


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. XXI.

BATTLE CREEK, MICH., THIRD-DAY, MAY 26, 1863.

No. 26.

The Advent Review and Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-Day Adventist Publishing Association.

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

Address ELDER JAMES WHITE, Battle Creek, Michigan.

Our Refuge.

Thou wilt hide me dearest Saviour,
Till the storm be overpast,
In thy tabernacle safely
I shall dwell secure at last.

Though a host encamp against me,
Still my heart shall never fear,
Hide me safe in thy pavilion
In the time of trouble near.

When the sinners fear and tremble,
And to rocks and mountains flee,
Then thy saints shall dwell securely,
While their life is hid in thee.

Soon thy wrath unmingled with mercy,
All the wicked must endure,
While to us, shall bread be given,
And our water shall be sure.

And when death and hell are vanquished,
And our last strong foe is slain,
Safe from sorrow, pain and anguish,
We shall in thy kingdom reign.

L. M. GATES.

Trenton, Wis.

A Hero's Fear.

Reader! I dare say you have often experienced fear. You may have been in pecuniary difficulties, and feared your creditors. You may have had a powerful enemy who could injure you, and you feared his influence. Your life may have been in danger, and you trembled for the result. In these and many other similar ways, you have known what it is to be afraid.

But have you ever feared sin? Have you ever said to your self, "Perhaps what I have done is wrong, and alas! I shall have to bear the consequences?" If such a feeling has ever entered your heart, it was perhaps when you had cheated or lied, or done some other act which every one would unhesitatingly consider a sin. Then, after the mischief was done, you began to feel useless remorse, and that feeling lasted only while it was useless: only until the next temptation presented itself. Or perhaps you have feared sin when you have been suffering from its consequences. Your worldly affairs may have begun to be embarrassed; your hopes may have been frustrated, those who had previously honored you, may have begun to think little of you; then perhaps you have reflected, "has not this change been brought about by my own misconduct?"

But when you had done that which in the world's eyes is virtuous—while your affairs were prosperous, and while applause was showered upon you from all sides, then I am sure it never occurred to you to say "all this may be deceptive. What the world so loudly approves may perhaps not meet with the approbation of my Maker. Perchance I may have done more harm than good. I may have neglected many golden

opportunities which will never return.—Let me look well to it, least I am deceived. Now, if I am deceived, the empty praise of others will not avail. Nay, that praise may by the slightest accident be changed into blame. Nor can I rely upon my success—for a thousand circumstances may turn prosperity into adversity. Let me therefore closely examine my conduct, to observe whether I have not sinned." Such thoughts never entered your head. You were flushed with success. You eagerly listened to all the pleasant praises which were whispered into your ears either by kind friends, or by designing flatterers. You believed all they said, and were well pleased with yourself. In the meantime, the evil habits which you had formed of old remained unbroken, to these new ones were daily added through your want of vigilance. Your motives, which at the beginning were pure, gradually degenerated; so that what you first did from the love or fear of God, soon had less worthy motives—the love of praise or the fear of forfeiting the world's good opinion.

Now observe how different to this was the spirit which animated our forefather Abraham.

Lot had been very ungrateful to him.—Although indebted to him for all he possessed, he yet permitted his herdsmen to strive with those of Abraham. The patriarch nobly foregoes his right, implores Lot to select for himself the best pasture-ground, and promises that he himself would move away in order to avoid strife. The ungrateful Lot falls a victim to his own ingratitude. The city wherein he takes up his abode is attacked by four allied kings; its property is plundered and its inhabitants are taken captive, and among the captives is Lot. No sooner is Abraham informed of the occurrence, than he arms his servants, and boldly pursues the armies of four victorious kings. He gains a complete victory, and rescues his nephew and all the inhabitants of Sodom. On his return he is met and congratulated by the neighboring kings.—The whole of the spoil is offered to him, but he nobly declines to take anything "from a thread to a shoe-latchet." Under such circumstances everything combined to make him feel elated and self-satisfied.—He had acted most nobly in every sense of the term. For an ungrateful nephew he had risked his life. He had displayed great bravery and skill. He had waived his right to receive the usual rewards of valor, and had given a tithe of all he had to the priest of the Most High. Why then should his conscience not be satisfied? And yet we read, "After these things the word of the Eternal came unto Abram in a vision, saying, fear not Abram: I am thy shield, thy reward is very great."

It thus appears that Abraham was afraid, and stood in need of a shield. What then did he fear? Our sages inform us that he feared lest among the multitude he had slain, there might be one good and worthy man. And the humble God-fearing Patriarch said in his heart "After all; I only followed the dictates of nature in thus rescuing my own nephew. The act is by no means so noble as the world seems to think. Nay, perchance, so far from being noble, it may even be sinful. I may have on my conscience the blood of good and worthy men, compelled by actual force to join the ranks of the invaders."

This is the way in which Abraham feared sin. And we see that the Lord loves those who thus tremble be-

fore his word, mistrust their own worth, and are alarmed at the mere suspicion of having offended him.—He is their shield, and maketh their reward exceedingly great.

So let us fear sin! Let us fear it when in prosperity and in health, and we shall have no cause to fear it in the day of adversity, or in the hour of danger. Let us fear it, not with the coward's fear, but with the fear of the hero-patriarch, who, though he saw many beneath him, saw One above him, so perfect, so exalted, that his own righteousness seemed as nothing."—*Sel.*

Christian Exercise.

THE Christian is the representative of Jesus Christ. On him are imposed duties, and to him are given privileges, in the performance and exercise of which he will ever find his highest good. The religion which he professes is, and of necessity must be, progressive, and he must needs find it necessary to lay hold upon all the objective influences within his reach, in order that he may fully carry out this inherent principle, and make that advancement in the divine life which will insure for him perfect peace. He must exercise every gift with which God has blessed him, or he will fail to grow in grace—fail to add something each day to his stock of spiritual strength. By no means the least among these outside influences, is that of witnessing for Christ—bearing testimony by word, on all suitable occasions, and speaking of those things which make for the peace of every human soul.

On earth we live two lives—one an inward or spiritual—the life of the soul—the other an outward, or life of the body. The one needs sustenance and food as much as the other; and if proper exercise is needed to develop and strengthen our physical, then by the same law the exercise of spiritual gifts and privileges is equally necessary to the development of our spiritual being. For this object—that of strengthening each other—of building up each other—Christians meet together, and speak often one to another, and talk about their Saviour, and that bright world beyond the tomb. When the heart of the Christian is warm with love to Christ; when every thought, and feeling, and impulse of the soul is in harmony with that great heart which beats for the world; when, like the Saviour at Samaria's well, he feels it to be his meat and drink to do the will of his Father in heaven; then it is impossible for him to keep silence upon this all-absorbing theme that fills and swells his soul; then, whether in the conference or prayer-meeting; on the Sabbath or week day; in the family, the counting room, the shop, the street or the field—in fact, wherever he finds an ear to listen, he pours out from an overflowing soul those great truths that take hold on eternity.

If from the abundance of the heart the mouth speaketh, how is it possible for us to conceive of a real Christian who rarely, if ever, speaks of religion. I remember, in early life, a man who I was told was a Christian; and yet—a thing that seemed very strange to me—I had seen him in a great many prayer-meetings; had been often in his family and in his company elsewhere; but had never heard him open his lips to tell of a Saviour's love, or point the sinner to Calvary. He excused himself by saying that he had not the ability, and consequently not the confidence to do so; and yet he had ability enough to talk intelligently up-

on general topics. Such Christians, if Christians they are, are surely an enigma.

My timid brother, what if you cannot express your thoughts in such smooth, plain language as one more gifted! What if you cannot stand up in the great congregation and talk as well, as long, and fluently—these can constitute no plausible reason why you should forever hold your peace. If you can say no more, speak those few words—the sweetest you can utter—"I love the Saviour." Say it again and again, wherever you have an opportunity. Our hearts have often been more touched at the sound of those words than by a labored sermon. The short and simple recital of God's dealing with the young convert, have stirred our soul from the very depths. A word coming from a meek and subdued heart, will wake a response in every sanctified soul.

