

ADVENT REVIEW,

AND SABBATH HERALD.

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

VOL. XXIV.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 28, 1864.

No. 5.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars a year in advance. One Dollar to the poor, and to those who subscribe one year on trial. Free to those unable to pay half price.

Address Eben JAMES WHITE, Battle Creek, Michigan.

Sweet Thoughts of Jesus.

The following beautiful lines purport to be a copy of a Latin hymn of the fifteenth century.

O Jesus! thy sweet memory
Can fill the heart with ecstasy;
But passing all things sweet that be,
Thy presence, Lord, to me.

What hopes, O Jesus thou canst render,
To those who other hopes surrender!
To those who seek thee, O how tender!
But what to those who find!

With Mary, ere the morning break,
Him at the sepulcher I seek,—
Would hear him to my spirit speak,
And see him with my heart.

Wherever I may chance to be,
Thee first, my heart desires to see;
How glad when I discover thee!
How blest when I retain!

Beyond all treasure is thy grace!
O when wilt thou thy steps retrace,
And satisfy me with thy face,
And make me wholly glad?

Then come, O come, thou perfect King,
Of boundless glory, boundless spring;
Arise, and fullest daylight bring,
Jesus, expected long!

The Vermont Annual Conference.

It is with pleasure and satisfaction that we pen down a few lines concerning this Conference, which has just closed. We are prepared to say that this was truly a good Conference. It commenced, progressed and closed under the sweet, uniting and soul-reviving influences of the Holy Spirit. There was quite a large concourse of brethren and sisters from different parts of Vermont and Canada East, who came with a mind to work for the Lord and engage in his worship. The business meetings were characterized with unanimity of feeling and action. The reports of ministers and churches evinced that the cause in Vermont is steadily arising.

While Bro Stone was giving a report of his labors he feelingly remarked that he had preached for forty years, that his faith had grown brighter and brighter, and that he had been more blessed in preaching during the past year than he had ever been before. He also remarked that he could see a growth in all the churches which he had visited.

Sabbath morning one hour was profitably spent in prayer and social meeting. Fervent prayers were offered, and several rich testimonies were given. The Holy Spirit was copiously poured on the people, who expressed their union with the body and their interest

in the cause of present truth. Many rejoiced, and tears of gratitude were shed in view of the goodness of God toward his people. Some remarked that this was the best social meeting they had ever attended. Though we were sorry that Bro. Loughborough was not with us, yet we believed that we were remembered by him, and by those who are interested in the prosperity of the cause among us.

These exercises were followed by a practical discourse by Bro. Stone from 2 Pet. iii, 17, 18. In this discourse the speaker dwelt on some of the deceptive influences which have a tendency to lead the church away with the error of the wicked, and on the necessity of growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. He closed up by showing the riches of grace and the preciousness of the blood of Christ. In the afternoon Bro. Hutchins gave an interesting and encouraging discourse on the subject of holiness.

Sunday morning Bro. Pierce spoke with freedom and clearness to a full house on the signs of the times, bringing out interesting facts and showing some of the peculiarities of spiritualism as delineated in the sure word of prophecy.

Truly the saints were instructed, and we have reason to believe that unbelievers were benefited. In the afternoon Bro. Hutchins gave the closing discourse on the nature of genuine hope, proving that he who has this hope purifies himself from sin which is the transgression of the law. 1 John iii, 3. This discourse was highly practical and left a good impression on the congregation.

This Conference was held in the new meeting-house which was none too large for the occasion.

D. T. BOURDEAU.

Second Annual Meeting of the Vermont State Conference.

PURSUANT to appointment by the Committee through the Review, the Vermont Conference held its second annual session at West Enosburgh, Vt. June 3d, 1864, at 9 o'clock A. M. Meeting opened with prayer by Bro. A. Stone.

The minutes of the last meeting were read and accepted.

The credentials of delegates were examined, and it was ascertained that the number of delegates present duly authorized was twelve, representing eleven churches.

The churches of Richford and Sutton C. E., Wolcott, Stowe, Sutton, Vernon, and Westbury and Eaton C. E., requested through their delegates an admission into the Conference, and after a careful investigation of their standing they were unanimously voted into the Conference.

The Jamaica church were not represented by delegate; but as they requested by letter to come under the watchcare of the Conference it was

Voted, that we have a watchcare over them till they have an opportunity to unite with the Conference.

On motion of Bro. A. C. Bourdeau it was

Voted, that all the brethren present who are in good standing in their respective churches be invited to take a part with us in our deliberations.

Adjourned to half past 1. p. m.

Afternoon session. Prayer by Bro. Hutchins. The Treasurer's report was called for and examined by the Executive Committee and accepted, showing the following result. Amount in treasury June 12, 1863, \$112,85. Received during the year \$460,43. Total \$573,28. Expended \$448,51. Funds on hand to balance \$124,77.

The ministers belonging to the Conference were then invited to bring in written reports on their labors, receipts and expenses, and the following ministers responded: Stephen Pierce, A. Stone, A. S. Hutchins, A. C. Bourdeau and D. T. Bourdeau.

The next business of the Conference being the election of officers, Bro. Stephen Pierce was appointed President. Bro. A. Stone and D. T. Bourdeau the remaining members of the Executive Committee. D. T. Bourdeau Secretary, and Bro. A. C. Bourdeau Treasurer. Bro. J. Barrows, L. Bean, H. Bingham, and S. H. Peck were also chosen an Assistant Committee to settle with ministers.

Voted, That we extend an invitation to Bro. and Sr. White to visit the churches within the bounds of this Conference as the way may open before them.

The Conference here adjourned to Sunday morning at 9 o'clock.

Met according to adjournment; prayer by Bro. D. T. Bourdeau. On motion of Bro. Bingham it was

Voted, That Bro. Pierce read the report of the last General Conference and the report of the last Michigan Conference published in the Review just received. Bro. Pierce complied, whereupon it was

Voted, That in accordance with a recommendation of the General Conference we add two more members to the Assistant Committee elected last Friday to constitute an Assistant Committee of six. Bro. Reuben Loveland and J. J. Herrick were then added to said committee.

Voted, That at least three of the Assistant Committee sign their names to the ministers credentials.

On motion of Bro. Bingham the subject of renewing minister's credentials was considered, after which the credentials of the following ministers were renewed: S. Pierce, A. Stone, A. S. Hutchins, A. C. Bourdeau and D. T. Bourdeau.

The case of Bro. Evans was considered and the Conference

Voted, That Bro. Evans be left under the watchcare of the Executive Committee for them to encourage him to preach in his sphere, only as fast as he complies with the requirements of the last testimony given for his benefit.

Voted, That the minutes of this Conference together with the report of the last General Conference be published in pamphlet form for distribution in the churches, also that the doings of this Conference be published in the Review.

Adjourned to the call of the committee.

STEPHEN PIERCE, *President*.
D. T. BOURDEAU, *Secretary*.

Our Conference.

THE State Conference which has just closed in this place, was one of encouragement and comfort to all the dear saints assembled. Our meetings were characterized by harmony, Christian love, and an increasing union among preachers and people. The march of truth is onward.

As we looked upon the people of God gathered from Vermont and Canada East, for his worship, in the new Meeting-House for the first time, we could not but contrast the present pleasing prospect, with eight years ago this month, when we here first visited Bro. A. C. Bourdeau. We there found five keeping the Sabbath, with little light on the third message; but the seed sown just then springing up, has been bearing fruit, till under the faithful labors and good example of the brethren Bourdeau, we find a large and growing church, with a house of worship, 35x48. To the Lord belongeth all praise!

The necessity and practical bearing of organization, we can see more and more clearly. Bible order carries a blessing with it for all who receive it and walk agreeably thereunto. It is developing the different gifts and bringing the members of the body into their place. Men of years, good experience and sound judgment, are standing up as counselors, teachers, and preachers of the good word of life, whom God blesses more and more, with all his humble faithful people.

