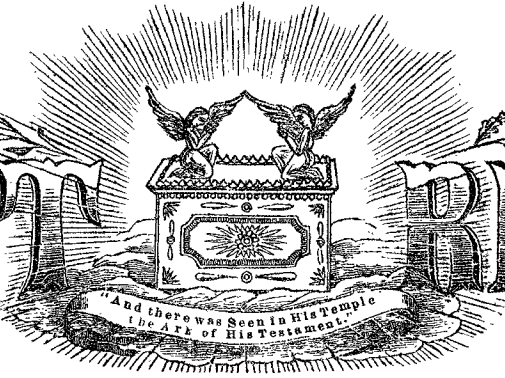


ADVENT REVIEW



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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Mission Work.

THE work, 'tis true, is thine,
The mission work we do,
May we pursue it as divine
Most precious Lord, and true.

We love thy labor, Lord,
We trust thy firm decree,
We would enforce thy holy word,
And live, dear Lord, for thee.

Give souls, O Lord, for hire,
No other boon we crave!
For grace to win them we desire,
The power is thine to save.

To spend our lives for thee,
Is sweeter far than gold!
What else can we desire to be
But shepherds in thy fold.

We know that beasts of prey
Are seeking to devour,
O make us wise to choose the way,
To labor with thy power.

HANNAH MORE.

Braithwaite, O. Asylum, Africa.

God's Law Unbroken:

Or the Ancient Sabbath, the Sabbath Still.

BY GEO. W. BURNHAM.

MUCH has already been said and written in defense of, and advocating, the Sabbath of the fourth commandment; yet I wish to present a few thoughts in regard to that much-neglected—not to say abused, portion of God's holy law. Many are the arguments brought forward by those who reject the Sabbath of the fourth commandment, to show that that commandment is not binding upon Christians at the present time. Still, they loudly protest that they want to keep all of God's commandments, but if the fourth is mentioned, they say, "We have nothing to do with that, for the old law is abolished, and we are living under the new covenant; therefore we are no longer under the old law, which is the commandments."

It does indeed seem strange that they do not see the absurdity of such a position. Again, they say, "Jesus Christ lived our example, and died our sacrifice." This we not only admit, but firmly believe. But could they who oppose the fourth commandment see the true position in which this claim places them, they would soon turn round, and from opposing the observance of one of the commandments, would as strongly advocate (as they say they want to) the keeping of them all.

Said the Saviour, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love." John xv, 10. "Well," says one, "I do keep all of Christ's

commandments; and as he is the Christian's lawgiver, we are only required to keep the commandments which he gave, or those that were by him brought over from the old into the new dispensation, and as he said nothing about keeping the fourth commandment, but has commanded us to keep the other nine, therefore, we conclude that he did not teach the observance of the fourth, and we do not keep it."

Now my friend, just please read again carefully, very carefully, the above-quoted scripture, and see where it will lead you, if you still adhere to your present position. Suppose that I should tell you, that in the light of that scripture, I shall be justified in keeping only eight of the nine commandments, which you say are binding, rejecting one, because, perchance it may happen to be at variance with some particular views of my own, Would you believe it? You answer, no doubt, most emphatically, No! Then let me tell you my friend, whoever you are that advocates the abolition by the Saviour of one of the commandments given by the Father, that although you may not be aware of it, that is just your position, so long as you advocate that Christ is the Christian's lawgiver, and that only nine of the commandments contained in the decalogue, are binding on the church in this dispensation. You think this a bold and unwarrantable assertion, do you? Well, facts are stubborn things; and the word of God gives me boldness thus to speak. Now I will show in what way you teach that only eight of the commandments are binding upon Christians in this dispensation.

You say that Christ abolished the fourth commandment; and now, to show the fallacy of your position, or to prove my assertion that if you are correct in the position that Christ did abolish the fourth commandment, there are only eight of the commandments binding upon us at the present time. Mark the Saviour's language in the last clause of the verse, John xv, 10, "Even as I have kept my Father's commandments and abide in his love;" or, in like manner as I have kept my Father's commandments, so keep ye my commandments. Now, how or in what manner, did the Saviour keep his Father's commandments? Did he keep them all? You answer, Yes, he kept them all but the fourth, and as he was "Lord of the Sabbath," he could keep it or not, as he chose, knowing that in him was to be the end of the law.

Now my friend, we see that all the Saviour requires of us is, that we keep his commandments as strictly as he kept his Father's commandments; then, according to the Saviour's language, "If ye keep my commandments, . . . even (or in like manner) as I have kept my Father's commandments," we may set aside one, at least, of Christ's commandments, and still with the same justification say that we are keeping all the commandments of Christ that he requires us to keep, as you say that you keep all the commandments that are binding upon Christians in this dispensation. Now my friend, you would say that they who took the position that only eight of the commandments were binding, were in the dark, to say the least, and yet, such a position is just as good as the one you occupy, when you say that the Saviour did not observe, or that he disregarded the fourth precept in God's law.