Let not a favorable opportunity slip to bear your humble testimony to the beauty and truth of the gospel of Christ—and soon, what seemed your duty, will grow into a sweet and blessed privilege, as dear as your life, until you mix and mingle with that innumerable company, who lift up their clear angelic voices, forever and ever before the great white throne, saying, "Holy! Holy! Lord God Almighty! which was, and is, and is to come!"—*Moore's Rural New-Yorker.*

The Dream of Caleb Edmonds.

"CHRISTIANITY, indeed!" said Mr. Edmonds as he looked over his books, in the little back parlor behind the shop, "I am disgusted with such hypocrisy!"

There was a dark frown on the brow of the man of business as he spoke these words, and an irritability in his manner of turning over the leaves before him, which spoke of some bad debt troubling his mind and robbing him of his good temper.

"What is the matter?" asked a cheerful little woman by the fire, at whose side a basket of stockings told of a large family, and a consequent demand for stichery.

"Matter!" echoed the husband, "do you not know that Welsford owes me four pounds ten and sixpence?"

"Well, he will pay, I suppose?"

"Not he. The goods were purchased more than a year ago, and I have not had a penny yet!"

"What does he say when you see him?" asked Mrs. Edmonds, who evidently loved to look at the bright side.

"Say? he does not say much to me, I can tell you. I told him not to worry me with his excuses, but to bring his money; and that he need not cross my door step again until he could do that."

"I am sorry for his wife," said the little stocking-mender, presently; "She appears to be a truly pious woman."

"Pious!" retorted her husband, "yes, and so is he; 'tis this that disgusts me. Religion indeed! and he owes me four pounds ten and sixpence. I thought the Bible said, 'Owe no man anything.' Christianity forsooth!"

Mr. Caleb Edmonds was a highly respectable grocer in the town of Marlby—in fact, a man of substance, for business had prospered with him. He was industrious and obliging, rising early, working hard; and thus, from small beginnings he had risen to the possession of considerable wealth. But although an excellent man of business, Mr. Edmonds was a very ordinary Christian. True, he began the race, but he did not press toward the mark; alas for "the cares of this world and the deceitfulness of riches! And, as it is characteristic of a low standard of piety to be harsh and censorious in our judgment of our fellow Christians, so Mr. Edmonds, when he heard of any defect in the character of professors around him, was always first to exclaim, "Christianity, indeed!"

Is not this too common with us all? Do we not, even if we give no expression to our thoughts, doubt and hesitate much more than we should doubt and hesitate, regarding the reality of the religion of our "Ready-to-halts" and "Feeble-minds?" Do we not set up a standard of perfection for our fellows, which is too lofty, in our view, as a standard for ourselves? And are we not too ready to exclaim against the wanderings of others, even while we turn aside into forbidden paths?

Perhaps such thoughts as these had passed through the

mind of Mrs. Edmonds, as she sat at her work, for when she rose to leave her basket for some more active household duty, she bent over her husband for a moment, and said gently, "Caleb, I do not like to hear you say, 'Christianity indeed!' as you did just now. Suppose your fellow Christians were to judge of you as harshly as you of them! You often say it," she continued hastily; "you doubted John Watson's religion yesterday, because he lent money to your rival; and Thornton's because he opposes you in business, and you shook your head about Miss Milwood's piety, because she argued with you against total abstinence! Judge not, that ye be not judged!"

Long after his wife left him, these words rang in Caleb's ears—"Judge not!"

At last, as he sat in the twilight, between sleeping and waking—for business was very dull, and he could spare half an hour for rest—a vision stole upon him, and he passed in imagination rapidly through the scenes which follow.

At first he found himself in a very quiet neighborhood, and in the presence of three maiden ladies, whose names he knew very well. They had their feet upon the fender, and—their knitting laid aside—were evidently discussing the affairs of their neighbors.

"Such pride!" said the elder lady, whose name was Rayby, "what will come next I wonder?"

"The most fashionable boarding school in R—, I assure you," said another—Miss Phillip.

"Ah!" said Miss Rayby, "and I can remember the time—of course I was very young then, but still I can remember—when Caleb Edmonds swept out his own shop!"

"Dear me! and now he has the upstart impudence to send his girl to such a school as that!" exclaimed

Miss Sophia Milwood, the spinster, who had not yet spoken. "O, the pride of human nature."

"And he a professor, too!"

"Professor!" said Miss Rayby; "religion does not teach a man such absurd pride as that!"

Miss Phillip shook her head, and began to lament the increase of false professors.

"Well," thought Caleb, "I believe that in spending some of my cash upon the education of my children, I could not go very far wrong; but I find I am misunderstood, even here."

The next scene was the drawing-room of John Watson, of whom Mrs. Edmonds had spoken. A lady was making tea behind a silver urn, and a gentleman—her husband—sat beside her.

"Poor Thompson," said Mrs. Watson—for it was she,— "I trust he will succeed."

"He shall, if by God's blessing I can compass it."

"He is a very deserving young man," continued the lady; "the manner in which he bore the loss of all his property would win esteem, even if he had no other claim."

Mr. Watson did not reply, his mind had wandered to another branch of the subject. "That Caleb Edmonds," he said at length, "I am surprised at the ill feeling he displays."

"Toward Thornton?"

"Yes, he is evidently annoyed at the opening of another shop so near his own; whereas, in the principal street of a town like this he should have expected competition. Besides, he has made a little fortune, and has nothing to fear; yet he will not treat George Thornton with ordinary civility."

"I thought he was a religious man," said Mrs. Watson.

"He pretends to be," replied her husband, "but I have not much faith in a religion which brings forth so little fruit!"

Poor Caleb! his wife's words—the Master's words—still sounded in his ears, as they had never done before, meeting with a responsive echo in his heart.

Again a change, and Mr. Edmonds found himself beside a sickly looking woman, who, leaning upon her husband's arm, walked slowly toward the house of prayer. It was impossible to look without interest upon her pale and anxious face—a face which had once been beautiful; and equally impossible to disregard the careful tenderness with which her steps were guided by the strong man at her side. Their conversation, too, was worthy of remark—they were speaking of the consolations of the gospel.

"Who knows?" exclaimed the invalid, "perhaps there may be words just suited to our case this morning. Words to the poor!"

"Poor as regards this world, only, Mary."

Her eyes brightened as she looked up cheerfully, "Yes, yes, rich in treasure far more costly than earth's gold. God help us to look up and trust to him for the meat that perisheth."

They walked on for a while, and then the wife said, mournfully, "I sometimes fear that it is pride which makes me shrink from meeting Mr. Edmonds—I do shrink from it. O, if we could but pay him!"

"We shall be able to do so soon, I hope," said Welsford; "it has been a hard struggle, Mary, starvation almost, but I think it is nearly over."

"Ah, it was all for me! I am sure Mr. Edmonds would be patient if he knew how much you have spent in medicines for me, and how little work you have."

"He is patient, after a fashion, and we have reason to be thankful for that; still he has said some crushing things to me—harsh things which he may live to repent—things which have made me doubt his Christianity."

"Nay," said Mrs. Welsford, gently, "I would not judge him; how many inconsistent things we all do."

"You are right. I may not lift up my voice: alas, but little likeness to my Lord is found in me!"

Again the echoing voice thrilled through the soul of the listener—again he heard the words, "judge not!" and as he dwelt upon them, the vision slowly faded, and he, Bunyan-like, awoke, "and behold it was a dream." But the lesson of the dream was not quite lost upon him, for he awoke to a deeper spirit of Christian charity, a nobler self-denial, a holier humanity, a nearer likeness to Jesus. He had been taught in that brief twilight musing, one of the grand old lessons of the book of God.

The fireside morning worship was just ended, and Charles Welsford was about to go forth to his daily toil, when a gentle knock at the door, spoke of a visitor; how great was the surprise of all when Caleb Edmonds entered!