May the Lord help us all to seek for our place in the body, to find it and keep it; and ever feel to say, "Speak, Lord; for thy servant heareth." And let us all ever bear in mind, that, "before honor is humility."

A. S. HUTCHINS.

West Enosburgh, Vt., June 7, 1864.

Shaking of the Powers of Heaven.

THE question is often asked us, "Do you believe the present commotion among the nations is the shaking of the powers of heaven?" We invariably answer, No! This does not seem to be a natural construction of the language, but it would rather seem to have reference to some commotion in the heavens, while the struggle among nations would be the shaking of the powers of earth. We consider the present strife among the nations, the "waking up of the mighty men" and a preparation for the assembling of the kings of earth to the battle of Armageddon. Although this strife is noted in prophecy, it is not presented as the shaking of the powers of the heavens.

Christ in giving the signs, as recorded by Luke, says, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity." Chap. xxi, 25. Matthew tells us what these signs are; "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. Matt. xxiv, 29. By comparing the testimony of the two evangelists, we see an event is placed between these signs and the actual shaking of the powers of heaven called the "distress of nations with perplexity." The difficulties springing up in this generation among the nations will bring on this predicted perplexity. The same distressed condition of the nations is presented in Jer. xxv, 22, 23.

The "shaking of the powers of heaven" seems to be something distinct from the commotion among the nations. But we now inquire, What is meant by the shaking of the powers of the heavens? and when will it take place? The first text we will examine as to what is meant by this expression in Heb. xii, where Paul, referring to the Lord's speaking from Mount Sinai, says; "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from Heaven; whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." Verses 25, 26. It seems that this shaking was yet future when Paul wrote. This also shows that the shaking is to be accomplished by the Lord's speaking; for it is contrasted with his speaking from Mount Sinai. As the voice from Sinai was literal, so we should consider this will be literal that is contrasted with it.

Paul says that the Lord has "promised" to shake the heavens. There is a promise of that character in Hag-gai ii, "For thus saith the Lord of hosts; yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land, and I will shake all nations, and the desire of all nations shall come."

Verses 6, 7. Here we see the shaking of the heavens and the shaking of the nations are two events, and that all is to take place a little previous to the time that the "desire of all nations shall come." In verses 21, 22, the Lord says: "I will shake the heavens and the earth. And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen, and I will overthrow the chariots and those that ride in them." Here we see a distinction is made between the shaking of the heavens and the distress among the nations.

There are several testimonies in Isaiah's prophecy which speak of this voice of God and shaking of the heavens and earth which we will present. In chapter ii, we read of events connected with the "day of the Lord." "And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks and into the caves of the earth for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Verses 17-21.

This is at the same time as the shaking of the heavens and a consequence of that voice of God; therefore we quote it here. It also helps in fixing the chronology of that event, as it is to happen *near* the day of the Lord. In the 13th chapter we read, "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate, and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold, even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger." Verses 9-13.

Here again we see the shaking of the heavens, and it is to take place near the day of the Lord, and following the signs in the sun and moon, and stars. In chapter xxiv we read; "Fear, and the pit, and the snare are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear, shall fall into the pit; and he that cometh up out of the midst of the pit, shall be taken in the snare, for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again." Verses 17-20.

We consider that the "noise of fear," and the opening of the "windows of heaven" in this text, correspond with the "shaking of the heavens," and "the sign of the Son of man" of Matt. xxiv. And the fleeing of the people corresponds with the above scriptures and also with Rev. vi, 14-17: "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?"

In the midst of the confusion of that time, as mountains are cleft from their bases, and rocks from their summits are thrown in every direction by the "reel-

ing to and fro" of the earth, how natural for men in their fright and dismay to call to these flying rocks, "Fall on us!" and for others, fleeing to the opening caverns and "tops of the ragged rocks" to escape the piercing gaze of Christ's glorious majesty, to cry, "Hide us" from his face! But all in vain. None but holy ones can escape in that fearful time. Reader, weigh well your ways, and prepare to stand.

In Isa. xlii, 13 we read; "The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war, he shall cry, yea, roar, he shall prevail against his enemies." And in verse 15 we learn the result of this: "I will make waste mountains and hills, and dry up all their herbs, and I will make the rivers islands, and I will dry up the pools."

Jeremiah in speaking of the confusion of the nations in the last days, also introduces the voice of God. Chapter xxv, 30, 31: "Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout as they that tread the grapes, [Rev. xiv, 19, 20,] against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh he will give them that are wicked to the sword saith the Lord. This text refers to the same time as the others; for it is when a battle is to be fought in which none shall be left to lament, nor gather, nor bury. Verse 33. This can only be when all the wicked are slain, the saints taken up to Heaven, and none are left.

Ezekiel says; "For in my jealousy and in the fire of my wrath have I spoken, surely in that day there shall be a great shaking in the land of Israel, so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hail stones, [Rev. xvi, 21,] fire, and brimstone." Chapter xxxviii, 19-22. This is said to be in the last days. Verse 16. And it is when the hail stones are to fall, which event is connected with the voice of God. See Rev. xvi, 17, 21.

Joel in his prophecy speaks of this event; "And the Lord shall utter his voice before his army; for his camp is very great; for he is strong that executeth his word; for the day of the Lord is great and very terrible, and who can abide it?" Chapter ii, 11. And again: "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel." Chapter iii, 16.

Amos speaks of this event also in his prophecy: "The Lord will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither." Chapter i, 2.

But the testimony of Rev. xvi, definitely locates this event, and shows it to be under the pouring out of the seventh plague. When the sixth vial is poured out, Christ says, "Behold I come as a thief." Then Christ's coming is very near when the seventh vial is poured out. This awfully solemn event is described by John as follows: "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of Heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great . . . And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven every stone about the weight of a talent; and men blasphemed God because of the plague of the hail, for the

plague thereof was exceeding great." Chapter xvi, 17, 18, 20, 21.

What awfully solemn grandeur to the righteous is in these scenes. That voice, "It is done!" proclaims their captivity turned, their deliverance come; and as the opening heavens reveal to them the Son of God, their rapturous shouts will be heard "This is our God, we have waited for him, he has come to save us." But to the wicked, in the midst of their blaspheming, as that voice opens the heavens and discovers to them the piercing gaze of the Son of God whom they have cursed, it is terrible. Every wall shaken to the ground, every hiding place destroyed, and then upon their shelterless heads is poured the hail stones of Jehovah's wrath. Oh may the Lord help us to prepare for these fast-approaching and solemn events.

J. N. LOUGHBOROUGH.

Battle Creek, June, 1864.

Ancient and Modern Gnostics.

A SECT of so-called Christians, who are rapidly increasing, has lately made its appearance among us, claiming that the whole system of the Old Testament, including laws both moral and ceremonial, was abolished by Christ. They assert that Christ came expressly for this purpose; which being accomplished, he proceeded to give his followers an entirely "new code of laws," every way superior to those of the Old Testament.

Not being able to find any such doctrine in the Bible I had concluded that said doctrine was purely a production of the last days. But from history, I find that such a doctrine in a little different costume was propagated as early as the fourth century. Thus Gibbon says: "While the orthodox church preserved a just medium between excessive veneration and improper contempt for the law of Moses, the various heretics deviated into equal, but opposite extremes of error and extravagance. From the acknowledged truth of the Jewish religion, the Ebionite concluded that it never could be abolished. From its supposed imperfections, the Gnostics as hastily inferred that it never was instituted by the wisdom of the Deity . . . They allowed that the religion of the Jews was somewhat less criminal than the idolatry of the Gentiles; but it was their fundamental belief that the Christ whom they adored as the first and brightest emanation of the Deity, appeared upon earth to rescue mankind from their various errors and to reveal a new system of truth and perfection."

"In the system of the Gnostics, the Jehovah of Israel, the Creator of this lower world, was a rebellious, or at least an ignorant spirit. The Son of God descended upon earth to abolish his temple and his law."

Here it will be observed, is the origin of that "law-abolished," "commandments-done-away," "school-master-dead," and "new-law-of-Christ" system, so popular at the present time.

