friends; and others, who are interested in this subject, be benefited by it, in these last days of temptation and trial. Amen."

"But our friend has a confession to make to which we will now listen:"

"Prebble—My Confession. Here let me now confess, that if there is any one day mentioned in the Scriptures which is now more 'holy' than another, made so by the express or direct command of Almighty God, then the 'seventh day' is the one. And as I have often said, within the last fifteen years, to those who have questioned me on this subject, that if they would point out one single text to me in the New Testament that will show that the seventh day is not more 'holy' than another, and that it proves that Christians should observe it as 'holy time,' then I will observe with them the next seventh day: and I will preach and practice after that, the observance of the seventh day Sabbath, as in former years. But not a man of them has yet, neither can they show this. Many, both in public and in private, have been silenced in this way, and have never opened their mouths to me on the seventh day Sabbath, after I have pointed out this statement. This statement stands good against me yet, and if any Sabbatharians wish me to observe with them again the seventh day, let them just comply with the above request, and they will find me true to my word. This suits the law of our into their hands. Let them use it if they can."

"Reply.—In the above, Eld. P. has indeed "witnessed a good confession," in the admission that if any one day is more 'holy' than another, "then the seventh day is the one." No day can be holy except made so by the command of Almighty God; hence if the seventh..."
day is not now holy, there is no holy time in this dispensation. Let the reader set down as Waymark No. 1, that all his position, if he can, that all is now holy, and that he will observe it; to which we might respond, Prove to us that it is not holy, and we will immediately cease its observance. The commandment must be the old Sabbath, and then try to make the New Testament Christians, reject the Old Testament? If the Old Testament Christians, we hear today sympathize. Thus be no longer 'upon their hearts.' But if men are great pity that men will not turn their hearts to the Lord Jesus; then 'the veil shall be taken away,' and all ignorance is upon their hearts. Nevertheless, when it shall turn upon the shoulders; let him dispose of it if he can, and be of one faith, that they might thereby be co-

One Faith.

There is but one faith recognized in the Bible is evident from the following scriptures: "One Lord, one faith, one baptism." Eph. 4, 5. The apostle Paul gives additional light on this subject in 1 Cor. xii. He says, "Until now, ye see, I have not sent you to repentance, but for this very reason I have sent you, to the ends of the earth, to be a light to the Gentiles." 1 Cor. xii. 4. Every day, Eld. P. would have reasoned, means of course every day; and hence we should have been left without the discharge of the commandment of the Sabbath day, searching for the means. Would he have retired abashed and confounded before the withering rebuke of the Lord, "How long refuse ye to obey the commandment of God, and be of one faith?" (Rev. xiv, 12.) For that the Lord hath given you the Sabbath.

2. "One man esteemeth one day above another: another esteemeth every day alike. Let every man regard his own person. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. If any one believeth that he may not eat things, or drink things, or keep the feast of the Lord, let him do so; but as I have been persuaded in my own mind, so, if any one thinks he ought to ob-serve the Sabbath, let him do so; but as I have been persuaded in my own mind, so, if any one thinks he ought to observe, let him do so; but as I have been persuaded in my own mind, so, if any one thinks he ought to observe, let him do so; but as I have been persuaded in my own mind, so, if any one thinks he ought to observe, let him do so; but as I have been persuaded in my own mind, so, if any one thinks he ought to observe, let him do so; but as I have been persuaded in my own mind, so, if any one thinks he ought to observe, let him do so; but as I have been persuaded in my own mind, so, if any one thinks he ought to observe, let him do so; but as I have been persuaded in my own mind, so, if any one thinks he ought to observe, let him do so; but as I have been persuaded in my own mind, so, if any one thinks he ought to observe, let him do so; but as I have been persuaded in my own mind, so, if any one thinks he ought to observe, let him do so; but as I have been persuaded in my own mind, so, if any one thinks he ought to observe, let him do so; but as I have been persuaded in my own mind, so, if any one thinks he ought to observe, let him do so; but as I have been persuaded in my own mind, so, if any one thinks he ought to observe, let him do so; but as I have been persuaded in my own mind, so, if any one thinks he ought to observe, let him do so; but as I have been persuaded in my own mind, so, if any one thinks he ought to observe, let him do so; but as I have been persuaded in my own mind, so, if any one thinks he ought to observe, let him do so; but as I have been persuade..."
... world that there is that oneness among them that God's word teaches there should be, and they will present the evidences of Christianity which the world cannot understand and God will help us.