"But," say you, "the Saviour did not disregard

the least portion of the Father's law as long as he lived; but there was a part of it that was fulfilled in him, and expired when he did. For we have the declaration of the apostle Paul in Rom. x, 4, that "Christ was the end of the law for righteousness to them that believe;" and as the Saviour never taught the observance of the fourth commandment, while he did the other nine, yea, the very fact that he did not once in all his teachings, mention the Sabbath in connection with the commandments, is evidence enough that the Sabbath was a part of that law that was fulfilled in him and so abolished. Well, then, if the Saviour kept all the Father's commandments, and if he lived our example, how can you say that you are following the example set by him, if you refuse to keep any one of the commandments which you acknowledge our Saviour kept? Do you not see that you are walking at variance with the example?

Rom. x, 4, is taken to show that Christ was the end of the law of the ten commandments; but let us briefly notice this passage. What law was Christ the end of? was it the ten commandments? Certainly not.* He was the end of that law that if a man sinned, and came before the priest, and through him offered the sacrifice which was ordained in the law to be offered for that sin, that act was counted to him for righteousness, and his sin remitted. "And the priest shall make an atonement for him with the ram of the trespass offering before the Lord for his sins which he hath done; and the sin which he hath done shall be forgiven him." Lev. xix, 22. This is also that law in which it was ordained that offering should be made for uncleanness; and, "This is the law of the burnt-offering, of the meat-offering, and of the sin-offering, and of the trespass-offerings, and of the consecrations, and of the sacrifice of the peace-offerings; which the Lord commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the Lord, in the wilderness of Sinai." Lev. viii, 37, 38. This is that law of which Paul spoke, when he said, "But Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law." Rom. ix, 31, 32.

"Blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Col. ii, 14. Here Paul speaks of a law that was against man; was there then such a law? Let us turn to Ezek. xx, 24, 25 and read. "Because they had not executed my judgments, but had despised my statutes, and had polluted my Sabbaths, and their eyes were after their father's idols. Wherefore, I gave them also statutes that were not good, and judgments whereby they should not live." Here then, we find a law that was against man. What law was it? It was that law given to the children of Israel in the wilderness. But was the Sabbath any part of that law? I answer, No! for the Lord said he had given them the Sabbath before

* We think Rom. x, 4, does have reference to the ten commandments; the qualifying expression "for righteousness," showing in what respect Christ is the end of the law for us, or to "every one that believeth." Through him our sins are forgiven, and perfect righteousness secured, which is the "end," or object, the law has in view.—Ed.

he gave them that law; and so far was it from being a part of that law, that the pollution of the Sabbath was one of the sins of which the people were guilty, and for which those judgments were given them. The Sabbath was made for man, and being made for him, it is certain that it could not be against him.

Again, it is said that the Sabbath was changed to the first day of the week, in commemoration of the resurrection of the Saviour from the dead; but whether it was changed by Christ himself, or by the apostles, does not appear quite clear. What an error! to think that because the Saviour, in obedience to the will of his Father, shed his blood to redeem poor lost man from the wretched condition into which disobedience had plunged him, substituting his own precious blood for the blood of bulls and goats which could not take away sin, that we might be freed from the constant observance of those sacrifices, by the shedding of his blood once for all;—what an error to think that out of submission to the will of his Father, so far eclipsed the glory of God's power in the creation of the universe, that the Father, seeing his own glory eclipsed by his Son, gave him power to change the only time that he had reserved unto himself, and had sanctified and made holy in commemoration of his great work of creation, and that the Saviour trusted that holy time into the hands of poor, weak, finite man,—though the holiest and the best of men—and that they transferred it from commemorating the creation of all things, to the commemoration of that day on which the Father, who was able of these stones to raise up children unto Abraham, brought his own dear Son from the land of the enemy, and rescued the soul of his holy one from the jaws of hell and the pit of corruption!

The Saviour said, "I came not to destroy the law or the prophets;" Matt. v, 17; but if he abolished a part of the law, is not that part which he abolished destroyed? Most certainly it is. And in the 18th verse he says, "Verily I say unto you, till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Jesus says here, that "till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Now, What was it that was to be fulfilled? Some say that it was the law; but we take the position that it was the prophets; as if he had said, "I came not to destroy the law or the prophets, but to fulfill those prophecies which relate to my coming, and my mission on the earth as the promised Messiah, and verily I say unto you, that one jot or one tittle shall in no wise pass from the law, till all the prophecies of the Scriptures are fulfilled." Have all the prophecies been fulfilled? Who is there that will say that the prophecy of Jeremiah has had its fulfillment, in which he said, "The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout as they that tread the grapes, against all the inhabitants of the earth;" or, that they have seen "the slain of the Lord, from one end of the earth even to the other end of the earth." Jer. xxv, 30, 33. Who hath seen the earth burning as an oven and consuming all the wicked as the stubble is consumed by fire in the field after the harvest? Mal. iv, 1. What mortal eye hath beheld the glory of that city of which the Lord hath said, "I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones." Isa. liv, 11, 12. And unless these prophecies have been fulfilled, the law of God remains as unbroken as in the day when it was first given to the children of Israel from mount Sinai.