Perhaps our modern Gnostics would not like to endorse all the doctrine of their ancient brethren. I think however, that the latter were the more consistent of the two; because only an imperfect law should be abolished; and an imperfect law can come only from an imperfect law-giver, therefore if the moral law of the Old Testament was abolished by Christ as imperfect, the giver of that law, the Jehovah of the Old Testament, must have been an imperfect being, and ought not to be worshiped by Christians who are commanded to be perfect. James i, 4. For these reasons, I say, that the ancient Gnostics were more reasonable than their modern brethren, because they carried out the principle to which this law-abolishing doctrine ultimately tends, which these do not.

May we not fear that the Gnostics of the present day will finally discard the God of that "old dead law" the same as those of the fourth century did? Already we hear them saying that when Christ came upon the stage, the Father stepped upon the back ground; that the gospel is both law and atonement; that Christ is both judge and mediator; hence the Father has even now become at least, a useless spectator in this play. One more step will dethrone him as a

being not wise enough to give laws to the present generation of men.

Gibbon says that the Gnostics held that the worship of Jehovah was somewhat less criminal than the idolatry of the Gentiles. An orthodox minister told his congregation a short time since, that I was worse than an idolater because I observed the seventh-day Sabbath as commanded by the God of Israel!

Lord Jesus come quickly and rescue thy Father's name and law from these blasphemous insults. Amen.

D. M. CANRIGHT.

Hadley, Mich.

Interesting Extracts. No. 1.

BRO. WHITE: Being anxious to cast in my mite toward making the Review interesting, and feeling unqualified to write much more than my simple reports, I propose to furnish under the above heading a few numbers of good extracts, selected from various books and papers, but few if any of which have ever been published in the Review. If all the preaching brethren, will send their good selections to the Review, so that we may all have the benefit of them we should perform the double office of helping each other and the paper at the same time.

M. E. CORNELL.

NO LAW—NO SIN.

In A. D. 1541, Luther wrote as follows: "He who pulls down the law, pulls down at the same time the whole frame-work of human polity and society. If the law be thrust out of the church, there will no longer be anything recognized as a sin in the world, since the gospel defines and punishes sin only by recurring to the law." "I never rejected the law."—*Life of Luther*, p. 217.

PERSONALITY OF GOD.

"That the Deity is in human form, was a part of every ancient faith until corrupted by the Greek Philosophy, of all mythology, of Tertullian, and perhaps other fathers of the church."—*History of Denominations*, p. 440.

RESURRECTION OF THE BODY.

"The Sibylline Oracles, written some before, and some after A. D. 100, speak of those who were burnt by fire, that God will restore their ashes and bones, and form them again as they were before."—*Hody on Resurrection*, p. 140.

HOW ASTROLOGERS PROPHECY.

Luther remarks: "It is true that astrologers may predict the future, to the ungodly, and announce the death which awaits them, for the Devil knows the thoughts of the ungodly, and has them in his power."—*Life*, p. 196.

NO DEATH.

D. W. Clark, who was lately ordained Bishop in the Methodist Church, has written a large work entitled, 'Man all immortal,' in which he declares that spirits of the dead can and do communicate to the living. He cites many authors to prove that this has been the faith of the church. Speaking of Death he says:

"We can join with the Poet in saying of our departed friends, 'These are not dead.' 'Tis true, many of them are gone. Singly they came, singly they departed. When their work was done; they lay down to sleep. But never one hath died. Forms may change, but spirit is immortal." "Death is the crown of life."—pp. 108, 156.

FALSE PROPHETS.

The following is part of a list of predictions made at Chagrin Falls, Ohio, Sept. 20, 1860, by the spirits, and published by A. J. Davis. The reader will see that it must have come from the Father of Lies.

1. Next winter Congress will get into a fight. Blood will flow.
2. This Nation will be dead as a nation before the 4th of March, next.
3. We will have no more Presidents. The present one (Buchanan) will not serve his time out.
4. The Republican Candidate will get the popular vote, but will not be elected.
5. Canada will enter the new Republic in America.

6. Ohio will be the center of that republic and Cleveland the Capital.

FALSE CHRISTS.

The following resolution was passed in the Binghamton Convention N. Y. March 7th, 8th and 9th, 1862.

"Resolved. That true Spiritualism is the offspring of Progress, the friend of Science, and the real 'Saviour of the world.'"—*Banner of Light*, March, 29, 1862.

SPIRITUALISM A DELUSION.

W. F. Jamieson, in discussion at Paw Paw, Michigan, confessed concerning Spiritualism, that "If it be a delusion, it is the most gigantic and terrible that ever has been known."—*Banner of Light*, Feb. 7, 1863. Alas! it is even so. See "Strong Delusion."—*Paul*.

Cheerfulness.

SORROW cannot long exist in the mind without more or less injury to the person indulging it. It is true Paul speaks of sorrowing after a godly sort, but we know that such sorrow is soon turned into joy.

One may well mourn over the evils and follies of the past, but even in this it is evil to dwell long upon such gloomy subjects; it injures the tone of the mind, and would finally sour the best temper in the world. Christ says, "Let not your heart be troubled." Christ had an agency in the first formation of man, and he knew that a state of sorrow was not the normal state of the mind; and however necessary it may be for us to mourn; however unavoidable it may be, yet it will not do to continue such an exercise of the mind beyond bounds. It would produce finally disease and often insanity; and it tends, if long continued, to despair, murmuring, cowardice and irresolution.

Deep regrets and sorrow and grief are inseparable from the present state, as the long line of mourners follow the lovely and the true to the tomb; as the once virtuous yield to the siren voice of the seducer; or as the defenseless fall under the oppressor's hand; or as we often see virtue trodden down in the streets, while vice is put in the place of honor, and surnamed virtue; as we find our props falling, and those we loved and venerated sinking down in the mire of vice and sin, or ranking themselves with the opposer of truth; as we see ourselves often failing in coming up to the standard of truth; or as we see the rising generation of youth associating itself with the minions of foul crime; as we see honesty falling not only in the streets but in high places; as we see the teacher making his school-room a theatre of unhallowed desire, and as we see the pulpit itself made a rostrum for the spiritualist and fornicator; a thousand thoughts like these would cause one (if very much given to mourning) to send up wails like Jeremiah, and, if it were possible, to turn the eye into a fountain of tears; one might well turn the hours of rest into groaning, and those of labor into weeping: but what would it avail? those for whom we agonize would be loudest in derision. Then let us be cheerful as possible; and though our hearts burst almost with agony, yet shall not the scorner see it. We will smile away each others tears, in hope of a future, when all tears shall be wiped away in that land where sorrow shall never come.

Like the practiced and good surgeon, who looks with equal coolness and cheerfulness upon death and life, so must those amid the terrific scenes of earth's last struggles, learn to be unmoved and calm. Always with an encouraging smile for the sorrowing, and a strong arm for the weak, a stout heart to comfort the despairing, and a balm for the wounded. For this, one must be habitually cheerful. Sorrowful hours will come, but let them not be days of grief. Let our periods of mourning be short. JOS. CLARKE.

THE beauty, the grandeur, the bliss, the felicity of the "New Jerusalem," will infinitely transcend the highest conceptions of the most exalted intelligences.

Dreams cannot picture a world so fair,
Sorrow and death may not enter there;
Time doth not breathe on its faddeless bloom,
Far beyond the clouds, and beyond the tomb,
It is there, it is there, my child.

—Mrs. Hemans.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 28, 1894.

URIAH SMITH, EDITOR.

BOTH SIDES OF THE SABBATH QUESTION.

Review of T. M. Preble.

(Continued.)