"You are come, sir—"

"I am come," said the grocer, interrupting him, "to express my hope that you are not under any concern about the little amount you owe me. Take your time, my good sir, take your time."

The poor man's eyes were filled with tears, as, grasping the outstretched hand, he tried to speak his thanks.

"My wife," said Mr. Edmonds, turning toward Mrs. Welsford, "put something into my hand, just as I left, for you, ma'am." And forth from his pockets came tea, sugar, biscuits, from the good wife's ample store, till Mary's eyes, too, filled with grateful tears.

"And now," said the visitor, kindly, "don't forsake the shop; get your little parcels there, and pay just when it suits you. By the way, if a sovereign would be of any use to you, I have one which will burn a hole in my pocket—as the saying goes—unless I give it to somebody." And before they could reply he had laid the coin upon the table and was gone.

"Mary," said Mr. Welsford, "let us thank God for this."

They knelt, and as he breathed forth his heart's gratitude, his wife wept tears of joy, and even the little ones murmured the "Amen."

But Mr. Edmonds did not stop at this; it was to him Charles Welsford owed a situation, which soon after placed him far above the reach of want; it was to him he owed a host of kindly deeds, which came like sunshine to his inmost soul.

We hasten on. Not alone in this regard was Caleb Edmonds changed, for two days after his strange dream, he walked into his rival's shop, shook hands, invited him to drink tea at his house, spoke pleasantly about their opposition, and even hinted at his own retirement at some future day, when his new friend would have a "better chance!"

And from that time, the charity which "suffereth long and is kind, is not easily provoked, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things," held an almost undisputed sway over Caleb Edmonds; and ever was the maxim of the Bible borne in mind, "Judge not, that ye be not judged."

The Lord our Righteousness.

A MAN who was believed to sustain a good moral character, on being questioned on the subject of religion, said, "I am doing what I can to obtain the favor of God. I am trying to prepare myself for heaven."

"But you have made no public acknowledgment of your faith by any covenant with God's people on earth."

"No, I am no church member; and the reason is, I see so many hypocritical professors of religion, that I prefer to remain outside the church."

"It is not impossible that you may be one of Christ's true followers, although sustaining no visible relation to them. Allow me then to ask, What are the grounds of your hope? Upon what do you depend, as seeming to you to be a preparation for death and a fitness for heaven?"

He replied, "So far as I am able, I always aim to do right in every thing. This is certainly all that can be required of any person. So far as I know and am able to do, I am trying to do right."

But are your hopes for another world based on nothing else? Have you no other foundation on which to rest your hope? Is not yours a dependence on self, instead of a dependence on Christ? It is written in the Scriptures, 'Other foundation can no man lay than is laid, which is Jesus Christ.' How then does Christ the Friend and Saviour of sinners appear to you?"

To that question the confident moralist had nothing to say. He was evidently a stranger to that way of salvation. There was no response in heart or word to the question, "What think ye of Christ?" He who to the believer is "altogether lovely" and "the chief among ten thousand," had no charms for this poor Christless sinner. Hopeful and yet without hope, sufficiently righteous in his own eyes and having no saving righteousness, he manifested an uneasiness which evinced a desire to stop the conversation, and quickly turned away from a friend whose last words, in an attempt to point him to the Lamb of God, we trust will not be soon forgotten.

The great truth illustrated by this incident is this: no salvation without righteousness, and no true righteousness without Christ. Christ first, then holiness, and after that eternal life. The watch word of the reformers is still and ever will be the motto of the Christian, "The Lord our righteousness."—*Am. Messenger.*

Pruning the Vine.

"I am the vine, ye are the branches." John xv, 5.

GOTTHOLD visiting a person who was in deep affliction and sorrow, was told by the family that he was in the garden. Thither he followed, and found him employed in clearing a vine of its superfluous leaves. After a friendly salute, he inquired what he was doing. "I find," was the reply, "that, owing to the abundant rain, this vine is over grown with wood and leaves, which prevents the sun from reaching and ripening the grapes. I am therefore pruning part of them away, that it may bring its fruit to maturity." Gotthold rejoined: and do you find by this operation the vine resists and opposes you? If not, why are you displeased that a gracious God should do to you what your vine must not be displeased that you do to it? You prune off the superfluous foliage in order that it may bear the better fruit; and God takes away your temporal blessings and earthly comforts, in order that faith may produce its noble fruits of love, humility, patience, hope, and prayer, and these larger, and fairer, and sweeter than before. Let them talk as they please. When a man has a superfluity of all things, and is a total stranger to the cross, the Sun of righteousness, with its gracious rays, can scarcely reach the heart; and hence his Christianity usually bears only the harsh and acrid fruits of hypocrisy, pride, unkindness, and implacability. Let God, therefore, do with you as he will; he will do you no harm. You are now stripping the vine of its leaves; in the spring you hoed it, planted layers, pruned the suckers, and bound the branches. My friend, you are yourself a branch on the spiritual Vine which is the Lord Jesus. God is the dresser, and he well knows that, without his grace and care, he can look for no good at your hands.

This is the reason why he employs contempt to lay you to the earth, trials to prune, affliction to restrain, and poverty to strip you of your leaves. He intends it all to make his grace sweeter to you, and your heart sweeter to him.

O my God, withdraw not from me thy care, otherwise I shall grow wild and corrupt. Prune, bind and strip me as thou wilt; my comfort shall be, that thou canst never mean it for evil.—*Ladies' Repository.*

Prayer a Universal Characteristic of Man.

Alone of all beings here below, man prays. Among his moral instincts there is none more natural, more universal, more unconquerable, than prayer. The child inclines to it with a ready docility. The old man recurs to it as a refuge against decay and isolation. Prayer ascends from young lips which can hardly murmur the name of God, and from dying lips which have scarcely strength to pronounce it. Among every people, famous or obscure, civilized or barbarous, we meet at every step with acts and forms of invocation. Wherever men live, in certain circumstances, at certain hours, and under the influence of certain impressions of soul, the eyes are elevated, the hands join themselves, the knees bend, in order to implore or render thanks—to adore or to appease. With transport or with trembling, publicly or in the secret of his heart, it is to prayer that man applies as the last resource to fill the void of his soul, or to help him to bear the burden of his destiny. It is in prayer that he seeks, when every thing else fails him, support for his weakness, consolation in his sorrows, hope for his virtue.—*Guizot.*

Divine Origin of the Scriptures.

You believe the truths of the Bible are the discoveries of human reason. If the inspired writers had claimed for themselves the authorship of the Scriptures, you would have acknowledged their claim. But because they gave to God the glory of having inspired them to write it, you believe they lied. You would force them to wear the honor, thus making them the best of men, and the same time branding them liars.

My brother, is it not a settled principle in law, that a man's admissions are evidence against himself. And will you, who have set at the feet of Gamaliel, so forgot his teachings as to force upon them the glory they acknowledge belongs to the Most High? Can you, a lawyer, adjudge the glory to the party that admits the claim of the other?—*Suisseac.*

The Bible.

OUT of it have come all pure moralities. Forth from it have sprung all sweet charities. It has been the motive power of regeneration and reformation to millions of men. It has comforted the humble, consoled the mourning, sustained the suffering, and given trust and triumph to the dying. The wise old man has fallen asleep with it folded to his breast. The simple cottager has used it for his dying pillow; and even the innocent child has breathed his last happy sigh with his fingers between its promise-freighted leaves.—*Timothy Titcomb.*

Rejecting Christ.

