

ADVENT REVIEW,

AND SABBATH HERALD.

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

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Address ELDER JAMES WHITE, Battle Creek, Michigan.

Watchman, What of the Night?

SAY, watchman, what of the morning?
Is the day star ascending on high?
O say do you see the bright dawning
That speaks our redemption so nigh?
Can you see that the promised salvation
Is coming with glory and light,
When we shall be saved from temptation,
O watchman, say, what of the night?

Yes, pilgrim, the signs are fulfilling;
The message is published afar;
Mankind are their brother's blood spilling,
There are wars and loud rumors of war.
The nations are raging with madness—
The city is coming in sight;
Then cast off your fears and your sadness,
For this is the news of the night.

Say, watchman, what of the city,
Are the streets overlaid with pure gold?
Is our shepherd soon coming in pity
To gather us into his fold?
Will we soon see him coming in glory,
Will our foes then be all put to flight,
While the ransomed are shouting love's story?
Say, watchman, say, what of the night?

Yes, pilgrim, those who his appearing
Are longing with joy to behold,
Can see their redemption still nearing,
Their harps and their crowns of pure gold.
They soon will pass over the river,
And roam those fair fields with delight,
And shout hallelujahs forever;
O this is the news of the night.

Is there, watchman, sweet rest for the weary,
A rest from despondency's gloom?
Will the earth that now seems dark and dreary
Be draped in perpetual bloom?
Yes, pilgrim, the desert shall blossom,
The earth shall be cleansed from all blight;
God will take his loved lambs to his bosom,
Where they'll never know sorrow or night.

C. M. WILLIS.

Charlotte, Mich.

Spiritualism.

HOW RECOGNIZED IN THE BIBLE.

GEN. iii, 4. "And the serpent said unto the woman, ye shall not surely die." Here is the first spirit communication ever received. The medium was a serpent.

1 John iv, 1. "Try the spirits whether they are of God." An appropriate command in the early days of Christianity, but much more so now.

1 Chron. x, 13. Cause of king Saul's untimely end, "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it.

Matt. iv, 24. One of Christ's first works was to cure those possessed of evil spirits. "And his fame went through all Syria; and they brought unto him all sick

people, that were taken with divers diseases and torments, and those which were possessed with devils, and he healed them all."

2 Tim. iii, 7. A prominent characteristic of Spiritualism. "Ever learning and never able to come to the knowledge of the truth." Here is the doctrine of "progression" fairly and scripturally set forth.

Ex. xxii 18. "Thou shalt not suffer a witch to live." Witches are no better under the gospel than they were under the law.

2 Pet. ii, 1. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." If here is not a most pointed prediction of the "private circles," what could be?

Rev. xvi, 13, 14. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty." A momentous prophecy of the astonishing conquests which Spiritualism is yet to make.

Rev. xviii, 23. All nations deceived by Babylon's sorceries. "By thy sorceries were all nations deceived." "Sorcery," says Dr. Webster, "is divination by the assistance of evil spirits." This scripture explains how the church and world will be brought into captivity by these powers of darkness.

Isa. viii, 19, 20. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter, should not a people seek unto their God: for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." A prophecy now receiving its fulfillment, and one which determines the duty of Christians respecting the "peepings" and "mutterings" of the latter-day philosophy.

Lev. xix, 31. "Regard not them that have familiar spirits, neither seek after wizards to be defiled by them." It was a disregard of this precept which ruined king Saul, and which is now defiling and destroying the mass of the human family.

Mark v, 13. Devils enter into the swine, and two thousand perish in Lake Genessareth. "And the unclean spirit went out, and entered into the swine; and the herd ran violently down a steep place into the sea (they were about two thousand), and were choked in the sea." If these spirits will lead brutes to kill themselves, what will they do to human beings?

Rev. xviii, 2. Mystic Babylon becomes the "hold of foul spirits, and a cage of unclean and hateful birds." Now fulfilling in those religious bodies who are embracing the corrupting and soul-destroying doctrines of the spirits.

1 Tim. iv, 1. "In the latter time some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." So spake the Holy Spirit by the apostle Paul eighteen hundred years ago, and just so is it now being done.

Eph. vi, 12. "Wrestling with wicked spirits in high places." There has been a good deal of this "wrestling" with the followers of Jannes and Jambres in late years, but we are by no means through yet.

Lev. xx, 27. Wizards and spirit mediums to be "stoned." This is another scripture showing how Spiritualism was viewed in the days of Moses.

Rev. xiii, 13, 14. "Making fire come down from heaven in the sight of men." One of the astonishing "tests" of the spirits just before Christ shall come.

Col. ii, 8. "Beware lest any man spoil you through philosophy and vain deceit." Spiritualism is the most specious and dangerous philosophy which the Christian now has to encounter.

2 Thess. ii, 8-12. Satan working "with all power, and signs, and lying wonders." It is thus that he works in that error which will yet ruin the major part of Adam's posterity viz., Modern Spiritualism.

2 Cor. xi, 14. Lucifer "transformed into an angel of light." More than thirty millions of living souls might now bear witness of this transforming power in spirit manifestations, and still it spreads like fire on a vast prairie.

1 Kings xxii, 22. A "lying spirit" goes out and deceives king Ahab. For the same object, too, has many a lying spirit gone forth since his day.

Acts xix, 16. A spirit medium leaps on Sceva's sons, and they flee the house "naked and wounded." This was simply one of the physical manifestations in the days of Paul. We have them now-a-days quite as literal and striking. Any one at all familiar with Spiritualism knows this.

Deut. xviii, 9-12. Directions to the Israelites concerning necromancers, wizards, mediums, &c. The severe measures anciently employed against these characters prove how abhorrent they were in the sight of God.

Acts xvi, 16-18. Paul commands the spirit of divination out of a young female medium. Here was fulfilled the very word of Christ: "In my name shall they cast out devils."

Rev. xii, 12. "Woe to the inhabitants of the earth and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." The Devil has indeed come down to the inhabitants of the earth in Modern Spiritualism, and he is now traversing sea and land with that abomination.

Matt. xii, 43-45. "When the unclean spirit is gone out of a man, he walketh through dry places seeking rest and findeth none . . . then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first." This text simply shows how hard a thing it is to reform a medium.

Matt. xvii, 15. A Devil-possessed child, whom the spirits pushed "into the fire and water," is healed. This was some of the phenomenon of Spiritualism in the days of Christ; it has its counterpart to-day.

Rev. iii, 10. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." A most precious promise in reference to the overspreading scourge which will soon overtake us.

Isa. xix, 8. Old Egypt, forsaken of God, appeals to charmers, familiar spirits, and wizards, for help. Neither nations nor inhabitants go to the spirits while God is with them. When Saul departed from the Lord he immediately went to the spirits. The same is true now.

Isa. xxiv, 4. Spirit mediums have frog-like proclivities. What was familiar to Isaiah, is not remarkable to us. The theory has not changed with dispensations.

Matt. ix, 32 tells of those whom the Devil made dumb. And chap. xii, 22 speaks of mediums dumb and blind. Spirits at the present time have been known to make their subjects blind, speechless, and senseless, and that for days together. Truly it waxeth worse and worse.

Acts viii, 9. Here we learn how one Simon "bewitched" the Samaritans with sorcery. There is much of this witchery among modern Simons; but all sorcerers are to go into the lake of fire. Rev. xxi, 8. The Most High also declares that He will be "a swift witness against them." Mal. iii, 5.

Reader, entrench yourself in the panoply of truth, for thus only will you be safe from this world-destroying error. G. W. A.

Prayer and Social Meeting.

PRAYER and social meetings upon the Sabbath should be sustained with spirit. A vigorous, holy energy that springs from the Christian's heart, should mark their progress. Here from week to week the consistent follower of the Lord delights to be found, punctually and faithfully at his post, cheerfully bearing his part, and from a rich fund of daily experience, he casts into the common stock his prayer of thanksgiving and supplication, word of exhortation, song of praise, all to the edifying of his brethren.

There is no reason why believers in the third angel's message should meet upon the Sabbath for the worship of God and the mutual encouragement of each other, in the rugged way, and then drone out two or three hours in dead lifeless formalities. How much is the service and glory of God thought of in such meetings? If unbelievers drop in, who might be influenced by a meeting carried forward in the spirit of present truth, how sadly is the opportunity missed! They go away in disgust, glad to be released from such a wearisome meeting.

With what sorrow does the recording angel place to the account of the church on the book of Heaven the sad record of a *mis-improved* opportunity.

Says our Lord, "Let your loins be girded about, and your lights burning." Luke xii, 35.

The sacred charge of the king to his servants who bear the last inviting call to the supper is, "Compel them to come in, that my house may be filled."

My dear brethren and sisters, this charge comes home to us. How shall we fulfill our Lord's command? Compel. But how? By argument and entreaty. "If a man love me he will keep my words: and my Father will love him, and we will come unto him and make our abode with him." Jno. xiv, 23. Such an one dwells in the Lord and the Lord in him. "The same bringeth forth much fruit," and his argument is with power, his entreaty is with that melting tenderness that breaks down cold-hearted opposition.

How cheering the influence of such in social meeting! Their argument is a face calmly lighted up with holy joy; their entreaty a few earnest words that come home to every heart; their testimony is not put on, but lives with them, being a light, fed by those words which are spirit and life. Such are burning and shining lights; preachers of righteousness to condemn a wicked world and a Godless church. Their works, words and looks, preach day by day. Bright angels of God attend them. When they meet for the worship of God, much divine light and power is in their midst; a joyful record is made upon the book of remembrance before the Lord, and they become his special treasure.