Some may think it daring to draw the line too straight to bring Christians all together and unite them in one common faith. They reason as follows: Men are so different in their ways that they cannot agree and get along together. To this I reply that God has so arranged things that each can embrace that form of doctrine most congenial to their mind, and if honest in their belief, it is all that God requires. 

Acts iv, 32. The term heart here is doubtless used to represent the sincerity with which the faith is kept and obeyed. 

That the faith was kept and obeyed notwithstanding. How was it in the days of the apostles? "And the number of them that believed was of one heart, and of one soul." Acts iv, 32. The term heart here is doubtless used to represent the sincerity... 

"And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith." Acts vi, 7. See also Rom. i, 5. If there is but one faith, that must be the faith that was obeyed. We see from this that the faith that was something to be obeyed. It was also to be kept.

The apostle Paul, after giving his dying charge to Timothy, said, "I now received the evidence that... that it will be kept in the last days is evident from Rev. xiv, 12. "Your..." Timothy, said, "I am now ready to be offered, and the benefit... of this prophecy may be located by being the last... of the three messages of Rev. xiv, the next important event after which will be the Son of man seated on the white cloud, coming to gather the harvest of the earth. This we think shows that there will be a company keeping the faith in the last days.

In conclusion let me say, dear reader, that we are living in a solemn time. The history of this world is now receiving the final... of mercy which this world will ever have. Jesus still intercedes in the heavenly sanctuary. The sweet voice of mercy still continues to sound in our ears. The third angel is leading out a people, uniting them on the great truths of God's word, and before this message closes the prayer of our Saviour will be answered, when he prayed that his disciples might be one, even as he and his Father are one.

A Word of Warning.

If females were disciplined, trained on the gospel plan, adorned in modest apparel, guided in life's golden path, seldom if ever would our ears be pained with heart-rending recitals of fallen virtues! Here lies the fault, the guilt, the murder! Mothers suffer little ones to go about with the giddy; attend parties of pleasure—the dance, the nightly concert and revel, and are gallanted by spending-stones to disgrace and ruin. Can a man take fire without a delay to Jesus. Lay your all at the feet of the world and his banner over me was love." 

Oh, well do I remember that decisive day. As I formed such resolutions in the strength of grace what courage possessed my heart and I could go forth and perform great souls. I think back upon experiences with satisfaction and delight, and since I have tried to bear a humble part with God's people they are to me a source of happy recollections.

How glad am I to-day that I sought the favor and blessing of God in the days of my youth. How sweet the place where I bowed to seek it. More pleasant far than the golden years of youth can ever be. It was a great joy to me when he was removed to Battle Creek, as he would there have more of the watchcare of his preaching brethren, which is evident, he so much needed. And had he been made a suitable use of the time he had, and the admonitions given him, humbly himself in... his own evidences he doubtless would have become a pillar to the cause, and had many stars in his crown of glory.

Oh, God! I have given up the way, and of late years have been baffled and tempted, and marred, and for so, and are all with the light that now shineth from the sacred Scriptures, can be induced to slip... and his burden. We are now receiving the last messages for him, and he acknowledged that they con...
days of March, two sessions a day, of two hours each, in the Methodist house in Orwell.