MISS J—came among us a stranger, but she soon won the respect and regard of all by her ability as a teacher, the unvarying gentleness of her deportment, and her activity in every good work. No direct question was asked with regard to her religious sentiments, but her attendance upon the services of the sanctuary was so constant, she exhibited so many of the Christian graces in her daily life that no doubt was entertained that she was a follower of Christ. What then was the disappointment and grief of the pastor when, on the first communion season after her arrival, she allowed the precious memorials of a Saviour's dying love to pass her untasted! Upon conversing with her on the subject, she told him that she had never united with the visible church; she hoped she was a Christian, but she was waiting for clearer evidence before she took that step. The pastor prolonged the conversation

that he might ascertain upon what particular point she was in darkness. As he gradually drew forth her ideas upon the great truths of religion his own mind became deeply troubled. She spoke rather of the beauties of the Bible than of its truths; she enlarged upon its high-toned morality, rather than its humbling doctrines; she spoke of Christ with admiration, rather than with that love which would show that he was all her hope; he was to her as a very lovely song, but not, alas! the anchor of her soul. The pastor sighed, for he too began to wish for clearer evidence of her good estate; he feared that her religion was that of imagination and not of the heart, and he left her with a silent prayer that the Spirit might show her her lost condition.

A year passed. Miss J—'s conduct was worthy of all commendation, and those less discerning than the pastor believed that her neglect to unite with the church of God arose from an undue self-distrust, an excess of humility. About this time, in answer to prayer, the church was blessed with a quickening of its spiritual life, and sinners began to inquire the way of salvation. Religious services were multiplied to meet the increasing interest, and a neighboring pastor came to assist in these labors of love. Mr. M—, though he lacked that gentleness which is so winning, and often so effective, had a direct and forcible manner of presenting truth which stripped the disguise from the sinners heart and drove him from every false refuge. Miss J—was a regular attendant upon these services, but their influence upon her mind was not known until some months after, when an opportunity was given to those who wished to unite with the church to relate their experience. Miss J—was one of the number, and hers was in the following words:—

"I was educated by pious parents. I had always listened to evangelical preaching; but when sinners were warned of their guilt and danger I applied the remarks to the Sabbath-breaker, the profane, the vicious; and month after month, and year after year I heard these warnings with no thought of self-application. I believed myself to be a Christian, but I was deterred from joining the church by a secret fear that there was something in the experience of the Christian to which I was a stranger. But this fear gave me but little uneasiness; for the most part my conscience was at ease, until I heard Mr. M—'s sermon upon the one sin of rejecting Christ, and then it was that an arrow reached my heart. I saw that my feelings toward the Saviour were no warmer than that of admiration; that I had never thought of him as the great sacrifice for sin, and I felt that I had well-nigh been guilty of the suicide of my soul by rejecting the only way of salvation.

"Had I felt that hell was not for such as I? I felt so no longer, but its deepest damnation seemed my just due, because I had put far from me a glorious salvation, a Savior's dying love; and I think my sense of guilt would have crushed me to the grave; but he who considers our frame, who remembers we are but dust, showed me how all-sufficient in its cleansing power is that fountain which was opened for sin and uncleanness, and there I trust I washed my guilty soul, and cast for ever away the worthless rags of my own righteousness, and accepted the precious robe the Saviour wrought."

Every heart was thrilled by this recital, and none doubted that the Spirit himself had opened the blind eyes of this penitent soul to see the crimson dye of the one sin which had weighed upon her heart.

Are there not thousands in the land with characters of spotless morality, whose lives are a blessing to those around them, who are yet rejecters of Christ? And how shall these persons—so pure and elevated in thought, who shudder at contact with vice—how shall they endure the companionship of the vilest of the race in the world of despair? Yet such must be their fate without Christ. He is the sinner's only hope. It is a blood-bought pardon alone which can atone for sin. None shall be admitted to the heavenly Jerusalem but followers of the Lamb; the head that would wear the immortal crown must bow low at the foot of the cross.

M.

Idleness is the mint to coin mischief.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 28, 1893.

JAMES WHITE, EDITOR.

The Conference.

THE business proceedings of the Conference just held in Battle Creek, are given in other columns of this paper. But perhaps a few words concerning the meeting from a different point of view from that occupied in the record of its business proceedings may be of interest to the readers of the Review. Taking a general view of this meeting as a religious gathering, we hardly knew what feature of the joyful occasion to notice first. We can say to the readers of the Review, Think of everything good that has been written of every previous meeting, and apply it to this. All this would be true, and more than this. Perhaps no previous meeting that we have ever enjoyed, was characterized by such unity of feeling and harmony of sentiment. In all the important steps taken at this Conference, in the organization of a General Conference, and the further perfecting of State Conferences, defining the authority of each, and the important duties belonging to their various officers, there was not a dissenting voice, and we may reasonably doubt if there was even a dissenting thought. Such union, on such points, affords the strongest grounds of hope for the immediate advancement of the cause, and its future glorious prosperity and triumph.

The majority of those present from any considerable distance were the delegates from the different churches in this State, and from abroad, and were consequently those whose hearts were all aglow with love for the glorious present truth. Their happy and hopeful countenances, and cordial greetings, as they arrived from their various, and in many instances far distant, localities, are among the pleasant scenes which it is not for the pen to attempt to portray. The pilgrim heart enjoys them intensely here, and through them faith points forward to the greater, more glorious, and eternal meeting in the kingdom of God, of which these are but a faint emblem.

On Friday the Michigan tent was erected on the green a few rods from the Office, as it was evident that the numbers who would be present on Sabbath and first-day could not even find standing-room in our house of worship. Six discourses were delivered, and two social meetings were held in the tent. A tent nearly full of Sabbath-keepers on the Sabbath, intently absorbed in listening to the proclamation of the great truths of our present position, was a cheering sight. Evenings, and on first-day, a good attendance of friends from the immediate neighborhood furnished as large a congregation as could be comfortably entertained in the tent. There were in all eight stirring and instructive discourses delivered, one each by Brn. White, Sanborn, Snook, and Loughborough, and two each by Brn. Andrews and Hull. At the close of the forenoon discourse on first-day, we had an interesting season of baptism, in which eight signified their faith in the burial and resurrection of their Lord.

The influence of this meeting cannot fail to be good. We are certain that those who were present, as they look back upon the occasion, will not be able to discover an unpleasant feature. And as they separated to go to their homes, courage and good cheer seemed to be the unanimous feelings.

U. S.

Lessons for Bible Students.

LESSON XIV.

(History of the Sabbath, pp. 166-178.)

Since the death of the Redeemer, how does the law of God stand with reference to his people?
Did the apostolic church sacredly regard the Sabbath, as well as other precepts of the moral law?
What are some of the facts which prove this?
Besides these facts what have we?
In the history of the primitive church we have several important references to the Sabbath, what is the first of these?

In Paul's address on this occasion what language does he use?

At the conclusion of Paul's discourse, what request did the Gentiles make?

What does this text show is meant in the book of Acts by the term Sabbath?

How long after the resurrection, was this discourse given?

What is the date of Luke's record?

Had Paul or Luke at that time any knowledge of the change of the Sabbath?

If the Sabbath had been changed, what should Paul have said upon this occasion?

Was this second meeting of Paul's on the Sabbath, out of regard to the Jews; and if not, why?

What does this text prove in regard to the knowledge of the Sabbath by the Gentiles?

Several years after this, a council of apostles was held at Jerusalem; what was the question under consideration?

Was there any dispute at this time relative to the Sabbath?

If Paul had taught the Gentiles to neglect the Sabbath, would not those who brought up the question of circumcision, have brought up that of the Sabbath still more earnestly?

The observance of the law of Moses was under consideration in this assembly; is the law of Moses the ten commandments?

Several decisive facts prove this: first, what does Peter call the code under consideration?

But how does James speak of the ten commandments?

Second, the assembly having decided against the law of Moses, how does James, a member of this body, some years afterward, speak of the ten commandments?

Third, of what law was circumcision a part?

Fourth, are the precepts still declared to be obligatory, properly either of the ten commandments?

What were those precepts?

Are not the first and last of these, the second and seventh of the ten commandments?

If the authority of the ten commandments was under consideration in this council, from what did the apostles release the Gentiles?

What then may be said of those who represent that the Gentiles were released from the Sabbath by this assembly?

And what is proved by the fact that this question did not come before the apostles on this occasion?