The Christian's privilege is a broad one. He is a companion of angels here, and may be made like them hereafter; but if his light become darkness, how dense the gloom. If you grieve away the Holy Spirit, dark, wicked spirits hedge you in and shut out the light of heaven.

Cold-hearted, lifeless professor! remember that as you go to the house of worship you carry with you a band of Satan's messengers, a thick cloud of darkness, an iceberg of frigid coldness. Then as you raise your voice in a dead, formal prayer, how deathly your influence. Then a threadbare exhortation, as destitute of fruit as your daily walk, edifying none, but distress-

ing all true friends of the cause of Christ, and burying the timid soul in chilly discouragement. Says Paul, "Give none offense to the church of God." 1 Cor. x, 32.

Some will offend by nourishing hardness toward a brother or sister. In this state of feeling they cannot obey our Lord's injunction given through Paul, "Stand fast in one spirit, with one mind, striving together for the faith of the gospel." Phil. i, 27. They bring in a scattering influence. "He that dwelleth in love abideth in Christ." "He that loveth not his brother abideth in death." Oh, how injurious the course of such offenders!

Again, we say there is no good reason why brethren should assemble for social worship and then drone out the time in lifeless forms. The word of God is filled with precious promises. We should take it as the present, living, speaking voice of God to us; believe it, receive it, and instantly obey. Then are its promises instantly fulfilled in us, according to the dispensation of an infinitely wise Providence. Then our influence is edifying; to edify is to build up. Says Paul, "Let all things be done unto edifying." 1 Cor. xiv, 26.

How can one instruct in the way to life, or build up the cause of present truth, by their words and influence, when both are given to Satan?

Again, if we pass the laboring week in half-hearted service, dividing with Satan, when the Sabbath comes, that day which God has set apart for his worship, the enemy claims it all. "The manifestation of the Spirit is given to every man to profit withal," is the language of Paul as he discourses upon the privileges and blessings bestowed on the members of our Lord's body. That which is manifest is evident in a very high degree, leaving no hesitation, but striking upon the mind at once with overpowering conviction; this is the way the Spirit is given to those who are joined to the truth, to profit withal. If brethren and sisters refuse or neglect to use this manifestation of the Spirit to the profit and encouragement of themselves and each other, it will be withheld from them. "With the mouth confession is made unto salvation," and out of the abundance of the heart the mouth speaketh. Who will withhold a word on the Lord's side, and offend the church of God? O brethren and sisters, let us "arise and struggle into light." F. W. MORSE.

Deerfield, Minn.

Miscellaneous.

A SWINE does not dream that he is inferior at all, but rather thrusts his proboscis, with all confidence, wherever he can, with any prospect of success, to find something to gratify his taste; he does not seem to himself to be greedy, or filthy, or disgusting, but evidently is blessed with as little modesty, or far less, than other more intelligent quadrupeds, some of which seem to appreciate their place and keep it.

So the most ill-mannered, slouching, and slovenly people do most thrust themselves forward, and their deformity is hidden to none but themselves.

A noble mind sears so high that many lesser trials are entirely below them; so far below that they were not even seen or noticed: and thus while the noble mind is soaring amid the sunbeams, the groveling soul is intent upon analyzing the filth of earth.

The most our foes can do is either to hurt our reputation or fortune. They cannot hurt the character which is pure and holy, nor mar permanently or effectually, the happiness which is based upon the promises of God through obedience to his word.

The crafty man may cheat the unsuspecting unguarded person of his hard earnings, but he cannot rob him of his peace, if it is well founded; and never is peace more sweet than when granted of heaven, to heal the wounds inflicted by reckless, unfeeling, covetous wretches, whose hearts are callous, and whose consciences are dead.

Conceited persons are in the habit of judging others severely; themselves they judge more favorably.

Rules of life are a dead letter unless carried out according to the dictates of a sound mind: hence good sense is never better applied than in applying these rules, and nowhere is it more indispensable. If all would always think of this principle, much reproach and fanaticism would be avoided.

MURMURING.—What profit is it, that we have kept his ordinances, and that we have walked mournfully before the Lord of hosts? Mal. iii, 14.

It is often repeated in the mind, by those who would shudder to speak it out in plain, open conversation, that they are disappointed: they have been quite liberal, have been self-denying in many respects, have come out from the world in respect to the Sabbath, have been a mark to be shot at by the chief priests and pharisees of the day—and now what? Why here is perhaps trouble where we expected blessings, for a long time we have expected the Lord to come and free us from this drudgery and hard work; instead of his coming, came reproach and temptation, and a world of work; instead of deliverance from a world of sin, here came reproof for sin; and instead of being exalted to a seat by the side of the Saviour, came an invitation to descend into the valley of humility. O how disappointed! Instead of being carried along with applause, here is the watch-care of the brethren. Oh who wants to be watched!

Such has been the meditation of many, some of whom have been sifted out, others are left behind, others are fulfilling the prophecy of verses 16-18, speaking often one to another, and learning to praise the Lord, instead of murmuring against him.

Oh it is a dangerous sin, a terrible sin to murmur! Do the clouds withhold the rain? don't murmur. Is thy work hard, constant, painful? do not complain. Are friends turned to foes because of thy obedience to God? be patient. Do thoughts ever come thronging thy mind with dark misgivings about thy worldly store, lest want or poverty should befall thee? or has the spectral form of poverty already entered thy dwelling, with his icy hand and pinched and wrinkled visage? Remember that a cheerful, thankful heart, and courageous soul, will soonest drive him hence. Remember the story of the murmuring host, who fell in the wilderness, only two of whom escaped.

Murmur not lest all thy former work be lost: cast out thy first murmuring thought, lest it spread like the leprosy of Egypt, and darken thy soul; lest it spread around and others murmur too. Rejoice in the Lord, O my soul; for the Lord is good.

J. CLARKE.

A Chapter on Troubles.

"THE lines have fallen unto me in pleasant places; yea, I have a goodly heritage." Psalm xvi, 6.

Reader, has it ever been your lot to feel the weight of your troubles press on you so heavily that, turning to these words you have felt them as a bitter mockery of your pain, impelling you to cry out that the "pleasant places," in which you had to tread were dark paths of sorrow and privation, and your goodly heritage, one of want—the worst want—hunger of the soul. And feeling so, at such times, have you ever paused a moment, and pictured to yourself the poet-king as he wrote them?

No; for such grief as that, when indulged in, takes a form too selfish to admit of any thought but of our own troubles. And yet pondering on these words, and knowing what we know of David's life, they suggest a lesson which, if read aright, would cause you to look up from the contemplation of your own sorrows, and, full of trials, of petty irritating annoyances, as your path might be, would yet make you echo the Psalmist's words, that yours was "a goodly heritage."

Think of the king a moment; first as a youth with a heart embittered by the cruel jealousy of Saul, lastly as an old man, pained by the rebellion of his child, and then follow me, while I try to explain to you what feeling made him, with all his troubles, acknowledge that "the lines had fallen unto him in pleasant places, yea, that he had a goodly heritage."

It may seem a harsh way to bring comfort to sore hearts, and yet I think it was part of the secret of David's contentment to acknowledge as a fact at starting, that worldly happiness is not the grand end or aim of life, that the Almighty in giving us this world, gave it us not to enjoy as a means of present happiness, but employ as a means of happiness to come; that the troubles we chafe at are sent not as punishments, but trials. For our weak natures from childhood upward rebel against punishment. But once look on all grief

and all suffering as trials—trials of our faith, our courage, and our strength—and we are enlisted as it were in a battle against ourselves, resolving to be tried and not found wanting. We see then, that sorrow is sent in order that our natures may be purified from their earthly clings and yearnings, and brought to acknowledge that the purest love of earth, the most unalloyed happiness that we can taste here, are only types of eternal bliss, and that in the presence of our Maker only is there fulness of joy.

It is an old, old truth, that suffering bringeth strength; and when we question the teachings of sorrow, while we, with bursting hearts, tremblingly carp at the wisdom of our Father's dealings, it needs but a glance at the Bible to prove its truth, to show that the noblest characters were made strong by suffering.

Look at Jacob the beloved of God; his life was one long trial, a chain of misfortunes. And remember Jacob's reward was of no earthly nature. Then turn to Daniel. We cannot doubt, that the Lord loved him, and yet he was sorely afflicted and we hear of no evil act that he committed, that could make us view his sufferings as just chastisement at the hand of God.

I have not referred in this paper to the trouble of death, because that bears its own consolation. Neither have I spoken of troubles manifestly brought on by our own acts of wilfulness or passion. I speak only of those of which no earthly eyes can see the reason, of trials not of our making, and which in our inmost thoughts we say are not of our meriting—the troubles which almost against our will make us ask the "why." There is but one answer, "Be still, and know that I am God."

Dear friends, take this to your hearts. To all those vain yearnings let the answer come clear and distinct, —*Be still*, weary one! Hush the murmurs, learn patiently and quietly life's great lesson—to endure. "Know that I am God; know that I, the All-merciful, the All-wise, the pitying Father have heard and answered thee, and in mine own good time will shew thee the wherefore of all that so troubles thee now. I am God; let thy weakness rest on my strength; thy ignorance on my wisdom; thy longings on my everlasting love."

With this assurance, with this knowledge of an ever-present refuge in time of trouble—can we wonder that David in the midst of all his sorrows could say: "The lines are fallen unto me in pleasant places, yea, I have a goodly heritage?"