ELD. P. continues his argument to show that the new covenant is now in force. Had what he has written been relevant to the question in hand, we had not had so much to say about its length and the tedious quotations from scripture in connection with it. All scripture is good in its place; but one would not like to be compelled to read the first chapter of Chronicles in the midst of an argument for baptism, nor the thirty-eighth of Ezekiel on the doctrine of repentance. There is such a thing as being too prolix on any subject, even though what is said be measurably to the point; but to be treated to long columns of matter that have no bearing whatever on the question, is a tax upon the reader for which we feel constrained continually to apologize to him, and request him to have patience to follow to its close this novel argument against the seventh-day Sabbath. We have this consolation, however, in the matter: When Eld. P. is treating on the subject of the new covenant's being now in force, he is not taking up our time with the subject of the washing of the saints' feet, or the sanctuary; and the whole range of subjects which can possibly be connected with the seventh-day Sabbath, will soon be exhausted.

But Eld. P. seems to think the prophet Isaiah has something to say which proves the abolition of the seventh-day Sabbath. We will patiently listen.

Preble.—"But again we inquire, who are the 'all' referred to, who are to know the Lord? Let Isaiah the prophet answer:—

'Sing, O barren, that thou didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate, than the children of the married wife, saith the Lord.' 'For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.' 'For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth: so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.' 'And all thy children shall be taught of the Lord; and great shall be the peace of thy children.' 'No weapon that is formed against thee shall prosper: and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord: and their righteousness is of me, saith the Lord.'—Isa. liv, 1, 3, 9, 10, 13, 17.

"This says 'thy seed' (Israel's seed) shall inherit the Gentiles, and all thy children shall be taught of the Lord. Now what says Mr. Objector? Does the 'all' mean all mankind or does it mean 'all thy children'? It must mean all thy children, I think."

REPLY.—We think so too.

Preble.—"But I have still more to present to prove that the 'new covenant' is now in force. And in doing so I will continue to contrast the condition of the church, or people of God, under the

"TWO DIFFERENT COVENANTS."

"1. We inquire, *Where* were the two covenants written? The first was written on 'two tables of stone.'—The second is written 'in fleshy tables of the heart.' (2 Cor. iii, 3.) 2. We inquire, *How* were these two covenants written? The first 'with the finger of God.' (Ex. xxxi, 18.) The second 'with the Spirit of the living God.' (2 Cor. iii, 2.)

REPLY.—The fallacy into which Eld. P. has here fallen has already been pointed out. It was the law, not the covenant, which under the first covenant was written on the tables of stone; and it is the law, Jer. xxxi, 33, not the covenant, which under the new covenant is written in the heart. On a distinction so plain as this, confusion is inexcusable.

Preble.—"A few passages will now be presented to prove that

"THE WORK OF THE SPIRIT IS NOW IN THE HEART.

"For when the Gentiles, which have not the law, do

by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing, one another.' 'Now he which stablisheth us with you in Christ, and hath anointed us, is God, and who hath also sealed us, and given the earnest of the Spirit in our hearts.' 'For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.' 'And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.'—Rom. ii, 14, 15; 2 Cor. i, 21, 22, iv, 6; Gal. iv, 6."

REPLY.—It is very evident that "the work of the Spirit is now in the heart." But does this testimony quoted by Eld. P., say that the Spirit writes the covenant in the heart? Not an intimation of any such thing. But what is it? Why, in plain term, "the work of the law written in their hearts." This corresponds with the prediction of the new covenant, which was that under it, the law should be written in the hearts of God's covenant people.

Preble.—"3. Under the first covenant, did 'all' have the privilege of knowing the Lord for themselves? That is, did all have the privilege of approaching God for themselves?"

COULD EACH FOR HIMSELF COME TO THE 'MERCY-SEAT'? Let the following answer: 'Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.'—Heb. iii, 6, 7.

REPLY.—Well, suppose each one could not, under the former dispensation, approach God for himself, suppose they had to come to him through the medium of an outward priesthood, and suppose each one can now come for himself boldly to the throne of Grace, how does this affect the existence of the moral law of God? In no degree whatever.

But Eld. P. argues that each one can now come for himself to the mercy-seat. We are happy to find him thus arguing, for it gives us an opportunity to inquire what the mercy-seat is. The mercy-seat was the cover of the ark. Had there been no ark there would have been no mercy-seat; and wherever a mercy-seat is, there must be an ark. Now if there is a mercy-seat in this dispensation for men to approach to, then there is an ark in this dispensation; and if there is an ark, there are ten commandments in that ark, constituting the law for this dispensation, exactly such as existed in the typical ark of old. If men will abolish the law, they must dispense with the ark, and if they dispense with that, they must give up all ideas of a mercy-seat in this dispensation, and if they give up that, then they must yield all the blessings of the gospel, and the whole plan of salvation. This is what goes by the board, when the "law goes by the board," about which we hear so much; for the law of God, whether in the old dispensation or the present, is the heart and center of the whole arrangement.

We often hear the expression, that "Christ is still upon the mercy-seat." The great fact thus recognized that there is a mercy-seat in this dispensation, is correct; but the figure is wrong; for it was never the prerogative of the high priest to take his seat upon the top of the ark; but Christ pleads his blood before the mercy-seat (the place where mercy sits, not the high priest), blood shed to make atonement for man's transgression of a certain law that lies in the ark beneath the mercy-seat. Reader, has your heart ever been made glad that there is still a mercy-seat above, a place where "mercy and truth are met together, and righteousness and peace have kissed each other;" a place where you may trustingly come for the forgiveness and pardon of your sins? Then do not quarrel with the law that reposes in living majesty beneath it. In vain will that man come to the mercy-seat for pardon, who is knowingly violating any one of the precepts of the royal law over which the mercy-seat is placed; for our Saviour in the very opening sermon of his mission, was careful to give utterance to this solemn truth, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." Matt. vii, 21. The original word here translated "will," is *θελημα* which Greenfield in this instance

defines, "precept, statute." Our Lord's declaration then, is simply this, that only those who, in addition to calling him, Lord, that is, acknowledging his authority and heeding his teachings, should also do the precepts of his Father, could enter into the kingdom of Heaven.

And so important does the Lord apparently deem this fact that he does not leave it with being once stated. In the closing verses of the closing chapter of the closing revelation of the sacred volume, it is again solemnly announced: "Blessed are they," says Christ, "that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gate into the city."—Rev. xxii, 14.

Preble.—"The only person who was permitted to approach the 'mercy-seat,' was the high priest alone once a year. And hence no one knew whether he was accepted of God, only as the high priest performed the service for him. And this was done in the following very odd way, viz:—

"And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness."—Lev. xvi, 20-22. "And thus it appears that all those who lived under the old covenant never knew whether they were accepted of God only as they learned it from the high priest. And so it was, as the thing strikes one at this late day, that a live goat was their Saviour. And so it rather strikes me that those who are determined to hold on to the old law, or the old covenant, have for their teacher—instead of the LIVING JESUS—an 'old dead SCHOOLMASTER,' and for a Saviour, a live goat."

REPLY.—What the object can be, of these remarks about the "very odd way" and the "live goat" being their "Saviour," we do not know, unless it be to cast a little ridicule upon that ancient typical service. But Eld. P. has fallen into error in supposing that the live goat was their Saviour. The live goat did not at all typify the coming Saviour. It was the blood of the goat which was slain on the day of atonement, which was used to remove the sins of Israel from the sanctuary, and which typified the sacrifice which the Saviour was to make on Calvary.

Eld. P. then speaks of "those who are determined to hold on to the old law," meaning thereby, of course, the ceremonial law; for that was the law which regulated the service of the sanctuary; and Eld. P. has once acknowledged that the ceremonial law, and the moral law, or ten commandments, were separate and distinct. Now we know of no professor of the Christian religion who is holding on to the ceremonial law of old, and depending on a live goat for a saviour. If there are any such we should be happy to have Eld. P. point them out to us.

Preble.—"O that the Spirit of the living God might write upon the hearts of every seventh-day Sabbath keeper this important truth, that the same system of religious ordinances, or ceremonies, which required a live goat to take away man's sins into the wilderness on his head, was also the same system of service which required the observance of the seventh-day Sabbath. And the entire system was established upon that old covenant which was written upon tables of stone, as will appear to any student of the Bible who will carefully examine the books of Exodus and Leviticus, as compared with the epistle to the Hebrews."