As he had charge of a society no being subservient of the authority of Christ, I introduced the subject by affirming the harmony of the scriptures and the unity of the Father and Son: that the authority of the Son was delegated in strict accordance with the Father's will; that in giving "all power" to the Son, the Father did not vacate the throne of power, but called the Son to the joint occupancy of it, that the Son could not therefore do anything subversive of the will of the Father. And that such an effecting Sabbath was not a New Testament institution; that, though the Sabbath or Lord's day, is clearly taught in the New Testament, it is by recognition, and not by commandment, that the churches have regarded it as a "law" (as the scriptures) as their authority, and to these we must appeal for the institution and relations of the Sabbath.

Mr. Higgins early turned his arguments, as I expected, to the abolition of the law, and without attempting to overthrow my main positions, repeated and re-repeated the usual round of "not under the law," "finger," "ministration of death done away," "no written law from Adam to Moses," etc., which have so often been shown to harmonize and not conflict with "the scriptures." Of all the debates which I have heard or read, I never knew one in which the negative so completely failed to touch on the argument. He attempted to build up a negative merely, and asserted that the law died "by cessation of the government, by limitation, and by appeal." I do not propose to give any extended argument, merely to notice some points on either side, and on the affirmative mostly as were not contested at all.

1. At creation the Sabbath was made, "not apart" for man. On this he merely affirmed that there was "no written law," and would not notice the argument or its conclusion.

2. It was God's sign or memorial of creative power, reveals his title, and perpetuates his Knowledge. Not noticed.

3. The duty to keep it co-extensive or co-existent with the generations of Israel, which have not yet ceased. This I could not get noticed.

4. The commandment grows out of our relation to the Creator, and of his rights of property as Creator. Certainly as moral as any law growing out of mere human rights. Denied its morality, but would not assail the argument.

5. The Ten Commandments were, by the Lord himself, called "a law" (Ex. xxvii) and this is the only law God ever spake to his people, or wrote with his own hand. Denied that God spake to the people; but gave it to Moses to speak it.

6. God declared they would be "holy" if they kept it. Many scriptures point it out as "righteousnesses;" that it is in the law that righteousnes is called "a law" (Ex. xxiv); and that ever was—true only complete moral code in all the Bible; of which it is said, it "shall not be abolished." This proposition I advanced with full confidence that it could be sustained, but I expected to have to contest the ground covered by it inch by inch. But to my surprise he would not even deny it, or make any reference to it, though I frequently called attention to it.

7. It was given as a condition of life,—it was perfect,—embracing the whole duty of man. Not denied; but his argument made Christ abolish man's whole duty.

8. It is God's holy covenant commanded to a thousand generations, to Israel, Israel, and Israel. Promised only rule of righteousness or holiness that ever was—true only complete moral code in all the Bible; of which it is said, it "shall not be abolished." This proposition I advanced with full confidence that it could be sustained, but I expected to have to contest the ground covered by it inch by inch. But to my surprise he would not even deny it, or make any reference to it, though I frequently called attention to it.

9. It was given as a condition of life,—it was perfect,—embracing the whole duty of man. Not denied; but his argument made Christ abolish man's whole duty.

10. It is shown in Ex. xxvii, Jer. vi, viii, etc., to be God's law in plain distinction from all other laws. Did not notice it.

11. Proviso of the New Covenant embraces the same law in the heart. He argued that the difference of the covenant was in their laws; the falsity of this I exposed, but he would not notice my argument on the two covenants, though in duty bound to bring on the subject.

12. Kept by Christ as our example. Merely denied that Christ was our example in keeping the law, being under another government.

13. The Lord's day, the Sabbath is recognized by the teaching of the New Testament as something known and existing. Not noticed.

14. As it was first given by God himself, before the ceremonial law was given to Moses, that could be abrogated. Not noticed.

15. That it was the expressed condition of the kingdom, and Christ taught that the kingdom should be taken from the Jews who did not keep it, and given to a nation or people. Not noticed.

16. All moral obligation to God and man is embraced in it. Acknowledged that "all the law" hung on these, but only nine texts belonged there as growing out of natural relations.

17. The Saviour endorsed the Father's will, which is his law, (Rom. xi, 17-20,) as the test of his doctrines. Not noticed.