Do you Pay for a Religious Newspaper?

I WAS going to ask the question in another form. "Do you read a religious newspaper?" but then I reflected that many read a religious newspaper who do not themselves subscribe for one, they being in the habit of borrowing from their neighbors, and after sending and respectfully soliciting the loan of the paper before the family have read it, they not unfrequently keep it a length of time greater than the golden rule will exactly justify. Then I had like to have thrown the question into this shape: "Do you subscribe for a religious newspaper?" but it struck me all at once, that some subscribe for a paper, but do not pay for it. I have heard this complaint made, and I have no doubt there is foundation enough for it. I, for my part, would advise such persons to take a moral newspaper, if they can find such a thing. That is the sort of paper they require. A religious newspaper is quite too far advanced for them. I don't know, and cannot conceive why these non-payers want to read a religious newspaper. I should suppose they would be satisfied with *secular* newspapers. I can imagine that they may desire, notwithstanding their delinquency, to know what is going on in the world, but why they should care to know how things go in the church, I cannot conjecture. What do those who do not give anything for value received, want to know about revivals, missions, &c.? Here are persons who would starve editors, publishers, printers, and paper-makers—the whole concern—into a premature grave!—who say, "Send me your paper," implying of course that they will send the money in return, yet never send it; and yet they want to know all about the progress that is making in converting souls to God, and what is do-

ing among the heathen. Is not this strange, that having never learned as yet to practice the first and easiest lesson of honesty, they should wish to read everything about godliness and vital, piety! So I concluded to head the article, "Do you pay for a religious newspaper?"

Do you, reader? If you do, continue to take and read, and pay for it; and be slow to withdraw your subscription. Give up many things before you give up your religious newspaper. If any one that ought to take such a paper, does not, I hope that some one to whom the circumstance is known, will volunteer the loan of this to him, directing his attention particularly to this article. Who is he? A professor of religion? It cannot be. A professor of religion and not taking a religious newspaper! A member of the visible church, and voluntarily without the means of information as to what is going on in that church! A follower of Christ, praying daily, as taught by his Master, "Thy kingdom come," and yet not knowing, nor caring to know, what progress that kingdom is making! Here is one of those to whom Christ said, "Go, teach all nations;" he bears a part of the responsibility of their conversion, and yet, so far from doing any thing himself, he does not even know what others are doing in promoting this great enterprise! Ask him about missionary stations and operations, and he can tell you nothing. He does not read about them. I am afraid this professor of religion does not love "the gates of Zion more than all the dwellings of Jacob." Ah, he forgets thee, O Jerusalem!

But I must not fail to ask if this person takes a *secular* newspaper. O, certainly he does. He must know what is going on in the world; and how else is he to know it? It is pretty clear then that he takes a deeper interest in the world than he does in the church; and this being the case, it is not difficult to say where his heart is. He pays perhaps eight or ten dollars for a secular paper—a paper that tells him about the world but for one that records Zion's conflicts and victories, he is unwilling to pay two or three! How can a professor of religion answer for this discrimination in favor of the world? how defend himself against the charge it involves? He cannot do it; and he had better not try, but go or write immediately, and subscribe for some good religious paper; and to be certain of paying for it, let him pay "in advance." There is a satisfaction when one is reading an interesting paper, to reflect that it is paid for.

But perhaps you take a paper, and are in arrears for it. Now suppose you was the publisher, and the publisher was one of your subscribers, and he was in arrears to you, what would you think he ought to do in that case? I just ask the question. I don't care about an answer.—*Neivins*.

Selected for the Review.

"Telling Jesus."

"THINGS always seem to go smoothly with you," said a complaining disciple to Mr. F——, "I never hear you making any complaints."

"I have found out an effectual way of guarding against that fault," said Mr. F——. "One day, in reading the Bible, I came across this passage in Mark vi, 30: 'The apostles gathered themselves unto Jesus, and told Him all things, both what they had done, and what they had taught.' It occurred to me that, when I had any trouble, before I told any one I should first tell Jesus; and I found on trial that if I told Him first, I seldom had occasion to tell any one else. I often found the burden entirely removed while in the act of telling Him about it; and trouble which has its burden removed, is no longer trouble."

"We ought to pray for deliverance from our trials, but Jesus needs no information respecting them; He is omniscient and omnipotent, and has no need that anything be told Him."

"That is true; yet he listened with complacency and kindness while His disciples 'told Him all things.' In His sympathizing condescension, He permits us to repeat to Him our troubles and our joys, though He knows them all. He listens to them with interest, just as a tender father listens to the narrative of his child, though it conveys no information; and He has

connected great blessings with this exercise of filial confidence. It lessens sorrows, doubles joys, and increases faith. The more assiduously we cultivate this intimate intercourse with the Saviour, the greater will be our happiness, and the more rapid our progress toward heaven. If we would make it a rule to go to Jesus every night, and tell Him all the events of the day, all that we have purposed and felt, and said and done and suffered, would it not have a great influence on our conduct during the day? It certainly would; the thought that we would have to tell Jesus about it would restrain us from many an unholy act. We could not willfully indulge in that which caused the agonies of the garden and the cross, if we were to make it the subject of our conversation with Him before committing ourselves to slumber."

"It seems to me that for me to tell Him all my experience would be occupying his attention with trifles; I should have nothing but sin and folly to relate."

"Sin and folly are not trifles; and the way to get a right view of the evil of sin is to speak of it before Him. And depend upon it, my brother, that if you will go to Jesus every night, and tell Him all things that have occurred during the day, it will speedily lift you above the world; it will do much toward making the will of Christ your guiding, governing principle; it will enable you to bear your cross without repining; it will make you, in mind and temper, like Him with whom you hold this intimate communion. Oh that all Christians were in the habit of closing the day by going to Jesus, and telling Him all things that they have done, and omitted to do, during the day!"

Prayer.

A MONARCH vested in gorgeous habiliments is far less illustrious than a kneeling suppliant, ennobled and adorned by communion with God. Consider how august a privilege it is, when angels are present, when cherubim and seraphim encircle with their blaze the throne, that a mortal may approach with unrestrained confidence, and converse with Heaven's dread Sovereign. O! what honor was ever conferred like this? When a Christian stretches forth his hands to pray, and invokes his God, in that moment he leaves all terrestrial pursuits, and traverses on the wings of intellect the realms of light; he contemplates celestial objects only, and knows not of the present state of things during the period of his prayer, provided that prayer be breathed with fervency.

Prayer is a heaven to the shipwrecked mariner, an anchor to them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a security to the rich, a healer of diseases, and a guardian of health. Prayer at once secures the continuance of our blessings, and dissipates the cloud of our calamities. O blessed prayer! thou art the unwearied conqueror of human woes, the firm foundation of human happiness, the source of everlasting joy, the mother of philosophy. The man who can pray truly, though languishing in extremest indigence, is richer than all beside; whilst the wretch who never bowed the knee, though proudly seated as a monarch of a nation, is of all men the most destitute.—*Chrysostom*.

THE WASTE OF WAR.—Since the national army has been located opposite Fredericksburg, it has occupied about thirty-two square miles, of which twenty-four were covered with dense woods of oak and cedar when our troops were first stationed there. So enormous, however, has been the amount of fuel that they have required, that where this extensive forest once stood, there is now but one vast field covered with stumps.

POISONOUS PAPER.—A lady at the West End, Boston, was recently fast going into a decline, in consequence of sleeping in a room where there was highly colored green paper hangings on the walls. The doctor found out the cause, the room was stripped of the hangings, and the lady at once began to improve. The use of green paper is now strongly condemned by many of our best physicians.

THE Lord may lead you round, but he will lead you right.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 8, 1868.

JAMES WHITE, EDITOR.

The Sanctuary.

(Concluded.)

THE question, Why were those so grievously disappointed who looked for the Lord in 1844? has now been answered. That disappointment arose not from any mistake in the time, for that was all correct; but from our mistaking the subject of the sanctuary. When we claimed that the earth was the sanctuary, and that the cleansing of the sanctuary was to be the renovation of the earth by fire, and that consequently, the Lord would be revealed from heaven in flaming fire for this very purpose at the end of the 2300 days, we claimed that which we had no warrant to expect. An examination of this subject would have shown us that the cleansing of the sanctuary which was then to take place, signified merely that our great High Priest would change his ministrations from the holy to the most holy of the heavenly temple, there to finish up his work of mediation for the world.

But an explanation of our past disappointment is not all that is accomplished by the subject of the sanctuary. It throws over the great doctrine of the Lord's soon coming, an air of nearness and certainty, beyond all other subjects. It is calculated to inspire in the church on earth a spirit of unwonted watchfulness, self-examination and prayer. It becomes the grand and radiant nucleus around which cluster the glorious constellations of present truth!

How it opens to our understanding the plan of salvation! How it lifts the veil from the position of our Lord in heaven! What a halo of glory it throws upon his ministry! What a divine harmony it establishes in the word of God! What a flood of light it pours upon past fulfillment of prophecy! How it fortifies the mighty truths of these last days! What a glory it sheds upon the future! With what hope and joy and consolation it fills the heart of the believer! Glorious subject! Its importance can neither be overdrawn nor overestimated. It is as though a new apartment of the heavenly temple were suddenly opened before us, filled with all the divine splendor, the majesty and the beauty of eternal truth.