Was the Sabbath referred to in this assembly, and how?

What is proved by the language of James concerning the Sabbath in this meeting?

What does Luke say of the Sabbath, in recording Paul's visit to Philippi?

Of whom does this assembly appear to have been composed, Jews or Gentiles?

With whom then, did the church of the Philippians originate?

Paul, having come to Thessalonica, what did he do there Sabbath days?

What texts show Paul's manner in this respect?

Note, p. 172.

With whom does the Thessalonian church appear to have originated?

What language did Paul afterward address to them?

What does this language prove?

To what other churches was this church an example?

Paul afterward came to Corinth; how did he spend his Sabbaths there?

How is it shown that the first members of the Corinthian church were Sabbath-keepers?

What can be said of the first churches founded in the land of Judea?

How did nearly all the churches founded outside of the land of Judea, begin?

Who were incorporated among these?

What were these Gentiles at the time of their conversion?

What is shown by the language of James to have been the character of the apostolic churches?

In a letter to the Corinthians Paul is supposed to contribute a fifth pillar to the first-day temple; what is it, and in what chapter and verse found?

What is the argument from this text in behalf of the first-day Sabbath?

Upon what expression do these inferences rest?

What do these words ordain?

How is this expression translated in Greenfield's Greek Lexicon?

How in the Latin versions, the Vulgate, and that of Castellio?

How by the three French translations of Martin, Osterwald, and De Saey?

How by the German of Luther?

How by the Dutch, Italian, Spanish, Portuguese, and Swedish translations?

Give Dr. Bloomfield's note on the original.

How does the Douay Bible render it?

How is it given in Beza's Latin version?

How by the Syriac?

What eminent first-day writer in his Sabbath Manual denies all this, and claims that this expression does not mean laying by at home?

In his Notes on the New Testament, what testimony does this same writer bear?

The Corinthian church, being, as we have seen, a Sabbath-keeping church, could this text have suggested to them the idea of a change of the Sabbath?

In how many other scriptures does Paul even mention the first day of the week?

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

Does Paul here apply any title of sacredness to the first day of the week?

What other point is also worthy of notice in this connection?

To what days of the week only, are the duties here enjoined, appropriate?

Report of General Conference of Seventh-day Adventists.

THE General Conference of S. D. Adventists convened according to appointment at Battle Creek, Mich., May 20, at 6 o'clock p. m. The meeting was temporarily organized by choosing J. M. Aldrich, chairman, and U. Smith, secretary. The Conference was then opened by singing the hymn on page 233, and prayer by Bro. Snook. A committee to receive and judge of the credentials of delegates being called for, it was

Voted, That we have a committee of three on credentials.

The following brethren were thereupon chosen as that committee: Eld. J. N. Loughborough, of Mich., C. O. Taylor, of N. Y., and Isaac Sanborn, of Wis.

The remainder of this session was occupied in the presentation of credentials to the committee, and the meeting adjourned to the following morning, May 21, at 9 o'clock.

In the morning session, the committee announced the following brethren as the duly elected delegates from their respective States: From New York, Brn. J. N. Andrews, N. Fuller, C. O. Taylor, and J. M. Aldrich. From Ohio, I. N. Van Gorder. From Michigan, the ministers present from that State, namely, Brn. White, Bates, Waggoner, Byington, Loughborough, Hull, Cornell, and Lawrence, with a lay representation of Brn. James Harvey, of North Liberty, Ind., and Wm. S. Higley, jr., of Lapeer, Mich. From Wisconsin, Isaac Sanborn. From Iowa, Brn. B. F. Snook, and W. H. Brinkerhoff. From Minnesota, Washington Morse.

The report of the committee was accepted.

Voted, That Bro. H. F. Baker be received as an additional delegate from Ohio.

The following brethren were then appointed a committee to draft a constitution and by-laws for the government of this Conference: Brn. J. N. Andrews, N. Fuller, I. Sanborn, W. Morse, H. F. Baker, B. F. Snook, J. H. Waggoner, and J. N. Loughborough. After due deliberation the committee presented the following constitution for the consideration of the Conference:

CONSTITUTION OF GENERAL CONFERENCE.

For the purpose of securing unity and efficiency in labor, and promoting the general interests of the cause of present truth, and of perfecting the organization of

the Seventh-day Adventists, we, the delegates from the several State Conferences, hereby proceed to organize a General Conference, and adopt the following constitution for the government thereof:

Article I. This Conference shall be called the General Conference of Seventh-day Adventists.

Art. II. The officers of this Conference shall be a President, Secretary, Treasurer, and an Executive Committee of three, of whom the President shall be one.

Art. III. The duties of the President and Secretary shall be such respectively as usually pertain to those offices.

Art. IV. It shall be the duty of the Treasurer to receive and disburse means under the direction of the Executive Committee, and keep an account of the same, and make a full report thereof to the regular meetings of the Conference.

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

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

Sec. 3. When any State Conference desires ministerial labor from a minister not a resident within the bounds of such Conference, their request shall be made to the General Conference Executive Committee, and ministers sent by said Committee shall be considered under the jurisdiction of the Conf. Committee of such State: *Provided*, 1. That if such minister consider the State Committee inefficient, or their action so far wrong as to render his labor ineffectual, he may appeal to the General Conference Executive Committee: *Provided*, 2. That if such State Committee consider such minister inefficient they may appeal to the General Conference Committee, who shall decide on the matter of complaint, and take such action as they may think proper.

Art. VI. Each State Conference shall be entitled to one delegate in the General Conference, and one additional delegate for every twenty delegates in the State Conference, such delegates to the General Conference to be chosen by the State Conferences or their Committees: *Provided*, That the delegates to such State Conferences be elected according to the following ratio, to wit: Each church to the number of twenty members or under shall be entitled to one delegate, and one delegate for every additional fifteen members.

Art. VII. The officers shall hold their offices for the term of one year, and shall be elected at the regular meetings of the Conference.

Art. VIII. Sec. 1. The regular meetings of the Conference shall be held annually, and the time and place of holding the same shall be determined by the Executive Committee, by whom due notice thereof shall be given through the Review.

Sec. 2. Special meetings may be called at the option of the Committee.

Art. IX. This constitution may be altered or amended by a two-third's vote of the delegates present at any regular meeting: *Provided*, That any proposed amendment shall be communicated to the Executive Committee, and notice thereof given by them in their call for the meeting of the Conference.

The report was accepted and the committee discharged.

The Conference then took up the reported constitution item by item, for consideration and discussion, which resulted in its entire adoption.

The Conference being now ready for a permanent organization, it was

Voted, That a committee of three be appointed to nominate officers to act under the constitution already adopted.

Brn. Wm. S. Higley, Jas. Harvey, and B. F. Snook, were appointed as that committee.

Adjourned to 1 o'clock p. m.

Afternoon session. Prayer by Bro. Cornell. The committee on nominations reported as follows: For

President, James White. Secretary, Uriah Smith. Treasurer, E. S. Walker. Executive Committee, James White, John Byington, J. N. Loughborough.

Report accepted and Committee discharged.

On motion the Conference proceeded to vote on the nominations presented. Bro. White was unanimously chosen President, but declined to serve. After a considerable time spent in discussion, the brethren urging reasons why he should accept the position, and he why he should not, his resignation was finally accepted, and Eld. John Byington elected as President in his stead. The nominations for Secretary and Treasurer were then ratified. J. N. Andrews and G. W. Amadon were chosen as the remaining members of the Executive Committee. On motion of Bro. Loughborough it was

Voted, That, as one object of the General Conference is to secure uniformity of action throughout all the States, a committee of five be appointed to draw up a constitution for State Conferences, to be recommended to the brethren in the different States, that there may be uniformity in the matter of State Conferences. The following brethren were then chosen as that committee: Brn. Sanborn, of Wis., Brinkerhoff, of Iowa, Aldrich, of N. Y., Loughborough, of Michigan, and Morse, of Minnesota. On motion of Bro. Waggoner it was

Voted, That this Conference recommend to the Publishing Association to publish a new prophetic chart.