18. That the Father was not a "law giver," he would not notice the argument. Not noticed.

19. That if abolished at the cross, or "the government ceased," as he said, there was no government at all, and all moral obligation was suspended. I frequently pressed this, he would not reply to it. How could it be?

On each of the following points I put forth a proposition, to either of which there was a reply.

On the "unwritten law," on the "commandments," (as "sacraments") as including "all good works;" that the transgressors, Jew, and Gentile, must be redeemed from its curse to inherit the blessing of Abraham; that it is the rule of justification, the Gospel harmonizing with it as the means; that it is not made void through faith; that he endorses it by quoting the Old Testament to prove Jews and Gentiles sinners; that it was spiritual, ordained to life; that it will be the rule of judgment, as for what occurs; that it is of all the debates which I have heard or read, I never knew one in which the negative so completely failed to touch on the argument. He attempted to build up a negative merely, and asserted that the law died "by cessation of the government, by limitation, and by appeal." I do not propose to give any extended argument, merely to notice some points on either side, and on the affirmative mostly as were not contested at all.

Food is to keep it co-extensive or co-existent with the generations of Israel, which have not yet ceased. This I could not get noticed.

The commandment grows out of our relation to the Creator, and of his rights of property as Creator. Certainly as moral as any law growing out of mere human rights. Denied its morality, but would not assail the argument.

The Ten Commandments were, by the Lord himself, called "a law" (Ex. xxvii) and this is the only law God ever spake to his people, or wrote with his own hand. Denied that God spake to the people; but gave it to Moses to speak it.

God declared they would be "holy" if they kept it. Many scriptures point it out as "righteousnesses;" that it is in the law that righteousness is called "a law" (Ex. xxiv); and that ever was—true only complete moral code in all the Bible; of which it is said, it "shall not be abolished." This proposition I advanced with full confidence that it could be sustained, but I expected to have to contest the ground covered by it inch by inch. But to my surprise he would not even deny it, or make any reference to it, though I frequently called attention to it.

It was given as a condition of life,—it was perfect,—embracing the whole duty of man. Not denied; but his argument made Christ abolish man's whole duty.

It is God's holy covenant commanded to a thousand generations, to Israel, Israel, and Israel. Promised only rule of righteousness or holiness that ever was—true only complete moral code in all the Bible; of which it is said, it "shall not be abolished." This proposition I advanced with full confidence that it could be sustained, but I expected to have to contest the ground covered by it inch by inch. But to my surprise he would not even deny it, or make any reference to it, though I frequently called attention to it.
Now if there was no Sabbath-day at that time, if no particular day was the Lord's day, then the statements of Acts and Revelation referred to were erroneous. But this will not be denied; therefore we consider it the seventh day is the seventh day, we admit the proposition.

On the part of those who insist that the first day was the Lord's day, we offer the admissions of accredited authors among them.


2. Campbell, Lect. in Beth. Coll., 1848. "Was the first day substituted by public authority in the apostolic age? No. By whom? It was Christ, and when? Constantine, who lived after the beginning of the fourth century."

3. Challenor, D. D., Cath. Chr. Inst. "Sundays and holy days all stand upon the same foundation; viz., the ordinance of the church. Does the scripture anywhere command the Sunday to be kept? The first day of the week was not a command of the scripture, but a command of the apostles."

4. Neander, (Roscoe, p. 386). "The festival of Sunday, like all other festivals, was only a human ordinance, and it was far from the intention of the apostles to establish a day anywhere in command in this respect."

5. Gurney, Catechism: "We observe the Sunday and some other days, as the magistrates do, judge convenient."

2. Campbell, Lect. in Beth. Coll., 1848. "Was the first day substituted by public authority in the apostolic age? No. By whom? It was Christ, and when? Constantine, who lived after the beginning of the fourth century."