We venture the assertion that it is impossible for a person to entertain correct and scriptural views on the subject of the sanctuary, and yet be at variance with any of the fundamental points of present truth; and perhaps no one fact can serve to place its importance in a stronger light than this. It is the great safeguard against all those bewildering errors, which, since the passing of the time in 1844, have torn and scattered the once harmonious body of Advent believers.

An application of this fact in a few particulars may be well. The wild and disastrous work that has been made by some during the past nineteen years, in setting so many erroneous times for the second advent of the Saviour, growing out of the idea that the prophetic periods must reach to the coming of the Lord, might in the light of the sanctuary, have been avoided. That shows us at once that those periods were not designed to extend to the second advent. The most important one, perhaps, any where given in the Scriptures, is expressly declared to reach only to the cleansing of the sanctuary. Dan. viii, 14. The 2300 days ended in 1844. We believe that then our great High Priest entered into the most holy of the heavenly sanctuary, and commenced the work of its cleansing, as the prophecy declared, and that no jot nor tittle of what we were warranted to expect at that time, has in any wise failed.

Not only might the erroneous movements on time since 1844, have been avoided by a careful investigation of this subject, but we are guarded by it against any such work in the future. In the light of this truth no time can again be set for the coming of the Lord. To illustrate could it be shown that the 2300 days extend into the future, admitting for instance that they could be shown to end without a doubt in 1867 or 8, what then?

Is it proved that the Lord will then come? By no means. It is only proved that the work called the cleansing of the sanctuary is then to commence, and time for the accomplishment of that work must be allotted between the ending of those days, and the revelation of the Lord Jesus.

That any of the prophetic periods reach beyond the 2300 days and extend to the coming of the Lord we have no evidence. The 1835 days will doubtless here recur to the mind of the reader, and the inquiry will arise if Daniel's standing in his lot at the end of the days does not mean his rising in the resurrection, and if therefore those days do not extend to the coming of the Lord. We answer, it needs to be proved that it is the 1835, and not the 2300, at the end of which Daniel is to stand in his lot. But what is meant by the "lot" in which Daniel stands? The word here translated lot, is not the word which means, region country lot of inheritance, &c., but that word which means, chance, fortune, the determinations of Providence, &c. This word is therefore applicable to the decisions of character which take place with the cleansing of the heavenly sanctuary, just before the time when the decree goes forth, He that is filthy let him be filthy still and he that is holy let him be holy still. Rev. xxii, 11. Especially does this view become probable when David plainly declares that the righteous shall "stand" in the judgment, by delaring the opposite of this, which is that the wicked shall *not* stand therein. Ps. i, 5. It will hence be seen that Daniel does not stand in the "lot of his inheritance," as it is has been expressed, but he stands in his lot in the decisions of the judgment of the righteous dead. He stands in his lot, with all the righteous dead, in the person of his Advocate. There is, therefore, nothing in this to prove that any of the prophetic periods extend to the coming of the Lord.

Being satisfied with regard to the termination of the prophetic periods, we are guarded also, by the subject of the sanctuary against giving up the past Advent movement, as a delusion, or ignoring the divine agency that produced it. We are prevented from misapplying the first and second messages of Rev. xiv, as they were but proclamations preparatory to the sanctuary work; and we are as firmly fixed upon the third, since that work is its very root and foundation.

But we call attention more particularly to the connection which this subject has with a practice which constitutes one of our distinguishing features as a people—we mean the observance of the Lord's Sabbath.

We read in Revelation, "that the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Chap. xi, 19. This ark of the testament, whether contemplated on the earth, as man was connected with it under the former dispensation, or in heaven as it is here introduced to us, is equally an object of interest.

Considering that the sanctuary of the first covenant was but a type or shadow of the sanctuary of this, which now exists in heaven, who will tell us that the ark of the true tabernacle which the Lord pitched and not man, differs from the former, either in the purposes for which it was used, or the things which it contains? The ark of the earthly sanctuary was called the ark of the testimony, or testament, because it contained the tables of stone, on which were engraved by the finger of God the ten commandments, and just as he engraved them. Ex. xxv, 16, 22: xxxi, 18. The ark of the heavenly sanctuary, called also the ark of his testament, as in the text above quoted [Rev. xi, 19], must also contain similar tables, or it could not be called the "ark of his testament," and could not be pre-figured by the former.

The ark, then, under whatever dispensation we view it, suggests to our mind the same idea: the commandments of God, as he uttered them from Sinai, and engraved them with his own finger.

But who can suppose that thoughts of the ark, or the writing it contained, suggested to the mind of a Jew the observance of the first day of the week as a day of rest! Neither does it suggest such an idea to our minds; but quite another, according as the fourth commandment contained in it declares that the *seventh* day is the Sabbath of the Lord thy God.

Such are some of the considerations which naturally connect themselves with the ark of God. But, says

the Revelation, "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament;" therefore considerations like these have been, and are still, agitating the minds of the people; and as we have seen by faith, through the declarations of his word, those tables of the law carefully preserved in the holy temple of the Highest, we have received such overwhelming impressions of its immutability and perpetuity that we could do no otherwise than turn our feet to the keeping of all those holy commandments.

Here is a nail in a sure place. The tables of the testimony are enthroned in heaven. There they exist without liability of change or decay. Men may legislate and hold councils, and pass decrees, and wag war against those who will acknowledge the claims of the royal law, but they cannot touch the law: as high as heaven from earth it still remains above their reach. What must man do to change it? He must ascend to heaven, burst through the angel guards into the sacred temple, dethrone Jehovah, wrest from the ark the mercy-seat, and with his own would-be omnipotent finger, change the writing of the imperishable tables. And yet people will talk about the change of the law as a very little thing! or even proceed further and speak of its abolition! They might as well talk of abolishing heaven itself!

The temple has been opened in heaven, and there is seen the ark of his testament. I have set before thee an open door, says Jesus, and no man can shut it. Rev. iii, 8. Men may endeavor with all their energies to obscure the claims of the law, but they cannot obscure them. They may raise all the stir they are able to raise amid the rubbish and dirt of earth, and joy over the dust they succeed in throwing into their own eyes; but we have only to look away to the heavenly sanctuary, and there we behold the ark of his testament, and in that ark the tables of the commandments, safely deposited beneath the eye of Him who slumbers not nor sleeps.

We now perceive a beauty, before unnoticed, in the work of redemption. Sin is the transgression of the law. The law is deposited in the ark. The cover of the ark is the mercy-seat. Ex. xxv, 21. Before the mercy-seat Christ pleads his blood for sinful man. Before the eyes of our Mediator therefore lies the law which we have transgressed, and which is the test of our characters. And now, reader, what think you? Can you with confidence approach the throne of grace, and plead with the Minister of the sanctuary for mercy until you are conscious that you are at least *striving* to keep every one of those commandments, just as they are engraved upon those tables which repose beneath the mercy-seat before which he ministers? Think well upon this point; and may the Lord help you to seek in a *consistent* manner remission of your sins, and justification by faith in Christ.

Thus the sanctuary becomes the great center and bulwark of truth on every hand. We do not say that a person cannot keep the Sabbath unless he believes in it; but we do say that a person cannot believe in it, and yet consistently, we may say honestly, refuse to observe the Sabbath.

Never lose sight of the sanctuary. When the carnal heart is venting its spite against the law of God, look to the sanctuary. Amid all the opposition of "unreasonable men" against the commandments of God, look to the sanctuary. In hours of darkness, trial, temptation, and persecution, look to the sanctuary. There is light and glory there. There help has been laid upon one that is mighty. There our High Priest ministers for us; and thither our hope has entered within the veil. Heb. vi, 19, 20.

Reader, remember that you have an interest in the great and momentous work which the world's High Priest is now consummating before the ark of God in heaven. Whether men know it or not, their eternal interests center there. The last great act in the plan of salvation is being accomplished; and the last messenger, the third angel of Rev. xiv, that is ever to announce that God's long-extended and long-abused mercy still lingers for a rebel world, is fulfilling his mission. With this message, all offers of amnesty and everlasting life on the part of the government of God forever cease. All that could be done for sinful, rebellious man has been done. Life has been freely offered. The

Son of God has died to make an atonement for their transgressions. Yet a few more days will he plead his blood in the sanctuary in their behalf, ere the work is forever finished. The announcement that his mediation is consummated will soon be heralded from on high, announcing their day of triumph to his waiting church, and startling from their delusive dreams of peace and safety, a hapless world. The "great voice out of the temple of heaven from the throne" will soon be heard saying, "It is done!" Rev. xvi, 17. The fearful decree is soon to go forth, "He which is filthy let him be filthy still, and he that is righteous, let him be righteous still." Rev. xxii, 11.

May it not be in vain for us that the plan of salvation was ever devised; but when the sanctuary work which was set forth in shadow here upon earth, but which is now being performed in fact and once for all, in the tabernacle in heaven, shall be finished, be it ours to be among the holy company who shall be holy still; to have on the wedding garment when the King shall come in to see the guests; to be prepared to join the ransomed of the Lord, when they shall return and come to Zion with songs and everlasting joy upon their heads; when the "tabernacle of God shall be with men," and he shall dwell with them forevermore.

Report from Bro. Byington.

BRO. WHITE: Since our annual conference last spring, I have visited churches as follows: Allegan, Otsego, Charlotte, Convis, Burlington, Parkville, and Newton. At the last-named place three were baptized, and at Burlington, two.

The above occupied my time, excepting two Sabbaths at home in feeble health, to August 6, when myself and companion left home for Northern Michigan.