REPLY.—If this writing upon the heart was left to men to do, what a scrawl we should have! What blurs, blots, scratches and contradictions! But, thank God, this work is committed to the Holy Spirit, which writes nothing but what is according to the mind of God. However fervently, therefore, Eld. P. may desire the Spirit to write upon our hearts that the same system that required the live goat to take away sins, required the observance of the seventh-day Sabbath, it never will write it, for the Holy Spirit never writes lies! Besides, it is not the province of the Spirit to write in our hearts ecclesiastical histories or theological commentaries.

But if that system of ceremonies was the one that required the observance of the seventh-day Sabbath, it was the one also that forbade our having other Gods besides Jehovah, worshipping images, taking his name in vain, killing, committing adultery, stealing, bearing false witness, and coveting; and if the seventh-

day Sabbath has gone, these others have also gone; as no re-enactment of them can be found any more than of the Sabbath. They all rest on the same basis.—There are thousands of lawless villains all over the land who from blackness of their hearts would rejoice at the reasoning of Eld. P., which leads to such results. But the prophet says that it is a "horrible thing," to "strengthen the hands of evil doers."—Jer. xxiii, 14.

Preble.—"It may be seen at a glance, by noticing the few portions of Scripture which follow, that the whole system was to *cease* with their generations,—seventh-day Sabbath and all; as they were only given to the children of Israel, "throughout their generations." I will now give a few instances, and my readers can satisfy themselves by examining them.

THE PASSOVER. "And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance forever."—Ex. xii, 14.

BURNT OFFERING. "This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord, where I will meet you, to speak there unto thee. And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory. And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. And I will dwell among the children of Israel, and will be their God."—Ex. xxiii, 42-45.

SEVENTH WEEK SABBATH. "And he shall proclaim on the selfsame day, that it may be a holy convocation unto you: ye shall do no servile work therein: it shall be a statute forever in all your dwellings throughout your generations."—Lev. xxiii, 21.

DAY OF ATONEMENT. "Ye shall do no manner of work: it shall be a statute forever throughout your generations in all your dwellings. It shall be unto you a Sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath."—Lev. xxii, 31, 32.

SEVENTH-DAY SABBATH. "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore, for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work on the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed. And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God."—Ex. xxxi, 12-18.

REPLY.—Of the Sabbath as a sign to Israel, throughout their generations, we have already spoken, and would refer the reader to our previous remarks, Vol. xxiii, No. 19. And concerning this imposing display of parallelism between the Sabbath, passover, day of atonement, &c., we also refer the reader to what we have already said on this point. See Vol. xxiii, No. 24.

But Eld. P. seems disposed to continue his chivalrous attacks upon his man of straw, that is, the objection that the new covenant is not now in force.—The whole system, he says, was demolished under the first covenant. We have shown that the former system was distinct from the moral law, and hence its passing away does not affect that law, or the Sabbath which is a part of it. In the light of what has been written, the reader can judge for himself what bearing the quotations introduced by Eld. P. have on the question of the Sabbath. And as there is no particular point of controversy here involved, no further special reply will be called for from us on this part of the subject.

Preble.—"If any one is disposed to examine this particular question still further, he can look at Ex. xxvii, 20, 21; xxx, 8, 10; xl, 15; Lev. x, 8, 9.

"The Lord Jesus Christ not permitted to enter the holy places made with hands. Although Christ was a high priest fitted to pass into 'heaven itself,' yet he was not permitted to enter the holy places in the temple; for he was not 'after the order of Aaron,' but was of the 'tribe of Judah; of which tribe Moses spake nothing concerning the priesthood.' But although Christ could not enter 'within the veil' of the temple, to view the 'mercy-seat' there; yet when he

expired upon the cross, by the power of God the Father 'the veil of the temple was rent in twain from the top to the bottom'; and thus was demolished the whole system under the first covenant; and a 'new and living way' was then opened up, whereby all might 'know the Lord from the least to the greatest'; as the following passages will prove, taken from the three important witnesses, Jesus, Paul and John!

FIRST. "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen.—Matt. xi, 27-30; xxviii, 18-20.

SECOND. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus. By a new and living way which he hath consecrated for us through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard, entreated that the word should not be spoken to them any more: but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."—Rom. viii, 9, 14, 15, 16; Heb. iv, 14-16; x, 19-22; xii, 18, 19, 22-24.

"I hope not to be tedious to my readers by my lengthy quotations. But fearing the real point under consideration may be overlooked, I will again say, remember that I am proving that all can know the Lord for themselves now, under the *new covenant*; and not simply through an earthly priest, as it was under the first covenant; and the only way to get rid of sins, to have them carried into the wilderness on the head of a live goat. No! Praise the Lord, now, under the new covenant, all can know for themselves whether they are the children of God or not. Hear, then, the third witness, JOHN:—

"And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.—And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit."—I John iii, 19-24; iv, 13."

REPLY.—Eld. P.'s "third witness" talks very strongly about "the commandments of God." He says, that whatsoever we ask, we receive of him, because we keep his commandments. These commandments of God are spoken of in distinction from the teachings of Christ. Now what commandments are these? The same writer speaks of the commandments of God and the faith of Jesus. Rev. xiv. 12. The faith, or teachings and instruction, of Jesus, are one thing, the commandments of God are another and entirely different thing. What are these commandments? Every can-

did mind will confess that they are the ten commandments. Eld. P. has brought on to the stand a very unfortunate witness for him; for he uses language which completely demolishes the no-law-of-God theory.

Preble.—"But my objector continues and says, 'There is another point which has not been taken up yet, which is mentioned in the new covenant, and I don't believe it can be reconciled with your view of the subject. It is this:—*And their sins and their iniquities will I remember no more*; and this cannot take place in this world surely.' We will let the word of the Lord settle this objection also:—'But in those sacrifices there is a remembrance again made of sins every year.' This shows us that under the first covenant it was impossible for the blood of bulls and goats to take away sins; therefore, there was a remembrance made of them again every year. (Heb. x, 3, 4.) But, praise God, it is not so now under the new covenant, as the following Scripture will prove: 'For by one offering he hath perfected forever them that are sanctified.' 'And their sins and iniquities will I remember no more. Now where the remission of these is, there is no more offering for sin.'—Heb. x, 14, 17, 18.

"But my closing argument in favor of the 'new covenant' now being in force is this:—*Christ is now mediator of the new covenant*, as is clearly demonstrated by the following Scripture!—'But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.' 'And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.'—'And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.'—Heb. viii, 6; ix, 15; xii, 24.

The words of truth just quoted, prove beyond all cavil that we are now living under the new covenant. The Greek word here rendered mediator is *mesites*, and its meaning, according to Donuegan's Greek Lexicon, is 'one who is in the middle; one who intervenes, mediates, or arranges affairs between parties.' Now by turning to the book of Exodus, we shall find that there was a difference between God and the children of Israel, growing out of the affairs of the golden calf, while Moses was in charge of the first covenant; and the Lord said unto Moses, 'Let me alone, that my wrath may wax hot against them, and that I may consume them.' But Moses as a mediator, stepped in between God and the people, and made this memorable plea in their behalf:—

"And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou sweardest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever.' See Ex. xxxii.

"The Lord heard this petition of Moses, so far as not to destroy *all* of the people; but still he was displeased with them; 'and there fell of the people that day about three thousand men.' And again Moses intercedes;—'And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin.—And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.'

"Hence we see that where this covenant is 'written in tables of stone,' and then *shut away* from the people, Moses, as mediator, goes to the Lord on their behalf. But under the new covenant, which is 'written in fleshly tables of the heart,' *all* can approach unto God, through the LIVING JESUS, as their mediator.

"Now let my objector speak, and say whether I have proved that we are now living under the 'new covenant' or not. If I have, let him own up. But if he still believes I have not, then let him meet me fairly, and show a better argument if he can."

REPLY.—We don't know whom Eld. P. is talking to here.