6. Melanchthon, Augs. Conf. "We find not the same command by any apostolic law.

7. Scott, D. D., Conf. "The change from the seventh to the first appears to have been gradually and silently introduced, is sufficient to condemn it. The existing institution which allusion is said to be made. It is often said that John meant the first day when he said the Lord's day."

8. Prot. Episc. Obs., Expl. Catechism. "We meet on the first day of the week, because this is a settled fact that one day of the week was regarded by inspired writers and teachers in the New Testament as the Lord's day, or the Sabbath."

9. Scott, D. D., Conf. "It seems to have been by an especial Providence that this change has been made."

10. Dr. Heylyn, Hist. Sab. "For three hundred years there was neither law to bind them to it, nor any rest from labor or from worldly business required upon it."

11. Eusebius. "All things whatsoever that it was the duty to do on the Sabbath, these we have transferred to the Lord's day."

Rockefeller, D. D., Add. "If the first day was alluded to by a title which was not drawn on the city in the State of that name; but that John meant the first day when he said the Lord's day."

But this will not be claimed; therefore we consider it the seventh day is the seventh day, we admit the proposition.
Last Sabbath, March 6, I baptized fourteen, all from one family, the eldest was three of Bro. Hart's children and two of Bro. Wick's daughters.

I wish to say here without boasting that I consider the whole company that have been baptized the flower of the Church, and I look upon them as an ornament to this church, and trust they will all be faithful to the end, and meet us in the kingdom.

Twenty-four including the fourteen, baptized, were added to the church the same day, and at the evening service we met to attend to the ordinances. A large congregation was present, who were solemnly impressed that they were in the house of God, while several others who were present, afterwards said they thought they would soon obey, and I trust they will.

Here I should not neglect to say that Bro. Robert Andrews, on the twenty-first of Feb. 1864, having presented a memorial to the Board, was ordained and duly set apart to the work of the ministry according to the usages of the Seventh-day Adventist Church, Wm. E. Ingraham and I. Sanborn officiating Elders.

I. SANSON.


On first-day we held two meetings with the church in a neighborhood where some families had recently located from Ohio, and had requested to hear our position explained. These, and many of their neighbors, seemed much interested to hear.

March 6, spent the Sabbath with the church in Allegan. The church here now worship in their new meeting-house, which is very neatly finished. The two churches are straggling, as is also the church in Monterey, to urge their way onward with God's remnant. Testimony No. 10, and Appeal to the Unconverted, is a lasting impression left on the community, and trust they will all be ornament to this church, and trust they will all be faithful to the end, and meet us in the kingdom.

Those who are laboring to give correct views of the prophecies of Daniel and John, including the work of the sanctuary and third angel's messages, as delineated on the prophetic chart, or "in a table," are very often in company with the people, and their sera which the prophet has therein, as keepsakes the few effects of his deceased brother, he visited the camp where the regiment was stationed. A fellow-soldier conducted us to a tent that was only large enough to contain two bunks and a small table. Beneath one of the banks were two or three rolled and dusty knapsacks. The weeping brother proceeded to open one of these, and began the examination of its contents. Every little article of soldier's wardrobe was scrutinized as well as binding tear-drops would permit. He thinks he recognizes sundries articles as the property of the deceased. At the bottom of the knapsack lay a Bible. The thought uppermost in our minds at this discovery was instantly ejaculated by our attendant, in these words, "The book will tell." The neatly-finished symbols, and order of the prophetic chart is now correct, and subject to no further alteration, but written "in a table forever and ever," then is it not clear that it is also noted in a book?

MONTEREY, MICH.

NORRIS.—We are always glad to hear from our venerable Bro. Bates. It loves the Advent doctrine, and all connected with it that has been good. His application of the prophecy of Isaiah to the chart seems to us very apposite, but it will do no harm if others make such double YES and probably, to a knowledge of equal importance with plainly revealed, vital points of doctrine.

The Sabbath in Africa.