We spent Sabbath the 8th, and three days following, with the church in Caledonia. Here we had six meetings, and with the help of our good brethren from Monterey, difficulties were adjusted, and the church convened again unitedly to move forward.

The 12th, had a meeting with the church in Lowell, Sabbath and first-day, 15th and 16th, had four meetings with the churches at West Plains, Fair Plains, and Orleans, all meeting at their new meeting-house at Fair Plains. We felt much freedom here, and at our last meeting, in attending to the ordinances we felt our hearts were one.

The 17th, met the church at North Plains at the house of Bro. Leander Kellogg, and were glad to see all encouraged to move forward. Here, two had lately embraced the truth.

Spent the 18th and 19th with the church in Greenbush. Here is a little church of loving brethren. Bro. Loughborough and myself last November here encouraged the children to give their hearts to God, and go with the church. They had thought they were too young, but from this time began bearing the cross, which satisfied their parents that it was the work of God, and at our last meeting with them, six were baptized and united with the church.

The 20th, also the 24th on our return from St. Charles, we had meetings with the church in Chesaning. The church were encouraged, and some who had wandered from the truth promised to return.

Sabbath and first-day, 22d and 23d, had four meetings with the church in St. Charles. Our visit to this church was timely, as they very much needed help. I think the snare of the enemy was broken, and I hope they will not again be brought into bondage. They were very much encouraged.

The 26th and 27th, had meetings with the church in Woodhull, where we met Bro. Bates, who remained to spend the Sabbath with them. I hope the church here will make more thorough efforts to arise, put away their idols and get consecrated to God.

Sabbath and first-day, 29th and 30th, we spent with the church in Locke. Organization has done good here. Seven were baptized—children and youth who started when here last winter with Bro. L. I believe not one had given up that then for the first time made an effort, in all some fourteen. Parents, and the church generally, should feel great responsibility for the youth and children in this place. We expect to be at Onida next Sabbath.

JOHN BYINGTON.

Delta, Sept. 2, 1863.

Report from Bro. Frisbie.

BRO. WHITE: I closed my lectures east of Charlotte, last first-day evening. The interest was much better than I anticipated when I commenced meetings there. I tried to ascertain how many had made up their minds to keep the Sabbath, and as near as I could learn, there are some fifteen that have decided. Some others were investigating, for whom I have hope. The Tent Meeting last summer held by Brn. Loughborough and Hull, has left favorable impressions on the minds of many. Some were then convinced who do not yet act, while others are closing their eyes to the light who were powerfully convicted of the truth. What a solemn message is the third angel's message, the last message of mercy to fallen man!

I am now at home, and find our youngest boy very sick, but on the gain. I have been absent from home nine weeks and three days, and expect to start out again in a short time.

J. B. FRISBIE.

Chelsea, Mich., Aug. 25, 1863.

The Michigan Tent.

BRO. WHITE: Believing that the brethren and sisters generally would be interested to know what the labors with the Michigan tent are accomplishing for the cause of present truth, we would submit a few facts for publication in the Review.

In the first place we believe it was in the providence of God, that our minds were directed to this part of the State. For, if we may judge by what we have seen and heard as the fruit of our labor, success has attended every effort that has been put forth to advance the cause of truth. When we first came to Memphis, darkness seemed to settle upon us like a cloud, and the way seemed hedged up before us. We applied for a place on the common to set our tent, but the owner of the ground refused to grant us the privilege. But, by perseverance we obtained a very beautiful and romantic site, in the corner of an enclosure, where there was just room enough to set the tent between the fence and the brink of a steep bluff some sixty feet high. A good spring of water just over the edge of this bluff, shaded by an oak tree, and within thirty feet of the tent, supplied us with water.

When we began to present for the consideration of the people, the truths of the word of God, they manifested an interest far beyond our expectations. As there was no celebration in this place on the fourth of July, by request an appointment was given out for a meeting at the tent, on condition that there should be no firing of guns, or fire-crackers on the occasion to disturb the meeting. About four hundred came out, and listened to a discourse on the subject of the kingdom. The most perfect order was maintained, and some of the aged people said, "It seemed like old times." Some made the remark, that it seemed to them to be the Sabbath; little thinking however that they would soon be made to believe that it was *really* the Sabbath. The Sabbath question now came up, and by the next Sabbath, we had a few commandment keepers to meet with; and from that time forward, the number kept constantly increasing. The Sabbath of the Lord which had been broken from week to week, has become a delight to many of the inhabitants in, and about Memphis. As far as we can judge at present, over one hundred have taken a decided stand upon the Sabbath. Thirty-three have followed their Lord in baptism. It is impossible to tell the extent of the work at present. Time will develop who has received the good seed in the heart.

Our books went off rapidly. The people were hungry for the truth, and seemed determined to have it, not minding the cost. The amount of office publications sold here, reached one hundred and forty-eight dollars. Bro. Cornell obtained some Bibles, of which he sold \$30.10 worth. He also had some prophecy and commandment charts which were sold, amounting to \$11.00. Fifty-seven subscribers were obtained for the Review, and seventeen for the Youth's Instructor. Money received on the same, \$59.25. We received for expenses during the meeting \$22.57, making in all a total of \$270.92. The interest kept up good until the

last. And after remaining with them so long, (nine weeks) many requested us to stay longer. The Baptists have kindly opened their meeting-house for us to hold Sabbath meetings for the present.

May the Lord be with, and guide them in their meetings, and also in the further understanding of his word until they become established in all the truth, and fitted for an inheritance in his kingdom.

We removed from Memphis to Hadley, Lapeer Co., and have given six lectures. There is already quite a good interest. We trust that our labors here will not be in vain, but that some may be benefitted by the truth.

I. D. VAN HORN.

The Atonement—Part II.

THE DIVINE GOVERNMENT.

OUR first inquiry relates to the government of God, and to his law, as this is fundamental: all else must be based on it. And it will be difficult, if not impossible, to receive just ideas of secondary principles, if we have not just ideas of their primaries.

There can be no difference between the attributes of God, and the principles of his government. If God is just, justice must be a principle of his government. If God is love, love must pervade his government. If God is immutable, the principles of his government must be unchangeable. We cannot conceive of his possessing an attribute that does not shine forth in his government. But as law is the basis of government, whatever applies to his government, of course applies to his law. Therefore to understand the attributes of God, is to understand the nature or character of his law, as one necessarily grows out of the other. This is too plainly evident to require further proof; for his law is the expression of his will, and his will must surely be in harmony with his attributes.

It is not necessary to examine at length, though well to notice, the attributes of Deity. Nor need I quote scripture to prove that these attributes belong to God, viz.: Wisdom, Power, Holiness, Truth, Justice, Love, and Mercy. It may be said, however, that most of these qualities are ascribed to man also. Thus the Scriptures speak of man as being holy, true, just, wise, merciful, &c. But such expressions in regard to man, must be taken with the limitations necessarily arising out of man's nature. Now there are three attributes which belong to Deity which may be applied to all of those mentioned above, but which man cannot possess, to wit.: Infinity, Immutability, and Eternity. While man is wise, just, merciful, &c., in a degree, God is infinitely, immutably, and eternally wise, powerful, holy, true, just, &c. These three qualify all the others; they are "perfections of perfections:" essential to the divine character, but belonging to it alone. So let it be understood, when I speak of the justice of God, I do not use the word in any ordinary sense, or as I use it in respect to man. The justice of God is infinite, immutable, eternal. These remarks may be necessary to guard us against making God (in our minds) such an one as ourselves, and to elevate our thoughts and views of the divine government. May the Lord help us to write and read with becoming reverence.

I have noticed that the government, or executive, must make a plain revelation of the law to which the subjects are amenable. This the Lord has done. Passing, for the present, the declarations of scripture concerning God's dealings with, and revelations to, his creatures in patriarchal ages, we come to a time when the world had far departed from the Lord; when he chose a people from among the nations to make them the special depositaries of his will to man. And while he made known, through prophets and teachers, civil and circumstantial duties, he taught us to look with peculiar reverence upon the *moral code* by proclaiming it with his own voice, and writing it with his own finger. That men have been wont to consider the *ten commandments* a *moral code* is not strange, considering the teachings of the sacred word on that point.

When God brought Israel out of Egypt he entered into an agreement or covenant with them, promising to regard them as a peculiar treasure above all nations, if they would obey his voice and keep his covenant.*

*The expression "keep my covenant" refers to the "covenant commanded," and not to the covenant or agreement made with them.

This they readily promised to do. Ex. xix, 5-8. "Obey my voice," and "keep my covenant," are two expressions used by the Lord referring to the same thing; for when they heard his voice, the third day after the covenant was made with them, he declared his covenant which he commanded them to perform. This was the ten commandments. Deut. iv, 12, 13. He said also that if they would obey this they would be a holy nation. Now it is an acknowledged truth that character is formed by our actions in reference to law; and the nature of the character is determined only by the nature of the law. Obedience to a bad law can never make a good character. It is hence evident that the character of the actor is the exact counterpart of the law obeyed. But we have the Lord's own testimony, that if they would keep the ten commandments, they would be holy: that is, they would thereby form holy characters; and as their characters would be but a copy of the law, we have herein the word of the Governor of the Universe that this is a *holy law*.

As law is the basis of government, and as God's government or law is a certain exposition of his attributes, and as man's character is as the nature of the law obeyed, to obey the law is to attain unto the *righteousness of God*, or true holiness. This leads to the conclusion that the holiness derived from obedience to the ten commandments is that growing out of the divine attributes, pure and changeless as heaven itself.