Preble.—"But to bring this argument to a close, which relates to a change of covenant.—of priesthood.—yea, of all things, at the time of Christ's first advent, including the time of his ministry, his death, and his resurrection; I will present a few texts to show that Christ was *lawgiver, prophet, chief corner-stone, etc.*"

REPLY.—Eld. P. seems to have a wonderfully accom-

modating system. There must have been some point of time when the change took place from the old covenant to the new; but Eld. P.'s system, probably on the ground that necessity knows no law, has it include "the time of his ministry, his death, and his resurrection." The reader will remember from his previous arguments that he includes also the ministry of John the Baptist. If he was pressed upon the subject, we doubt not he would include the ministry of the apostles. But all this will do him no good; for before he can establish his position he will have to include the ministry of the "man of sin." He promises a text "to show that Christ was law-giver." We shall wait with interest for that text, for we have never yet been able to find it.

Preble.—"It was therefore his right to make this change, with the aid of his Father. But first I will present one text to prove that *all things have become new*; and also, it will fix the point of time when this change took place:—And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2. Cor. v, 15-17. Mark this.—Jesus died and rose again, wherefore, from henceforth, know we no man after the flesh; therefore from this point, 'old things are passed away,' 'behold all things are become new.'"

REPLY.—Eld. P.'s use of 2 Cor. v, 15-17, to show that a new Sabbath has been instituted in place of the old, is absolutely ludicrous. This is the second time it has been brought up, and it is urged even a third time, as good sound argument to prove the point. Any theory that compels men to use Scripture in this way, gives evidence of being very hard pressed. In Rev. xxi, 4, 5, we read of a time when God shall wipe away all tears from the eyes of his people, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new." Here old things passing away, and all things being made new, refers to the destruction of this old earth, and the present constitution of things, and the creation of a new heaven, and new earth. Does it refer to the same thing in 2 Cor. v? According to Eld. P.'s interpretation it does; for he says that from the resurrection of Christ, old things, without qualification, are passed away, behold all things, without qualification, are become new.—Such is the folly into which we are liable to run, if we will not heed the qualification which the apostle has expressed in plain language before us: "If any man be in Christ, he is a new creature: old things to him are passed away, behold to him all things are become new, and to him only. And how does it happen that it is so to him? Ans. Because on being converted to Christ, his heart was changed, the whole current of his affections, purposes, hopes and desires, took a new direction, and fastened themselves upon new objects. If Eld. P. will refer back to the time of his own conversion, he will doubtless be able to see in his own experience the force of this illustration of Paul's.

Preble.—"A few texts now to prove that our LIVING Jesus was and is a being of great authority and power; and also a prophet, the greatest of all prophets, and chief corner-stone, etc."

REPLY.—Had we been present when Eld. P. thought of introducing the point here mentioned, we should have expostulated with him something like this: "Eld. P., remember that you are pressed arguing against the seventh-day Sabbath. Now please do not spend your time, quoting long texts of scripture to prove that 'Jesus was and is a being of great authority and power;' for besides having no bearing on the question, there is no dispute on that point; nobody doubts it." But he has thought it necessary to prove this point for somebody's benefit, we don't know whose; and here is his testimony:

Preble.—On this point I will introduce three witnesses: Jesus, Peter and Paul. First witness, Jesus, at the commencement of his ministry: "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand." "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

for he taught them as one having authority, and not as the scribes."—Matt. vii, 24, 26, 29. Jesus *after* his resurrection:—And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."—Matt. xxviii, 18.

"Second witness, Peter:—"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people." "Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole. This was the stone which was set at nought of you builders, which has become the head of the corner. Neither is their salvation in any other: for there is none other name under heaven given among men whereby we must be saved."—Acts iii, 22, 23; iv, 8, 12.

"Third witness, Paul:—"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." "By so much was Jesus made a surety of a better testament. And they truly were many priests because they were not suffered to continue by reason of death: but this man, because he continueth ever hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore."—Eph. ii, 14-20: Heb. i, 2-4: vii, 22-28.

REPLY.—The text which Eld. P. promised, to show that Christ is a lawgiver, we have not yet found, unless he considers it proved by the words of Christ, "Whosoever heareth these sayings of mine," &c. But all Christ's teachings, so far from proving himself a lawgiver, only show that he was enforcing the law, and carrying out the will, of another. He referred to a law existing before his time, and declared that he came not to destroy or supersede it. He affirmed that only those who kept the precepts of his Father should enter into the kingdom of Heaven. He repeatedly assured the people that the words that he spake, and the doctrines that he taught, were not his own, but His that sent him. John vii, 16; viii, 28; xii, 49; xiv, 10, 24. And on the back of this, James declares, chap. iv, 12, that "there is one lawgiver who is able to save and to destroy." If Christ is a lawgiver in addition to his Father, there are two instead of one; but John, to free this matter from all doubt, comes forward and says that Christ, instead of being lawgiver himself, is the advocate between the lawgiver, the Father, and guilty man who has transgressed the Father's law. 1 John ii, 1. No, Christ is not a lawgiver. He claims no such office. He gave, to be sure, directions and rules for the government of his church, but concerning the duties which man as the creature owes to God the Creator, and to his fellow-creatures, he did not legislate, but simply enforced the law of his Father.

Preble.—"Who can doubt for one moment, after thoroughly studying the truths contained in the foregoing portions of scripture from the New Testament,

that there was an entire change in the system of divine worship at the first advent of our Saviour, or as has been shown above, that 'old things are passed away; behold, all things are become new,' even a new Sabbath, or Lord's day."

REPLY.—"A new Sabbath, or Lord's day," is not essential to a new system of worship; and while we admit that the system of worship was changed from the typical to the antitypical, we might add that from that time there was a new God, a new Heaven, a new earth, or a new race of beings, just as consistently as Eld. P. can add that there was a new Sabbath. But as men can easily persuade themselves to believe that which they inordinately desire to be true, he is very positive that this means at least a new Sabbath or Lord's day. Very well, then we must have new regulations touching the other duties that are associated in the decalogue with the Sabbath. And these regulations must differ from the old, else they would be a part of the same "old dead schoolmaster" (?) not a new law. But according to Eld. P., all has become new. And as the new Sabbath is kept on another day from the original, and for a different reason, being thus an entirely different institution, perhaps the other new regulations will permit us to worship graven images, swear, kill, lie, and steal, at least a little. Who knows?

(To be continued.)

Report from Bro. Waggoner.

MAY 26 I left home for the Ohio Conference, of which I need not speak particularly, as it has already been reported. It was a good and profitable meeting. Eight were baptized. My only regret was a want of time, by which our business was rather hurried. At such meetings I think the main business sessions should be before the Sabbath.

Early on Monday morning, in company with Bro. Hutchinson, I started eastward, and arrived in Bloomfield, Trumbull Co., Tuesday noon. I was very anxious to pitch the tent that week, and used all diligence and labored hard to accomplish it. There was a strong desire expressed by some to have a tent meeting at Messopotamia, Trumbull Co.; and I thought if one could be commenced June 3d, it could be carried nearly through before Bro. Ingraham could come here, and then we should have time to more fully carry out the intention of the General Conference Committee. But on Thursday, June 2, I learned that the ground could not be obtained. The little village is so situated that no suitable ground could be found except the "common," on the south side of which stood the Presbyterian, Methodist, and Universalist meeting houses. The Town Trustees were members of those three churches, and they told me that the churches would not like to have somebody pitch a tent right before their doors to preach other doctrines in! This was about the amount of their reason for a refusal. Fully expecting to get the ground, I had made considerable preparation; and feeling that I had discharged my duty, I rested the matter in the hands of the Lord, confident that he will vindicate his down-trodden truth in his own appointed time.

June 3d I spent visiting different places, but no suitable opening presented.

Sabbath and first-day I held meetings at Orwell center. This was a good time for that church. The interest was increased by Bro. Hutchinson's giving an account of his journey to the Conference in Michigan, and his impressions formed by intercourse with the brethren both in public and private. By this visit these new brethren and sisters seem more thoroughly united with the churches in other places.