Voted, That we recommend to the Publishing Association to publish a chart of the ten commandments, suitable for public lectures.

The next business brought before the Conference was the matter which the Battle Creek Church at a special meeting, March 29, 1863, as reported in the Review, No. 18, voted to lay before the General Conference, in relation to the charges and reports that are in circulation concerning Eld. James White. As no one had reported any grievances pertaining to the subject in hand, according to the request in the Review, the committee could only report that fact to the Conference, and place in its hands the more than three-score and ten fervent testimonials which have been received on the other side, with the recommendation that, as it seemed that no one dared appear, to sustain the aforesaid reports, some action be taken by this Conference to show the falsity of these reports, and vindicate before the world the character and course of Bro. White. On this matter the following resolutions were adopted:

Resolved, That the committee employed by the Battle Creek church, be empowered to act further in this matter in behalf of this Conference, and prepare for publication a record of the action of the Battle Creek church relative to the accusations against Bro. James White, and the substance of the responses received.

Resolved, That this committee shall invite, through the Review, further responses on this subject, for the space of two months.

Adjourned to evening after the Sabbath, at half-past seven.

Met again according to adjournment. Prayer by Bro. Andrews. The committee appointed to draft a constitution for State Conferences, reported through its chairman, J. N. Loughborough, the form of a constitution for the consideration of the Conference. This was examined item by item, and after full discussion it was

Voted, That this Conference recommend the following form of constitution to the different State Conferences:

CONSTITUTION FOR STATE CONFERENCES.

Whereas, We have before us the great work of disseminating light upon the commandments of God, the faith of Jesus, and the truths connected with the third angel's message; and

Whereas, Order, union, and concentration of action in the dissemination of these truths is of the utmost importance, therefore

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

Art. I. Sec. 1. This Conference shall be known as the ——— Conference of Seventh-day Adventists, and shall be composed of all ministers in good standing and delegates from organized churches within its limits.

Art. II. Sec. 1. The officers of this Conference shall be a President, Secretary, Treasurer, and an Executive Committee of three, of whom the President shall be one; and they shall be elected annually.

Sec. 2. The duties of the President and Secretary shall be such as usually pertain to those offices respectively.

Sec. 3. It shall be the duty of the Treasurer to keep an account of the receipts and disbursements of the Conference funds,—to pay out the same under the directions of the Executive Committee, and to make an annual report thereof at the regular meetings of the Conference.

Sec. 4. It shall be the duty of the Executive Committee to appoint through the Review the time and place of the annual Conferences, and to call special Conferences, whenever in their judgment it may be needful so to do: to call on the churches and scattered brethren for means when needed, and to disburse the same; to take the general supervision of all tent operations, and property belonging to the Conference; to audit and settle accounts with ministers and others in the employ of the Conference, and to exercise a general watch-care over all matters pertaining to the interests of the cause within the bounds of the Conference.

Art. III. Sec. 1. Conference funds shall be raised from the proceeds of Systematic Benevolence, and by gifts and donations.

Sec. 2. We recommend that all churches belonging to this Conference adopt the plan of Systematic Benevolence on the tithing principle, as set forth on the first page of our S. B. books.

Sec. 3. The churches and scattered brethren within the bounds of this Conference will be expected to pledge to the Executive Committee the amount that they will give each month during the Conference year, for the support of the ministers and tent operations, and for such other purposes as may be necessary for the advancement of the cause; said sums to be paid to the Treasurer monthly, when convenient so to do; or at the commencement of every quarter; viz., on the first of April, July, October, and January; except when it be preferable to give it, or a portion of it, directly to preachers who labor among them.

Sec. 4. The churches will be expected to make a report to the Secretary at the end of each quarter, of the amount they have sent to the Treasurer, or paid to preachers, during such quarter.

Sec. 5. It shall be the duty of ministers to report to the Secretary at the end of each quarter the amount they have received and expended during such quarter, and at the end of each year they shall make a written report to the regular meetings of the Conference of the entire amount of their receipts and expenditures during such Conference year.

Art. IV. Sec. 1. When any church or scattered brethren wish ministerial labor in their vicinity, their call shall be made to the Executive Committee.

Sec. 2. It shall be the duty of the churches in this Conference to send a written report to the regular meetings of the Conference of their standing, their losses, and additions during the year, also the yearly amount of their s. b. fund.

Art. V. Sec. 1. It shall be the duty of the Conference to determine who are the approved ministers within the bounds thereof, to grant suitable credentials to the same at each regular meeting; and during the interval of such meeting the Executive Committee shall perform such duties.

Sec. 2. Those who feel it their duty to improve their gifts as messengers or preachers, shall first lay their exercises of mind before the Conference Committee, to receive a license from them, if the Committee consider them qualified.

Art. VI. Sec. 1. It shall be the duty of the ministers of this Conference to make a written report to each annual meeting thereof, of their labors each week during the Conference year.

Art. VII. Sec. 1. The delegates to this Conference shall be elected according to the following ratio: Each church to the number of twenty members or under shall be entitled to one delegate, and one delegate for every additional fifteen members.

Sec. 2. In case all the delegates to which any church is entitled do not attend the Conference, the

delegates attending may cast the full number of votes to which said church is entitled.

Art. VIII. Sec. 1. This Constitution may be amended at any regular meeting of the Conference by a two-third's vote of the members present, *provided* such amendment shall not conflict with the constitution of the General Conference.

The Mich. State Conference having appointed a committee to frame a series of rules and regulations to suggest to those building and holding meeting-houses, and to report to the General Conference, the report of said committee was called for and submitted. The report was accepted. It was then

Voted, That J. N. Andrews, James White, and U. Smith, be a committee to take this matter into consideration, and at some future time to report through the Review. To this committee Brn. Byington and Waggoner were afterward added.

Voted, That this Conference issue a pamphlet containing the minutes of this Conference, together with the address on organization, issued by the Battle Creek Conference of Oct. 5 and 6, 1861; also that the minutes of this Conference be published in the Review.

Voted, That we recommend State Conferences to publish in pamphlet form the minutes of their proceedings, and distribute to their churches.

Adjourned *sine die*.

JOHN BYINGTON, *Chairman*,
U. SMITH, *Secretary*.

Doings of the Mich. State Conference. May 22, 1863.

THIS Conference assembled May 22, pursuant to the call of the committee in Review. Prayer by Bro. Bates. The number of delegates present duly authorized by letter were forty-nine, representing thirty-seven churches. The churches which desired to become connected with the Conference, and at this meeting were received, were the following: Newton, Charlotte, Windsor, Parkville, Bowne, Lowell, Caledonia, West Plains, Fair Plains, North Plains, Oakland, Shelby, Tyrone, Locke, Woodhull, Oneida, Orleans, Milford, Allegan, Mich., and North Liberty Ind. The aggregate membership of these churches is three hundred and fifty-seven. The yearly proceeds of systematic benevolence in the Conference amount to \$4325.00

Some time was then consumed in the reading of the letters brought by the delegates to the conference, followed by the singing of the hymn "From whence doth this union arise." The ministers present belonging to the Conference were, James White, Joseph Bates, J. H. Waggoner, Jno. Byington, J. N. Loughborough, Moses Hull, M. E. Cornell and R. J. Lawrence.

Reports from the ministers were then called for, as regulated by the action of the last conference, and rendered; whereupon it was

Voted, That the Conference appoint a committee of five to consider the duty of the Michigan Conference, in reference to sustaining its preachers, and report at the next session of this meeting. D. R. Palmer, Jas. Harvey, C. S. Glover, Jno. Carman and O. B. Jones, were then chosen as that committee. Adjourned to 2 o'clock P. M.

Afternoon session. Prayer by Bro. White. The committee on ministers presented the following report, namely,

That we allow Bro. White his expenses incurred in consequence of traveling, which are \$140.28.