As there cannot be diverse or unlike attributes of Deity, so there can be only one rule of holiness growing out of those attributes—one moral law for his government. And upon obedience or disobedience to this law must all good and evil, life and death, be suspended. Therefore the following declarations apply to these commandments, or this law, and to no other.

Lev. xviii, 5. "Ye shall therefore keep my statutes and my judgments; which if a man do, he shall live in them."

Deut. xxx, 15, 16. "See, I have set before thee this day life and good, and death and evil: in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes and his judgments." See verses 19, 20; chap. ix, 26-28.

Isa. li, 7. "Hearken unto me, ye that know righteousness, the people in whose heart is my law."

Ps. xix, 7. "The law of the Lord is perfect, converting the soul."

Ps. xl, 8. "I delight to do thy will, O my God: yea, thy law is within my soul." Also Ps. cxix.

Ecol. xii, 13. "Fear God and keep his commandments; for this is the whole duty of man."

Matt. xix, 17. "If thou wilt enter into life, keep the commandments."

Rom. ii, 13. The doers of the law shall be justified."

Gal. iii, 12. "The law is not of faith; but the man that doeth them shall live in them."

1 John iii, 4. "Sin is the transgression of the law."

Rom. vi, 23. "The wages of sin is death."

Rom. vii, 13. "The law is holy, and the commandment holy, and just, and good."

Verse 13. "For we know that the law is spiritual." This law is also referred to in certain scriptures, wherein it is called God's holy covenant, and the covenant commanded.

Deut. iv, 13. "He declared unto you his covenant, which he commanded you to perform, even ten commandments."

1 Chron. xvi, 15-17. "Be ye mindful always of his covenant, the word which he commanded to a thousand generations; which he made with Abraham, and his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant."

Gen. xxvi, 3-5. "I will perform the oath which I swore unto Abraham. . . . Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

For breaking this "everlasting covenant," the inhabitants of the earth will be desolated with a curse, and burned up. Isa. xxiv, 5, 6.

By indignation against the "holy covenant," was the man of sin, the abomination that maketh desolate, set up. Dan. xi, 28, 30.

As this law has sometimes been confounded with other laws to which the above declarations of scripture will not apply, I will briefly notice the distinction of laws.

The *system* (not the law) under which the people of God lived in the past dispensation was complex; its elements were moral, civil, and ceremonial. The *moral* was the basis of all, existing prior to, and independent of the others;* and was from the beginning the standard of duty to God and to our fellow men. The *civil* enforced the moral, especially in their relations to their fellow men, making application of its principles to every day life. The *ceremonial* expiated the violations of the moral, and had especial reference to their relations to God. But both the ceremonial and civil were merely typical, looking forward to the priesthood of Christ and to his kingdom; and therefore illustrate the true relation we sustain under Christ to the law of God, the moral rules in this and the future dispensation.

This distinction of the two laws, moral and ceremonial, is shown in the following scriptures.

Jer. vi, 19, 20. "Hear, O earth; behold I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? Your burnt offerings are not acceptable, nor your sacrifices sweet unto me." Here one was kept and the other rejected; but the observance of the ceremonial was not acceptable when the moral was disregarded. That this was illustrative of our position in this age is proved by Matt. vii, 21-23, and John vii, 16, 17, where the efficacy of faith in the Son, and of the knowledge of his doctrine, is dependent on obedience to the will or law of the Father.

Jer. vii, 22, 23. "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices. But this thing commanded I them, saying, obey my voice." We have seen that to obey his voice was to keep his covenant, the ten commandments; and this shows that when God gave his law, which himself declared to be the rule of holiness. The ceremonial law of burnt offerings and sacrifices was not included.

The Saviour himself explicitly declares that he came not to destroy the law: yet we know he did set aside the ceremonial law by introducing its antitype.

The same is proved by Paul in his letter to the Ephesians, and Romans. In one he speaks of a law which Christ abolished, (Gr. *katargeo*.) Eph. ii, 15, and in the other he speaks of a law which is not made void, (Gr. *katargeo*.) by faith, but rather established. Rom. iii, 31.

I have noticed in another place that it is not consistent with justice to relax the claims of a just law, neither can the acts of abolishing the law and pardoning the transgressor be united. Hence if the law of God had been abolished by the gospel, justice would be trampled under foot. But the Bible is not thus inconsistent with reason. God is infinitely just, and his law must be satisfied; Christ, a voluntary substitute, is set forth as our Saviour, that God might be just, and the justifier of him who believeth in Jesus. Rom. iii, 26.

Though many other scriptures might be given to the same intent, those I have quoted are sufficient to show that the Bible truly harmonizes with the great principles of government examined in the light of reason.

J. H. W.

(To be Continued.)

Meetings in Iowa.

PURSUANT to appointment, I met with the church at Knoxville and found them in a deplorable condition, the cause of which I will not here try to give, lest some should say that I am a fault-finder. But deep and various as their troubles were, I went to preaching the plain, cutting truths of the last message of mercy, the Lord clothing the word with his Spirit. They were made to see their undone condition, and the importance, therefore, of immediate action on their part to get their own hearts right in the sight of God.

*The decalogue, having been spoken by the voice, and twice written upon the stone tables by the finger, of God, may be considered as the foundation of the whole system.—John Quincy Adams.

I preached two sermons on the commandments of God, not particularly on the ten commandments, but more especially on the commands given by Jesus and the apostles, of which I will here give a specimen: John xii, 49, 50. "For I have not spoken of myself, but the Father which sent me he gave me a commandment what I should say, and what I should speak; and I know that his commandment is life everlasting. Whatsoever I speak, therefore, even as the Father said unto me, so I speak." Chap. xiv, 23. "Jesus answered and said unto him, If a man love me, he will keep my words and my Father will love him, and we will come unto him and make our abode with him." Verse 24. "He that loveth me not, keepeth not my sayings; and the word which ye hear is not mine, but his that sent me." Chap. xv, 14. "Ye are my friends if ye do whatsoever I command you." Matt. xxviii, 20. "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."

Here it is made evident that God commands his people through the apostles; therefore we have the following from them: 1 Cor. i, 10. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." Eph. iv, 31. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice, and be ye kind one to another." 1 Pet. ii, 1. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking," &c.

All these, with many other commands like these, I presented to the people, and showed that we must decide whether we would obey or not, from the fact that John says, "And this is the love of God that we keep his commandments." 1 John v, 3. "And he that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected."

After this the brethren and sisters began to see and confess their wrongs and their lack in not having kept these commandments. But they solemnly covenanted with God, before men and angels, that for the future they would keep all of God's commandments, not only the ten, but all the rest. Thus union and fellowship were restored among them.

On Sunday evening I gave notice that I would preach the next evening, and on Tuesday evening we would attend to the ordinances, and that we wanted all well disposed people to meet with us at the meeting-house. As the people had never had the privilege of attending such a meeting, there was a general turnout. I enjoyed a free time in talking to them a few minutes on the importance of these ordinances, and the importance of our attending to them as well as to all other commands, and thereby let our light shine before men, that they seeing our good works may be constrained to glorify God. Good order prevailed and many were deeply interested, and we trust will soon make up their minds to identify themselves with God's people, and go with them to the everlasting kingdom.

I believe the churches here in Southern Iowa, with judicious labor, which they have not always had in the past, will yet arise and put on the whole armor of God, and overcome and stand in the great day of the Lord. May God grant this is my prayer.

I am now at Sandyville. Commenced meetings here last night. Find things here in a bad state also. But by the grace of God I shall try to improve their condition. Pray for me that God may continue to give me victory, and his truth victory and power in every place.

ISAAC SANBORN.

Sandyville, Iowa, Aug. 28, 1862.

NOTE.—The precepts and injunctions which we find all through the New Testament, as uttered by Christ and his apostles, are all important as a part of God's revealed will to men; but yet is it strictly appropriate to speak of them as the commandments of God? Are they not included in, and do they not form a part of, the faith of Jesus? They are of course none the less important, and should be obeyed none the less strictly, on that account. But there is something called the faith of Jesus in distinction from the commandments of God; and if these things do not consti-

tute it, where shall we find it? We should prefer to let the expression commandments of God every time refer exclusively to the ten commandments, and the faith of Jesus cover all the rest.

We Shall Reap.

OH HEAR our prayers and answer them
Which we do breathe to thee, our God,
Help us the tide of doubt to stem,
And hope according to thy word.

At home, abroad, through every land,
Give strength to labor in thy field,
Help us with faith and tireless hand
In tears and toil to sow the seed.

And then in patience, may we trust
Our labors shall not be in vain,
Those who in tears the kernels cast
Shall doubtless bring their sheaves again.

Behold how long the husbandman
Endures the doubtful season's turn,
Still trusting that the golden grain
In plenteous stores shall fill his barn.

And when 'tis gathered in at last
By weary frame and burdened brain,
But one brief season will have passed
Ere it be well nigh spent again.

And in due season we shall reap,
If fainting not we still endure,
If still our confidence we keep
The great reward is far more sure.

And not like those who harvest here
To quickly spend it all again,
The precious fruits we garner there
Through endless ages shall remain.

E. W. DARLING.

Beaver, Minn.

Letters.

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

From Bro. Baker.

BRO. WHITE: I would like to be found among those who "speak often one to another," when the Lord comes to make up his jewels. I wish to say that my path truly shines "brighter and brighter," as I am making my way on to the kingdom; striving to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. If it did not, I should be wholly at fault; for I enjoy the best of opportunities.