On coming to Wayne Center the way seemed to open before me. Every encouragement was given that could be expected, and we have accordingly pitched the tent, and intend to commence meetings this evening. I have not yet heard from Bro. Ingraham, but hope to soon. I pray the Lord may open the way before him and direct him hither.

Our post office is Lindenville, Ashtabula Co. Ohio. This is ten miles directly east of Orwell.

J. H. WAGGONER.

Wayne Center, O., June 9, 1864.

Monthly Meeting in N. Y.

BRO. WHITE: The monthly meeting for Oswego Co., at West Monroe, closed with some omens of good. Some matters of difference were talked over and put away. Hearts were brought nearer together. The attendance outside of the church at this meeting was better than at any previous time that I have been there, and the feeling and interest with that class was good.

During the meeting two were baptized and three united with the church, and I am confident that others will come and do likewise as the church moves along in the narrow way, of the last message of mercy. Our light must shine out if others would see it, and that is the only way that our Father in Heaven can be glorified.

C. O. TAYLOR.

Quarterly Meeting in Monroe, Wis.

BRO. WHITE: Our Quarterly Meeting in Monroe has just closed. It was the best meeting of the kind I ever enjoyed in the West. There were brethren present from Johnstown Center, Avon, Dayton, Mc Connel's Grove, and Crane's Grove. Five were received into the church and three were baptized. The people in Monroe gave us a good hearing and our house of worship was well filled. If the church in this place walk circumspectly, we look for an increase of numbers. I enjoyed good liberty in preaching the word. We hope to see you and Sr. W. in this vicinity once more. I am now getting ready to join Bro. Waggoner in Ohio.

WM. S. INGRAHAM.

Monroe, Wis.

Clyde Quarterly Meeting.

ACCORDING to appointment, the Quarterly Meeting of the Seventh-Day Adventists of Clyde, Whiteside Co. Ill., was held in the new house of worship, March 28 and 29. In accordance with a special request, Bro. B. F. Snook attended the aforesaid meeting, from its commencement, to its close. This was the second meeting of the kind, for 1864, and both have been very agreeable, and profitable. This, like the other, was well attended. The Brn. (or a part, at least) from Elk Horn met with us, and took part in, and shared the blessings of this series of gatherings.

Sabbath A. M. Eld. Snook delivered a discourse on the subject of the kingdom, and the necessary preparation for an entrance into the same. The P. M. sermon was on the second advent. At the close of the Sabbath we enjoyed a communion season.

Sunday morning 9 o'clock social meeting. 10½ A. M. sermon on the three messages. P. M., sermon on the seven seals. Sunday and Monday evenings, there were stirring truths brought out before the people.

At the close of the sermon on Monday evening, Bro. R. F. Andrews took an expression of the people, for the purpose of determining who, and how many, believed the sacred truths we had heard, and were willing to try to live them out in their lives. Three, stood up for the first time, as witnesses that they would try to go with God's people to the kingdom. Oh that they, and many others may live out their convictions. The church at Clyde is in a thriving condition.

G. W. COLCORD, Clerk.

The Plow.

The plow used in Syria is so light and simple in its construction, that the husbandman is under the necessity of guiding it with great care, bending over it, and loading it with his own weight, else the share would glide along the surface without making any incision. His mind should be wholly intent on his work, at once to press the plow into the ground, and direct it in a straight line. "Let the plowman," said Hesiod, "attend to his charge, and look before him; not turn aside to look on his associates, but make straight furrows, and have his mind attentive to his work." And Pliny, "Unless the plowman stoop forward," to press his plow into the soil and conduct it properly, "he will turn it aside." To such careful and incessant exertion our

Lord alludes in that declaration: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

Letters.

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

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith.

From Bro. Taylor.

BRO. WHITE: Since I have moved to Adams' Center, I have labored some with the church at Mannsville. The most that attended this meeting received the plain testimony with cheerfulness. They see and feel the sad state in which the true witness finds them, and they are anxious, yes, resolved to get into a better place. They are ready to help themselves; and the melting spirit of the Lord was often in our meeting to testify that God was willing to work for them. They have needed wisdom in the past to keep from the shoals and rocks that the enemy would cast the people of God upon in these last days. With this motto, "Nearer my God to thee," they will never be again, where they have been. I expect the angels will find some at Mannsville, to gather when the Lord comes.

C. O. TAYLOR.

From Bro. Frisbie.

BRO. WHITE: After our good Conference at Battle Creek I was detained at home by sickness of my family a few days, so I was deprived of the privilege of meeting the church at Bunkerhill when they expected me; but I understand that there was quite a gathering and they had a good meeting.

Last Sabbath, June 4th, I met the church and found them prospering in the cause. I had good meetings with them. On first-day we held meeting in a brick school-house about three miles south from where they usually hold meetings, where we had a good congregation of attentive hearers, and most triumphant liberty in speaking to them. The interest seemed renewed. I am glad to learn that some are still favorable for whom we hope. After meeting we went to Pleasant Lake where we buried six in baptism. The Lord was with us there.

I visited around during the week and found the friends firm in the truth. They speak of their good meetings and how well they enjoy their minds.

I expect to spend the next Sabbath in Oneida, and the next following in Charlotte, then at home.

Yours in hope,
Bunkerhill, Mich.

J. B. FRISBIE.

P. S. I have visited the little churches at Bunkerhill, Oneida, Windsor and Charlotte, within the last three weeks. Had some interesting meetings. While I have been trying to strengthen others, I have been strengthened myself. And the Lord has helped.

I sold about \$15 worth of books, baptized six. Find some new ones investigating.

J. B. F.

From Sister Cowdrey.

BRO. WHITE: I am glad that there is one department of your excellent paper, that is appropriated to the use of the Brn. and sisters, for the purpose of speaking "often to each other," which to me, situated as I am so nearly alone, is indeed a source of much comfort, and I trust profit. I feel thereby strengthened and encouraged to pursue my onward march to Mt. Zion. I love these living testimonies. I love to feel this union of spirit with you Brn. and sisters. I love the truths of the third angel's message. My prayer to God is that I may be sanctified through the truth, and thus be prepared for the great events which lie just before us.

I feel to thank God for revealing to me his truth, and for inclining my heart to obey it. For the word of God teaches us, that to obey is better than sacrifice, and to hearken, than the fat of rams. I hope therefore, that I shall ever have a disposition, not only to obey, but be careful to hearken to the voice of God,

as he speaks to us through his word, and also by his "testimony to the church." Oh, how thankful we ought to be, for the light, which in these last days has dawned upon us! May we "walk in the light" as he is in the light, rejoice evermore, pray without ceasing, and in everything give thanks. Oh, I love this humble, self-denying way, because it brings me nearer to Christ; and I want to keep so close to him that I can see his foot prints, then I know where I am. And if I am accused by my former friends, and associates, of embracing error or "strange doctrine," it disturbs me not, since by the light of divine truth, I can see where I stand. Oh, that the Lord would send some of his servants this way, as I very much desire to follow my Saviour in the ordinance of baptism. I would humbly ask an interest in the prayers of the church, that I may be strengthened by divine grace, to overcome every evil, bear every trial, and finally be so happy as to strike glad hands with the redeemed people of God, "safe on the evergreen Shore."

AURELIA S. COWDREY.

Colebrook River, Ct.

Extracts from Letters.

BRO. C. G. Satterlee writes from Princeville, Ills.: We were disappointed in not having a messenger at our last quarterly meeting, but were made to rejoice in having the presence of Jesus. His sweet Spirit seemed to pervade the meeting from its commencement to its close. The brethren and sisters had a mind to work and the Lord was ready to bless. My sister was baptized at this meeting and arose to walk in newness of life. Our prayer is that she may live an humble, consistent Christian life that when the Chief Shepherd shall appear, she may receive a crown of glory that fadeeth not away.

The interest of our Bible-class and Sabbath-school seems to be increasing, and quite a number of children, whose parents observe the first day, attend.