We take the liberty to publish the following extract from a letter from a Missionary in Africa, to a sister in Maine, knowing that it will interest the readers of the Review, to learn that although no mission has gone to Africa bearing the Sabbath, yet the Sabbath has gone to missionaries already there. Under date of Cape Palms, West Africa, Jan. 2, 1864, she writes:

"Thank God I now see clearly that the seventh-day is the Sabbath of the Lord my God, and I am keeping it according to the commandment. Mr. Dickson also is keeping it. It is quite singular to keep it here.

I do not know of any others on the Coast who keep the seventh-day; but that is no proof against its authenticity. I only wonder that many good people reject the commandments of God by their traditions.

Your people may now consider that you have been truly heartened, in waiting with you for that blessed appearing of him whom we love and adore, and purpose to worship evermore. Oh it will be delightful to see him as he is, to worship him, and cast our crowning sacrifice in yet to time, to see the time near even at the door. So I will labor on and pray on and may God's special blessing attend and prosper my feeble efforts in his vineyard. I trust you will sympathize with me in these efforts to glorify God and make ready a people prepared for his coming kingdom."

How I would love to recount to you all the way the Lord has led me, and how waded I was to the traditions of old and the thoughts and theories of men for the Sabbath. Oh, how hard I found it to decide against what good people had taught me, whose memories I still venerate. But all is over, and for some weeks I have been kept deep in the word. For the seventh-day.

How skimy the excess that days begin and end at different hours, in different parts of the earth. Our Heavenly Father knew this full well, when he appointed Friday and Saturday for the Sabbath. Oh, how hard I found it to decide against what good people had taught me, whose memories I still venerate. But all is over, and for some weeks I have been kept deep in the word. For the seventh-day.

There is a day coming when all shall hear the voice of the Son of God and come out of their graves. "I am the resurrection and the life," if I live in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead and is appeared to many. Moreover, who shall be part in the first resurrection may, one shall be found responding to its life-giving energies whose name was first written by the fingers of affection in open book of the Bible, the true prototype of the Book of Life.—Home Evangelist.

The Christian's Cheer.

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Bro. White: For the encouragement of the brethren and sisters, I would express the thought that the exactness of the truths we are engaged in living in this region. The church is rising, and getting into working order; so that her light begins to shine. The burning influence of the Holy Spirit is manifested to that degree, that souls are added to the church (it is not daily, at least, monthly,) such as we humbly trust, will be saved when the Lord shall come. In view of what the Lord has done and is still doing for us, I feel that to thank God and take courage.

Brother and sisters scattered abroad, pray for us that the Sabbath may be one week from next Sabbath. May the Lord bless and strengthen you. In his sickness, but with Christian resignation, and in his departure, I thought of that glorious passage in the 116th Psalm, "In that the Lord's house, 'and had a solemn time. How it does appear in his sick chamber where he ate the last supper with his followers, and was no longer to be seen among them. But he would tarry with us much. Many of the brethren and sisters were greatly blessed with the living presence of their Redeemer in the liquid grave, which we expect to see by and by.

My esteem, and wishes for your welfare, are with you, in the Lord's house, and to thank God and take courage.

Bro. Lapham.

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My esteem, and wishes for your welfare, are with you, in the Lord's house, and to thank God and take courage.
Providence permitting, I will hold meetings with the church at
Havertill, Mass., Sab. & first-day, April 2 & 3.
Block Island, R. I., Sab. & first-day, 9 & 10.
Poulsdale, R. L., 16 & 17.
J. N. Longshore.

Next quarterly meeting for Western N. Y., to be held at Somersett, the second Sabbath in April.
J. A. Aldrich.

Providence permitting, I will meet with the church at Jackson, Mich., the first Sabbath in April.
John Dyson.

Business Department.

J. O. H. LITCH.

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J. N. Longshore.

Next quarterly meeting for Western N. Y., to be held at Somersett, the second Sabbath in April.
J. A. Aldrich.

Providence permitting, I will meet with the church at Jackson, Mich., the first Sabbath in April.
John Dyson.

Business Department.

J. O. H. LITCH.