A privilege indeed it is to be engaged in this glorious work, in which heaven and angels take such a deep interest; especially to me at this time, when I can listen to "all the words of this life," as they are dispensed by the servant of God from day to day, that I may treasure the blessed truths up in my heart, to become sanctified through them, and be ready to "escape all things that shall come to pass, and to stand before the Son of Man."

Our meetings have been in progress here in Orwell over two Sundays. The attendance has been good all the time; sometimes the tent being filled. The interest appears good. What is a little peculiar, there is a special interest among some who had been most prejudiced by the unhallowed influences at work here. I think the stain will be altogether wiped off the cause in this section. Bro. Waggoner has pursued a very judicious course, one best adapted to secure that very desirable result.

May the Lord get him glory, by raising up a people here, who shall "purify themselves even as He is pure," lift up the standard of truth and holiness, and let their light so shine before men that they may see their good works, and glorify their Father who is in heaven. This is my prayer; and this is the object of our labors.

H. F. BAKER.

Orwell, Ohio.

From Sister Darling.

DEAR BRN. AND SISTERS: As I read the pages of the Review, and hear from week to week of the dealings of the Lord with his people, I feel to rejoice, and hope that the time is not distant when the remnant shall stand complete. I rejoice, and yet I fear; for the enemy is raging to devour, knowing that his time is short. Satan has power to transform himself into an angel of light, to deceive if it were possible the

very elect. But, thank God, it will not be possible. Oh how does it devolve upon us in prayer and watchfulness to make our calling and election sure; never to parley with the enemy but to run the Christian race, and run to win.

A little turning aside from the commands of God, a little sacrificing on the altar of self, or holding back from rendering unto God the things that are his, will grieve the Holy Spirit, weaken our faith and devotion, and greatly mar our influence for the truth, while it opens the way for the enemy more effectually to deceive and lead us astray. O for a spirit of willingness, of earnestness in the cause of the Lord, that will say not, What must I do in order to be an overcomer; but, What can I do, what may I do, for God, and for Christ who has suffered so much for me, and what for my fellow creatures for whom Christ died. "He that soweth sparingly shall reap also sparingly." O for a bountiful harvest—to be more than conquerors through him that hath loved us! "Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren." 1 Jno. iii, 16.

There are eight of us in this vicinity who are endeavoring to keep God's holy Sabbath, and looking for the appearing of his Son from heaven. Although scattered, living several miles apart, we esteem it a privilege to come together for the worship of God on the day that he has blessed. Our prayer is that the Lord may add to our number of such as shall be saved.

We want to be faithful and keep all of God's commandments that we may see clearly the light of his truth; for we read, "The wise shall understand;" and again, "Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii, 14. Thank God for the exceeding great and precious promises which his word contains. The goodly land is just before, and are we not abundantly able to go up and possess it?

"Haste my dull soul, arise,
Shake off thy care
Press to thy native skies
Mighty in prayer.
Christ he has gone before,
Count all thy sufferings o'er
He all thy burden bore,
Jesus is there."

M. E. DARLING.

Beaver, Minn. Aug. 11, 1863.

From Bro. Kemp.

BRO. WHITE: I feel a desire to write you a few lines to let you know that I have just commenced searching for present truth, and to keep the Lord's Sabbath. I feel that I can give a reason of the hope which is in me, and with the blind man answer, One thing I know—that whereas I was blind, now I see. I have also commenced reading sister White's visions, and find present truth revealed in them. We are very thirsty here in Ashfield for preaching. We hope some one will visit us soon. We are in a very prosperous condition. One of my brothers and wife, with myself, have just come into present truth. I pray that we may all continue to be sober, and let all our words be such as will bear the scrutiny of time and eternity.

Yours in Christian love.

Z. W. KEMP.

Ashfield, Mass.

Extracts from Letters.

Sister E. A. Nutting writes from Clermont, Iowa: However unworthy I am, I want to say that I love God. He is good. His mercy endureth forever. Brn. Snook and Sanborn, have been at West Union and I have had the blessed privilege of hearing them present the third angel's message. Although I have heard it before, yet it seems new. With sorrow I have to confess I have lived too far below my privilege. Oh my heart has been cold and unbelieving. May God forgive me. I here covenant again with my heavenly Father to start anew for that heavenly country, the city of the new Jerusalem, whose builder and maker is God.

I mean to strive with all my heart to meet these dear brethren that I have heard preach the truth, with all the dear saints in the everlasting kingdom of our Lord

and Saviour. Those whom I have never seen I love, and hope to meet them to part no more forever, with all the redeemed to praise and give thanks to the Lamb of God who taketh away the sins of the world. I realize that it is through the tender mercies of God that I ever had the privilege of reading the Review and Instructor. I prize them highly, also the Spiritual Gifts. I hope I shall be enabled to live out what they teach. I do realize that I am weak, but, like the apostle, I can do all things through Christ strengthening me. I ask an interest in the prayers of the dear brethren and sisters, that I may be faithful and live to the glory of God.

Sister C. Lamberton writes from Marshfield, Vt.: I am striving to follow the example of our blessed Lord and Saviour. He kept his Father's commandments, and taught his disciples to do the same, that they might have eternal life; yet I am accused of stumbling over the old law. But I am not casting the law of God under my feet to stumble over, and I thank God I cherish it in my heart. I know that I have broken that holy law; for by the law is the knowledge of sin, and the wages of sin is death; but Christ has died for me that I might live. He has suffered the penalty of that just law for us, that we, through faith in him, might have life. He died to redeem us from the curse of the law, as he took the curse upon himself. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." But those that are not in Christ, those that will not believe, and are in their sins, the just condemnation of the law rests upon them, and they will reap the reward, and receive their wages, which is death.

The way is so plain that the wayfaring man, though a fool, need not err therein. Last fall was the first time I ever heard anything upon the Sabbath question. While Elds. Hutchins and Bourdeau were here in Marshfield, at first I felt rather tried with them, and wished they would let the Sabbath alone and preach something else. Yet it looked like truth; but oh, the cross! However, striving to lay aside all prejudice and selfishness, and to be willing to let God be true, I began to search and pray with an earnest desire to know the truth regardless of what man could say or do, that I might obey God in all things, and be sanctified through the truth. And as I searched the Bible for God's commands, I found these things to be so; and that the seventh day was the day to be remembered. I thank God that mine eyes have been opened to see the truth. Although alone, and surrounded with much opposition, I stepped out on the promises of God, knowing that his grace was sufficient; and if God was for me, he was more than all they that can be against me. And I rejoice to-day that I stand upon a firm foundation, which is the word of God: a foundation that, though the rains descend, and the floods come, and the winds blow, cannot be swept away.

Bro. J. Mace writes from Libertyville, Iowa: I have just returned home from the meeting at Eddyville, where we had a good season, one that has given me much strength and courage to keep all of the commandments of God and the faith of Jesus, and to live out the faith once delivered to the saints. We heard three edifying discourses from Bro. Brinkerhoff, which gave us much courage to go on in the good cause of our Lord and Master. And it is my prayer that when Jesus comes, I may be ready to meet him, and be saved in his kingdom.

Obituary Notices.

WE would announce to our friends the death of our little girl, who died of dropsy Aug. 24, 1863, aged 3 years, 10 months, and 14 days. She was rational until the last, and would daily request us to sing for her, which we did until her very last moments. She was mild, sedate, and had a firm choice for the good. We miss our loved one, yet we have hopes in the promise of God, and know that if we are faithful until the Lord comes, we shall see our little one come forth clothed in glorious immortality.

JOHN C., & JULIANA L. POWELL.

DIED, in Burlington, Mich., Aug. 31, 1863, of erysipelas, Myron J., infant son of H. J., and C. C. Rich, aged nine months and ten days.

Thus with the summer's parting day, amid its fruits and flowers,
His tender form, in innocence, sunk peacefully to rest;
Safe sheltered from the wintry blasts of this dark world of ours,
To wake in heaven's bright summer clime, with all the pure and blest.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 3, 1863.

THE report from Brn. Loughborough and Hull in the East, is still favorable. Bro. Hull writes from Manchester, N. H., where the tent is now located, that he has never known a better interest raised in any place in the same length of time; that they have already more invitations to visit, than they will be able to respond to, during their stay there; and that some of the time the tent will not hold the people into some three hundred. We trust the result will more than equal the flattering prospect.

QUARTERLY MEETING IN OHIO.—We are requested to remind the brethren in Ohio that the quarterly meeting of East Townsend, Ohio, is to be held, as per appointment, Sept. 19, 20, 1863.

The articles on the Atonement, by Bro. Waggoner, are resumed in this number. Part I, of this argument is contained in the articles from the pen of Bro. W., entitled, "Reason not against an Atonement," and "The Moral System," found in Nos. 1, 2 and 3 of the present volume.

BRETHREN will please be careful when writing to this Office, to prepay their letters in full, as otherwise, under the new postage law, their payments are counted as nothing, and we have full rates to pay at the P. O. here. Thus, if only three cents are paid on a double-rate letter which requires six, the three cents are not taken into the account, and we have the six cents to pay here. Instances of this kind are becoming of frequent occurrence, and should they be continued, would in time amount to quite a serious tax upon us. Presuming that this all arises from a little want of attention to the weight of the letters on the part of the writers, we give this word of explanation and caution.

Good Books.