Sister C. Bryant, writes from Milwaukee, Wis.: I am trying to keep the Sabbath of the Lord, and hoping for his second coming. I was in the Advent movement in 1843; came West in 1850; lost sight of all the Advent people until about four years ago, when I heard upon the Sabbath question. I was glad to hear from the truth through one who was trying to give meat in due season. I began to keep the Sabbath and have tried to be faithful.

Obituary Notices.

DIED in Lock, Ing. Co., Mich., June 5, 1864, Mrs. Martha White, aged eighty years, mother of Sr. Perry of the above named place. JOSEPH BATES.

DIED in St. Charles, Sag. Co., Mich., June 12, 1864, Phebe Eliza, daughter of James and Sr. L. L. Arnold, aged five and a half years. J. BATES.

DIED of diphtheria, at Elkhorn Grove, Ills., May 22d, 1864, sister Ada, daughter of John and Mary Roushey, in the thirteenth year of her age.

She was one of the exceptions of the last days, a lovely child and consistent Christian. She died in bright hope of a part in the first resurrection.

ROBT. F. ANDREWS.

DIED of bilious typhoid fever, at Bro. John A. Wilcox's residence, in Brooklyn N. Y., Bro. Jacob Ayers, in the fifty-second year of his age, after a brief sickness of about a week.

A discourse was preached on the occasion at the Seventh-day Baptists place of worship by Elder Crandall Seventh-day Baptist.

"Asleep in Jesus blessed sleep!
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

A. GRAHAM.

BLESSED are the dead that die in the Lord.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 29, 1864.

Blanks! Blanks!

THE objects of the blanks in this week's paper are as follows:

1. To call attention to books and articles for sale at this Office, to suggest the economical way of obtaining them by express, and to furnish a blank, for those to fill who wish to order these things.

2. To furnish on the other side of the leaf a blank for those to fill, and return to this Office who owe for the Review and Instructor, and for all to use who can and will obtain new subscribers.

3. To give rules which we hope every correspondent will follow in writing to this Office.

The Trustees decide on carrying out the advance-pay system. It is absolutely necessary these times. There are near one hundred subscribers who have not paid up to Vol. XXII, which we designed to drop this week. But we have decided to wait two weeks longer, and give them time to receive the blanks, and return them with the amount of their past indebtedness, and advance pay for two or three volumes. Several who have had their names dropped send in a five-dollar green-back. This is right. They should have the pleasure of being ahead half of the time.

Delinquents may depend upon it that we are after them, and in two weeks a host of them will be slain unless they haste to pay up. Let all delinquents send something, and we will give them as much of past indebtedness as they can in conscience ask for. We hope these blanks will soon be returned by all who should use them, bringing at least \$2,000 due from delinquents, and 1,000 new subscribers for the Review, and as many more for the Instructor.

J. W.

An Appeal

IN BEHALF OF THE YOUTH'S INSTRUCTOR.

Christian parents and guardians, we appeal to you in behalf of the Youth's Instructor. This little paper has continued its straight-forward course, doing its work of love, for more than eleven years. Its object has been the instruction of the youth in true knowledge, to warn them against the dangers to which they are exposed, and to lead them in the paths of virtue and holiness.

This precious sheet has not descended to baby-talk, cat and dog stories, and the like, but, while it has been adapted to the capacity of youth and children, it has possessed an elevated, moral, and religious tone. Such a sheet is certainly worthy the patronage of all believers. Those who have not welcomed the Instructor to their homes have sustained a loss.

We plead for a wider circulation of this sheet; first, because of the good it is destined to do; and, second, the present circulation of the paper is not sufficient to support it, at twenty-five cents a year. With 3,000 paying subscribers expenses would be met. The present circulation of the paper is some less than 2,500. We sincerely hope that this paper will be sustained without raising the price. We therefore appeal to the readers of the Review to care for this little paper. This you can do in several ways.

1. Subscribe for at least one copy without delay.
2. If you have a family of several children subscribe for two or three copies. Then, when your children have read them, give all but one copy to your neighbor's children.
3. See that one copy, at least, is put into every poor Sabbath-keeping family.
4. Send a copy to that nephew, that niece, that cousin, and to all those boys and girls of your acquaintance who would love to read it.
5. And, finally, we would say to delinquents, Don't be guilty of owing twenty-five cents a year for the Youth's Instructor any longer, these times. Those who cannot and those who will not pay up now, may God pity. The first need pity for their poverty, the latter for lack of interest, care, and moral honesty. God bless you friends, let the lambs be fed with heav-

enly manna. Let the lists of the Instructor be filled with good, honest, paying subscribers, and let all those apt to teach, contribute short, sweet instructive articles to its columns. Where are the Lord's ministers, whose work it is to feed the lambs as well as the sheep? Where are all those school teachers among our people? They teach the sciences to children with acceptance. God help them to adapt themselves to the work of pointing the youth to Jesus, and to Heaven. Where are the many Sabbath-school teachers among us? Sister Patten will be happy to hear from all of you.

Now, remember, the Instructor is a small sheet. It has no room for articles with long introductions, prosy style, and tedious terminations. First be sure you have something to say; second, come right at the subject, and clearly express your ideas in as few words as possible, and third, stop when you are done. Don't be wordy, while ideas stand in your article like mile-posts. God bless the Instructor.

J. W.

The Mich. Tent.

We have our tent nicely pitched in this place. We have given five lectures, and the people are becoming some interested. Our congregations are small, ranging from fifty to two hundred, yet they are large considering the place we are in.

But we trust, that the Lord has a people here that will receive his truth. As I wrote before, we were some discouraged when we came to this place, but we begin to be somewhat encouraged, for everything seems to work in our favor.

We have good freedom in preaching to this people; for the Lord helps, and we will praise his holy name. I want my heart fully set to do God's will, and the truth to have its sanctifying effect, upon my life, that I may always be found discharging my duty in such a manner as shall be well pleasing to the Lord.

Pray for us that we may have success in the work of the Lord. Yours in the truth.

I. D. VAN HORN.

Ithaca, Gratiot Co., Mich.

TO COFFEE DRINKERS:—The coffee grounds are carefully dried at the army commissary departments, and bring twelve dollars a barrel. They are re-aromatized by some chemical process, put up in pound papers, and sold at fabulous prices as pure *ground coffee*.

The Popular Creed.

Dimes and dollars! dollars and dimes!
An empty pocket's the worst of crimes!
If a man is down, give him a thrust—
Trample the beggar into the dust!
Presumptuous poverty's quite appalling—
Knock him over! kick him for falling!
If a man is up, oh, lift him higher!
Your soul's for sale, and he's a buyer!
Dimes and dollars! dollars and dimes!
An empty pocket's the worst of crimes!

Appointments.

Special Meetings.

ELDERS J. N. Andrews and John Byington will, providence permitting, hold meetings at Battle Creek, July 2d. Preaching in the evening, at the commencement of the Sabbath, social meeting Sabbath morning at 8 A. M., preaching at 10½, and at 2 P. M. A general attendance from surrounding towns is desired.

Elders Andrews and Byington will also hold meetings at the house of prayer at Newton, Sunday July 3d at 10½ A. M., and at 2 P. M. A general attendance from towns around is solicited. GEN. CONF. COM.

THE next monthly meeting for Allegan county Mich. will be held at Otsego, the second Sabbath in July.

H. S. LAY.

PROVIDENCE permitting Brn. Frisbie and Strong will meet with the brethren in Winfield, Montcalm Co., Mich., at the block school-house, Sabbath, July 2, and labor in that section as the way may open.

MICH. CONF. COM.

THE next Quarterly Meeting of the church at Little Prairie Wis., will be Sabbath, July 9, 1864. Cannot Bro. Steward meet with us?

C. W. OLDS.

Business Department.

Business Notes.

G S West. Your letter was received and the money has been received through the Review.

C W Olds. Where is James R Cain's Review sent?

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 in due time acknowledged, immediate notice of the omission should then be given.

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