That the officers of the Monterey church shall be empowered to draw from the State fund a sufficient amount for the support of Bro. Bates and wife; and that the remaining messengers receive the sum of eight dollars per week for the time they have labored in this State, besides their traveling expenses: *Provided*, this sum will meet their expenses; if not, that they shall receive such an amount as will meet their expenses.

This report was then accepted and adopted.

On motion of Bro. White, it was

Voted, That we appoint a committee of three to draw up rules and regulations, to suggest to our brethren who are building or holding meeting-houses, and report to the General Conference at its next session. Brn. Waggoner, Hull, and Harvey, were appointed as that committee.

Adjourned to Sunday at half-past 7 o'clock.

Met according to adjournment. Prayer by Bro. Loughborough. The following preamble and resolution was adopted:

Whereas, Sister White has for years past devoted her labors to the third angel's message, both in traveling and writing, and

Whereas, In so doing she has been obliged to entrust her domestic duties to hired help, while her expenses in this and other respects have never been provided for by the church, therefore,

Resolved, That as a slight token of our appreciation of her labors, we instruct the Executive Committee to make suitable provision for sister White's expenses incurred in consequence of her connection with this work.

The subject of State Conferences being now taken up, it was

Voted, That the constitution recommended by the General Conference be read. It was read, and then

Voted, That it be adopted by the Michigan State Conference.

Voted, That we change the time of our annual Conference from fall to spring, and that this take the place of our previously-appointed annual Conference to be holden in the fall.

The next business being the election of officers, the action of the Conference resulted as follows: For President, U. Smith; Secretary, E. S. Walker; Treasurer, Geo. W. Amadon; Executive Committee, Eld. John Byington and Cyrenius Smith. On motion it was then

Voted, That all ministers who have not reported be requested to place a written report of each week's labor, and the entire amount of their receipts and expenditures, in the hands of the committee.

Moved, by Bro. White, that the matter of settling for ministerial labor since the last Conference be left to the financial committee that has acted since that Conference. Carried.

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

Moved by Bro. White that Bro. Loughborough be instructed to issue a pamphlet to be circulated in the State of Michigan, setting forth the necessary legal steps to be taken in securing meeting-house property; and that in the same pamphlet be given an abstract of the laws of Michigan in reference to wills to religious Societies, and that a copy be sent to the principal officers of each church in Michigan and Indiana.

Adjourned *sine die*.

WM. S. HIGLEY JR., *Chairman*.
U. SMITH, *Secretary*.

Another Call.

It will be seen by the doings of the General Conference published this week, that the committee appointed to receive testimony concerning Elder James White, are invited to extend the time to receive such testimonies for two months from date. We therefore issue this special notice, that the attention of all concerned may be again called to it, and that his defamers may bring forward their testimony or be left without excuse. Be it understood, then, by all concerned, that two months from the date of this paper are granted for further responses to the resolutions passed by the Battle Creek church, and published in Review No. 18, which resolutions we here insert again, that all interested may have distinctly before their minds the points upon which responses are solicited:

"Resolved, That we hereby earnestly request all those, far and near, who think they have any grounds of complaint against Eld. White, all who have handed to him means that he has not appropriated as directed, all who think that he has wronged the aged, the widow, and the fatherless, or that he has not in all his dealings in temporal matters manifested the strictest integrity, probity, and uprightness, to immediately report their grievances, and the grounds upon which they base them, to Uriah Smith, chairman of the committee.

"Resolved, That we also hereby invite all those who have had dealings, more or less extensive, with Eld. White since the commencement of his public labors, to testify in what light they regard his dealings, so far as their knowledge or observation goes, and send in their testimony as above directed."

The case at present stands thus: Accusations and charges received, none. Fervent and unqualified testimonials in Bro. White's favor, seventy-four. The matter might justly be closed up here, and the case decided according to these facts, as ample time and notice had been given: but that none may have even an imaginary shadow of ground to claim that haste or unfairness is used in this matter, the time is extended as above noticed. At the end of the time specified the matter will be closed up, and the committee report as instructed. In behalf of the committee.

U. SMITH, *Chairman*.

Report of the Executive Committee.

By virtue of the duty made incumbent on us by Art. v, Sec. 1, of the Constitution of the General Conference, we, after consulting with the preachers present, have made, with their concurrence, the following distribution of laborers for the coming season:

Bro. Sanborn goes as missionary to Minnesota, also to labor somewhat, in conjunction with Bro. Snook, in Iowa. Brn. Ingraham and Steward with the Illinois and Wisconsin tent. Brn. Cornell and Lawrence with the Michigan tent. Brn. Waggoner and Brinkerhoof with the Ohio tent. Brn. Andrews, Fuller, and Taylor with the New York tent. Brn. Loughborough and Hull to labor with the Southern Iowa tent in New England.

We recommend Elder Loughborough, who will be present at the Vermont Conference, as a suitable person with whom the Committee of that State can confer in reference to the labor of the ministers belonging to that Conference.

We would also request the friends of present truth in Maine, New Hampshire, Massachusetts, Rhode Island, and Connecticut, to address Elder Loughborough immediately at Wolcott, Vt., in regard to the wants of the cause in their respective localities, that he may be better able to decide in what sections to labor.

Bro. Loughborough is a man of judgment and experience in tent labor, and financiering, for which reasons we commend him to the friends in New England as the minister in charge of this enterprise.

JNO. BYINGTON, } *General*
J. N. ANDREWS, } *Conference*
G. W. AMADON, } *Committee*.

The Dark Day, May 19th 1780.

THE following appeared this spring in the Providence (R. I.) Journal. It is interesting as the testimony of one of the few now living witnesses of the memorable dark day.

J. N. ANDREWS.

"Our venerable friend, Capt. Martin Page, sends us the following communication, written in a clear, fine, round hand, that would do credit to a man of half his years:

I was twelve miles from Providence in the north-east part of Cumberland in the 8th year of my age driving a yoke of oxen, R. Sheldon holding the plough, splitting hills in a four-acre corn field. The lot was to be ploughed, harrowed furrowed and dressed before being planted with corn, which would make it late in May. Although late planted we had good corn.

At sunrise it came on foggy, and grew more so. At 10 A. M. it was so thick and foggy, dark red, brass colored that we could not see far. We had to leave off ploughing and go home; found the cows in the yard, geese in their pens and turkeys and fowls on their roosts. It was very thick and dark before 12 o'clock, and after that it looked frightful. I am sorry to say that I don't remember how it ended.

Perhaps some of the readers of your valuable paper would like to hear what the old man says about planting corn eighty-three years ago who is now in his ninety-first year. Make what use of this you please and accept of my sincere wish for your good health and happiness.

MARTIN PAGE.

God Hath Set Some in the Church.

I AM satisfied that the rebuke, and displeasure of God will be visited upon many at the present time, in some

way or other, except they repent of their contempt, manifested against the servants of God's own choice. Forgetting or unmindful of the fact that "God is not the author of confusion," but of peace and order in all the churches of the saints; they, without as good pretext as Miriam and Aaron had for treating Moses contemptuously, persist in defaming God's servants, presuming at the same time to usurp their office as overseers over the flock of God! But as it was anciently, so it is, and will be, now. God will not forego his own choice in this matter, to accept man's preference.

Now God hath set some in the church, first apostles or messengers; and upon these men he has laid the burden of their work, which is a general oversight and care for the flock east west north and south, and having been called and chosen of God to the work, under his special charge and care, they watch for souls as they that must give account: and woe unto the friends of confusion, who oppose these men in their proper calling and work.

In the body are many members, and every member hath not the same office; and overlooking this fact, the language of the rebellious seems to be; "Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?" I know of those among Sabbath-keepers who claim a large share of the Spirit of God and some of its special operations in the gift of tongues, healing, visions, &c., who are to day in this rebellious position against God's servants of whom it is said, "He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me." As Christ is not now on earth in person but has left us ambassadors in Christ's stead, beseeching us to be reconciled to God; it follows that a slight or insult to these ambassadors is an insult to Christ. Therefore, take heed what ye do unto these men; for if this counsel and work be of God it will stand and ye cannot overthrow it, lest haply ye be found fighting against God. EDWIN C. STILES.