ONE of the greatest blessings to any house is a family library of good books. This may be larger or smaller, according to ability to purchase; but these books should be the very best. After the house is well furnished with works on the present truth, we would recommend the following:

1. Helps to understand the sacred scriptures, such as the Bible Atlas and Bible Dictionary, are important.

2. Works meeting the skepticism of the age, such as Nelson on Infidelity, and Fables of Infidelity, and Facts of Faith, are important, especially so, at the present time.

3. Moral and religious lessons, such as the beautiful volume just issued, entitled Sabbath Readings, should be in every family. If children cannot read well, the parents should gather them around them, and spend the hours of the Sabbath (which to them may be weary) that they are not in meeting, or Sabbath-school, in reading to them. Deeply feeling the want of moral and religious reading for the youth and children of our people, Mrs. W. has carefully prepared the work called Sabbath Readings. We would in particular recommend the following works:

Nelson on Infidelity,	post-paid, 75 cents.
Fables of Infidelity, &c.,	" " 75 "
Bunyan's Pilgrim's Progress,	" " 60 "
Bible Atlas and Gazeteer,	" " \$1,00
Dictionary of the Holy Bible,	" " 1,50
Sabbath Readings, bound,	" " 68 cents.
The same in five pamphlets,	" " 56 "
" " " twenty-five tracts,	" " 50 "

We recommend churches to club together and send for a liberal supply of the above works by Express, or with other works, by Rail-road. When ten dollars worth are ordered in this way, a deduction of 20 per cent. will be made from the above prices.

Our people should search the sacred Scriptures more diligently, and we would urge the necessity of obtaining good helps. The hours of the Sabbath especially,

when not in meeting, should be tasked with persevering study of God's word. Those who have not a love for such study, and for good reading, should cultivate and discipline their minds until such study and reading be delightful.

Parents and guardians should commence early to train their children to love good reading.

Note from the Wis. Tent.

BRO. WHITE: Our meeting in Darlington has just closed. Considering the great hurry in securing the golden harvest, our success was quite good. Nineteen have decided to obey the truth. Last Sunday seven were baptized. Our tent is now pitched in Fayette, Lafayette Co., Wis.

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

Appointments.

Annual Meeting of the Seventh-day Adventist Publishing Association.

THE third annual meeting of the Seventh-day Adventist Publishing Association will be held in Battle Creek Mich. on Friday the Second day of October 1863, commencing at 9 o'clock A. M., for the election of officers and the transaction of all other business pertaining to the interests of the Association.

At this meeting it is proposed to make certain changes in the By-laws, as follows: In Art. ix, Sec. 2, in the first line after "All voting" strike out—"except for an adjournment" and insert in its place—"for the election of officers." Add to the section after the representation of our printed ballot, "All other voting to be done as the President may direct."

In Art. ii. Sec. 1. after the words, "shall be elected" in the fifth line, strike out all the remaining portion of the sentence closing with the word, "year" and substitute in the lieu thereof "every year at such time and place as may be determined by the last meeting of the Association or announced in the call for the meeting." In the last line of the same section after the word, "until" insert "three weeks after."

In Art. ii. Sec. 13. Strike out all the remaining portion of the section after "The Association shall elect its editors," and substitute in lieu thereof, "at each yearly meeting, whose term of office shall continue until three weeks after their successors are elected."

In Art. v. Sec. 2. after the words, "this Association," in the second line, strike out "held in one of the autumnal months," and at the close of the fourth line strike out "and this" and insert in lieu thereof "or announced in the call for said meeting, which."

To Article xi add the following: "Sec. 2. No money paid to the Association for shares or donations, nor interest or profits arising therefrom, shall be subject to withdrawal, but shall be, and forever remain, a part of its funds, to be used in accordance with sec. 1, of this Article."

JAMES WHITE,
G. W. AMADON,
URIAH SMITH,
J. N. LOUGHBOROUGH, } Trustees.
E. S. WALKER,
WM. HALL,
I. D. VAN HORN.

P. S. We would add that this is to be merely a meeting of the Association for the transaction of business. There will be no conference held in connection with it, and no especial religious exercises. Brn. White and Loughborough of the trustees, are now East, and are not expected to be present at this meeting; but the above-mentioned changes are proposed with their suggestion and concurrence. The reason for these changes will be apparent to all. It is that we may accomplish the voting on all business matters with more convenience and dispatch, and also that the meeting of the Association may not be confined to any particular season of the year, but may be held at any time in connection with other gatherings, as, for instance, our General or State Conferences. TRUSTEES.

PROVIDENCE permitting I will meet with the church in Newton, Sabbath, September 12th, at 11 o'clock. J. BRINGTON.

PROVIDENCE permitting I will meet with the church at Johnstown Center, at their first quarterly meeting, September 26 and 27. Meeting to commence Friday evening at 7 P. M. ISAAC SANBORN.

Iowa Conference.

THE Iowa Conference will convene for the transaction of business on first-day morning Sept. 20th, at 8 o'clock A. M. at Pilot Grove, formerly known as the Dayton and Richmond church, Washington Co. We hope to see a delegation from every church in the State. Delegates will report the condition of the churches, as to the amount of S. B. funds for the year, number of membership, &c.

Let those who cannot send a delegate send letters. Preaching to begin on Friday, the 18th, at 7 P. M. Bro. Sanborn will be with us. Let all who attend this Conference come full of faith and the Holy Ghost. Let all pray that this may be a great and happy meeting. Those coming from the East will inquire for J. M. Ferguson, or O. Chipman, Richmond. From the North and West, for H. Nicola, Pilot Grove.

B. F. SNOOK.
D. WEAVER. } Conf. Com.
D. ANDRE.

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.

W. P. Davis 0,50, xxiv,14. Geo. Inwood \$2,50, xxv, 1. Cornelius Holiday \$3,00 on acct. L. A. Green 1,00,xxiii,1. A. A. Marks 1,00,xxii,1. A. A. Marks for L. Marks 0,50,xxiii,14. Leonard Ross 2,00, xxiv,14. E. Tarbox 2,00,xxiv,1. G. Shelby 2,00, xxiii,13. Mrs. R. Wilkins 1,00,xxii,1. J. Eggleston 1,00,xxiii,7. Z. Brooks 2,00,xxiv,20. P. Alvord 2,00, xxiv,14. J. M. Wager 2,00,xxiv,14. M. Root 1,00, xxi,1. W. H. Edson 2,00,xxiv,17. Peace Cornell 1,00, xxiii,1. W. Harris 1,00,xxiv,1. J. G. Cheals 2,00, xxiv, 14. Mary Capen 1,00,xxiii,1. J. Ackles 1,00, xxiii,1. D. Paine 1,00,xxiv,1. W. Treadwell 1,00, xxiii, 1. D. Arnold 2,00,xxv,1. A. Caldwell 0,50, xxiii,14. D. Price 0,44,xxiv,1. Louisa M. Gates 1,00,xxiv,1. T. Hamilton 2,00,xxiv,14. L. Drake 1,50,xxiv,1. Wm. Herald 1,00,xxiv,1. J. W. Wolfe 1,00,xxiii,7. W. D. Sharpe 1,00,xx,14. J. Huber 2,25,xxiv,16. Mrs. J. C. Parker 1,00,xxiii,13. Lovina Chandler 1,00,xxiv,1. John Cole 1,00,xxiii,1. S. T. Damon 2,00,xxiii,14. C. E. Philips 2,00,xvi,19. J. Clarke 2,00,xxiv,1.

Michigan Conference Fund.

RECEIVED FROM CHURCHES. Church at Oakland \$12. West Plains \$3. Caledonia \$14. Eureka and Fairplains \$20. North Plains \$3,50. Brady \$5. Jackson \$10. Hillsdale \$16. Greenbush \$5. St. Charles \$2. Chesaning \$7,25. Convis \$8. Millford \$8,43. Tyrone \$5. Owosso \$10. Oneida \$2,46. West Windsor \$12,45. Monterey \$54,43. Watson \$9 78.

Books Sent By Mail.

John Clarke 45c. W. P. Davis 20c. H. H. Wilcox 10c. L. G. Bostwick 5c. A. Gleason \$1. M. A. Crusan 15c. J. H. Waggoner \$2,37. Mary A. Nichols 17c. A. S. Hutchins 50c. I. Stanhope \$1,30. Wm. Dutton 50c. F. M. Gulick \$1. David Price \$4, 66. Mary F. Maxon 25c. T. Hamilton \$1. Lovina Chandler 18c. Henry C. Miller \$1. W. Brink 36c. L. W. Miller 80c. L. A. Bramhall \$1,28. J. Taber \$1. H. L. Richmond 50c. T. Lane 68c. Mrs. L. Hadden 56c. Mrs. A. Shepard 56c. J. T. Rogers 50c. S. Sellers 68c.

For Bro. Snook.

J. Lamson \$5.

Donations to Publishing Association.

Elisabeth Coon \$2. A. Seymour \$5.

General Conference Missionary Fund.

J. A. King \$2.

Cash Received on Account.

L. G. Bostwick for I. Sanborn \$5. Joseph Clarke \$10.

For Shares in Publishing Association.

A. A. Marks \$2,75. Mariah Lamson \$10. J. S. Wager \$10. David Arnold \$10. A. S. Gillett \$100.

For New Charts.

J. Lamson \$10. P. M. Lamson \$3. J. G. Lamson \$5. J. B. Lamson \$3. Hiram Edson \$2.

Books Sent By Express.

Milton S. Kellogg, Lake Station, Ind. \$5,75.