Vermont Conference Fund.

Churches and individuals in Vermont and Canada East have pledged as follows to raise a Conference fund: Church at Irasburgh \$60, Troy and Potton \$41.25, Richford \$14.40, Enosburgh \$50, Johnson and Eden \$33.95, Wolcott \$12, Stowe \$100, Bro. I Laroch, East Montpelier \$40, Andover \$10, Jamaica \$18, Vernon \$16, Melbourne, C. E. \$10. Total 407.23.

One half of this amount is to be paid in to the Treasurer of the Conference fund by the first of June, and the remaining half by the first of September. We expect to hear from other churches and individuals soon.

D. T. BOURDEAU, Conf. Sec.

West Enosburgh Vt.

Extracts from Letters.

Sister M. Hayes writes from Little Prairie, Wis.: It is three years since I first enlisted in the service of God, and although the way has been beset with many trials and temptations, and although I have found many crosses to take up, yet I feel no desire to turn back and seek after the giddy pleasures of the world; but I thank God that he ever called after me by the gentle influences of his Holy Spirit; that he ever permitted me to come into his marvelous light, and gave me a heart to obey his truth. I realize that I have yet much to overcome; and my daily prayer is for grace to overcome all my besetting sins, and all my evil propensities, that I may at last come off victorious through the blood of the Lamb.

Bro. M. Singer writes from Morleyton, Pa.: I am an old man. Sixty-six years of my time are gone. I have read two of your books, and I and my companion have both become believers in the doctrine, for we find it corresponds with the Bible. Thirty-five years ago we both set out in the good way of religion, and truly we have found God to be a sin-pardoning God. We tried to live a Christian life, so that when we should die we might receive a crown of eternal life; but we do not now believe that we shall receive that crown until our Saviour comes. Our Christian friends with whom we used to associate, are bitter enemies against us. Some say the doctrine we now believe is of the Devil, and some say that I shall roast in hell for it.

Sister E. A. Dike writes from Alma, N. Y. I have recently embraced the truth, been baptized and united with the church in Allegany co. N. Y., and I feel strong in the Lord, and have a fixed determination to serve him the remainder of my life, and to try to make some little return for the great love wherewith he hath loved me in giving his only-begotten and dearly-beloved Son to die that I might live. I am trying to keep all the commandments of God and the testimonies of Jesus Christ, and live out the principles of pure and undefiled religion from day to day, that I may meet his approving smiles and approbation continually. I feel to hark God and praise his holy name, that he ever saw fit to give me the light of present truth, and a heart to receive it, and I mean by his grace to live it out as long as he sees fit to spare my unprofitable life.

I never heard an Adventist preach until I heard Bro. Fuller about five or six months ago. I verily thought then that he was sadly mistaken on some points; but as I searched my Bible from day to day, I soon found (by the help of the book, Scripture References,) that it was more truth than poetry; and as fast as I received light I stepped out on it, and shortly after embraced the whole truth, and am now a firm believer in the soon coming of the lovely Jesus; and my heart's desire and prayer to God is, that I may be an overcomer, and finally stand on Mt. Zion with the redeemed.

Our last conference meeting (which was attended by Bro. Fuller and Barr) closed yesterday. We had a refreshing season, and I trust good was done in the name of the lovely Jesus. Five were baptized and twelve or thirteen united with the church. My husband was one of that number who was led down into the liquid stream, to be buried with Christ in baptism and arise to newness of life. My heart rejoices in this, as he never has been a professor of religion; but, through the mercy of God, and the instrumentality of Bro. Fuller and others, he has been brought to a knowledge of the truth, and has become a praying man.

O may God bless these instruments of mercy, and may they ere long reap a rich reward in a far better land than this.

OBITUARY.

DIED of consumption, in Adams, N. Y. sister Lovina, wife of George Martin, in the 36th year of her age. She has left a companion and one child. Her aged parents, brothers and other friends deeply mourn the loss of their absent friend, but we have the best of evidence that she sleeps in Jesus, and the promise is that such the Lord will bring with him, when he comes. Our dear sister some three years ago was led to an investigation of the prophecies, also the commandments of God, and became satisfied of the truthfulness of our position, and soon commenced keeping the Sabbath.

Those that visited her on the day of her death, were deeply convicted of the reality of the Christian religion, and the grace of God, to sustain the dying Christian. She rests from her labors and her works do follow her.

"Not long will earth's bosom,
Her precious form hide,
And death's gloomy portals,
From kindred divide;

For swiftly approaching,
We see the bright day,
That brings the glad summons,
Arise come away."

H. H. WILCOX.

BUSINESS DEPARTMENT.

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money 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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For Shares in Publishing Association.

J. P. Fleming \$10. L. W. Carr \$10. Diana Smith \$10.

Donations to Publishing Association.

L. Chandler s. b. \$1,56. Mary E. Chandler s. b. \$0,52. Laura M. Chandler s. b. \$0,52. Dr. John B. Johnston \$5. Ch. at Bridgewater, Mich. \$8. W. Peabody \$60. J. K. Bowsby \$40, in gold. Delia Chamberlain \$1.

Cash Received on Account.

B. F. Snook \$8,60. W. S. Higley, jr. \$1. R. J. Lawrence \$24. P. Strong \$5. E. S. Griggs \$5. N. Fuller \$10. Miles Grant \$7,50. John Bostwick \$5. J. S. Day \$4,34. J. M. Aldrich \$41,41. Dr. H. S. Lay \$5,40.

Michigan Conference Fund.

Received from Churches. Church at Charlotte \$4. Watson \$23,28. Monterey \$25. North Liberty, Ind., \$20. Parkville \$23. Brady \$2,25. Lowell 10. Battle Creek \$20. Laporte, Ind. \$2,50. Oneida \$5,04. Hanover \$6. Jackson \$25. Caledonia \$15. Tompkins \$15. Orleans \$36. Eureka and Fairplains \$25. Orange \$8. Salem Center, Ind. \$4. Charlotte \$8. St. Charles \$12. West Windsor \$20. North Plains \$7. Woodhull \$4. Oakland \$3. Greenbush \$6. West Plains \$6. Friends in Leslie, \$5.

Individuals. James Harvey \$25. E. R. Whitcomb \$1,50.

Books Sent By Mail.

Geo. P. Cushman 25c. Mrs. J. Saxby \$1,15. Mrs. E. M. Prentiss 75c. G. Freer 25c. B. Berry 6c. R. Watts 40c. L. Hersey 28c. W. E. Landon \$1. M. A. Dalbey \$1. N. G. Sanders 75c. E. Landes 40c. J. A. McAvoy 50c. Lewis Martin 30c. A. E. Tallman 60c. E. Edson \$1,89. D. I. Trump 50c. Nettie Kilgore 40c. W. A. Geer 19c. H. G. Washburn \$1,10. J. B. Johnston 25c.

Books Sent by Express.

Eld. Wm. Rogers, Kidder, Mo., \$10.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, MAY 26, 1863.

APPOINTMENTS.



Mich. Tent.

PROVIDENCE permitting the Michigan tent will be pitched in Otsego, Allegan Co., Michigan, May 28 to remain as long as the interest may demand.

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

N. Y. Tent.

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

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

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

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

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

B. F. SNOOK.

Bro. John Byington and wife, design to meet with the church at Allegan, May 30th.

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

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

J. N. LOUGHBOROUGH.
MOSES HULL.

Vermont State Conference.

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

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

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

Elders Loughborough and Hull design to be at the Vermont Conference. The religious meetings of the Conference will commence with the Sabbath, and hold over first-day. The tent should be pitched, and the notice extensively circulated. We send hand-bills to H. Bingham, E. Churchill, and A. R. Morse, to be posted extensively if the tent can be pitched.—ED.

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