Again, Jesus says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. xxii, 37. How shall we know when we love God? The beloved disciple tells us, "For this is the love of God that we keep his commandments." 1 John v, 3. Now the disciple would never have left his children in the dark in regard to the commandments of God; and if they had been abolished, he would never have written to the church to keep them; and if we would know what those commandments are, let us turn to Ex. xx, and read from the third to the seventeenth verse and we

shall see what they are. We there read that "the seventh day is the Sabbath of the Lord thy God." These are not Moses' commandments, but God's, which he with his own finger engraved in two tables of stone. And, as if to preclude the possibility of a doubt in the minds of the people as to who the author of those commandments was, and to stamp them with the seal of everlasting unalterability, while the mountain "smoked and quaked," and the terrific lightning blazed forth from the thick darkness of the cloud, and the dreadful thunder shook the earth, in the midst of that scene of awful grandeur stood the Majesty of Heaven, and, while the people trembled and removed and stood afar off, swelling high above the pealing thunder, until it filled the very dome of Heaven itself, rose the sublime voice of the great Jehovah, proclaiming his royal law to his chosen people! Let not that again be called Moses' law, which the great I AM would not entrust even to that faithful servant of his, as his representative to give unto the people, but which was of such vast importance that the Royalty of Heaven came down from his high throne, and from his own lips gave it them! And he has also declared through his servant David, saying, "If his children forsake my law, and walk not in my judgments; if they break my statutes and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes. My covenant will I not break, nor alter the thing that is gone out of my lips." Ps. lxxxix, 30-32, 34. What, I inquire, has more emphatically gone out of his lips than the ten commandments? and yet, we are very seriously told that those commandments have all been abolished! but that nine of them have been remodeled, and re-established! And yet, after their reconstruction, they stand word for word as they did before they were abolished! O consistency! Let us remember that "God is not a man that he should lie, neither the Son of man that he should repent."

We have the direct testimony from the apostle Paul, that the seventh day was the Sabbath as late as A. D. 45; for while preaching the gospel of the kingdom to the Jews at Antioch in that year, he says, "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him." Acts xiii, 27. Paul here speaks of the Sabbath as being the Sabbath at that time, and not as something that had been and had passed away, but as an institution that then was; for he says, speaking in the present tense, "which are preached every Sabbath day." No language could more plainly show that the Sabbath of the Lord was still the Sabbath at the time he was speaking, than that used by the apostle. If Paul had understood the Sabbath to have been changed, would he, while endeavoring to lead those to whom he was speaking, to a knowledge of the truth and faith in the Lord Jesus Christ, have shunned to declare that they were fallen from grace if they observed the Sabbath, if such had indeed been the case? And, would not Paul have come under the same condemnation because he kept the Sabbath, and by his example before the Jews, encouraged them in the continued observance of that day?

The next year we see the subject of the law brought before the church at Antioch, by certain of the believing Jews of the sect of the Pharisees, who went out from Jerusalem, and who taught that they ought to observe the ordinance of circumcision, and keep the law of Moses; which teaching, threw the church into confusion and trial. But when the apostles at Jerusalem heard of those things, they wrote to the church at Antioch, declaring that they never commanded the observance of the Mosaic law of ceremonies, that "it seemed good to the Holy Ghost, and to us to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well." Acts xv, 19. If the apostles had understood that if they observed the Sabbath day they were fallen from grace, would they not have warned the church at Antioch against its observance, when if they did do those things which they were commanded not to do, they could be in no worse condition than if

they did not do those things, and still observed the Sabbath, if it be true that in the observance of that day they were fallen from grace? Hence it seems clear that as they did not warn them against its observance, they did not understand the Sabbath to be either changed or abolished.

Paul in writing to Timothy says: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation, through faith in Christ Jesus." 2 Tim. iii, 14, 15. Here Paul refers Timothy to the Jewish scriptures, and tells him that they are able to make him wise unto salvation, if to them he added faith in Jesus Christ as the promised Messiah. And those Scriptures which were able to make Timothy wise unto salvation, were all founded on the ten commandments; which, according to the testimony of the Saviour, (when questioned as to which of the ten commandments was the greatest) are summed up in these words, Those written on the first table, or our duty to God; "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." Dent. vi, 5; x, 12, xi, 13; xxx, 6. Those on the second table, or our duty to man, "Thou shalt love thy neighbor as thyself." Lev. xix, 18. "On these two commandments," said the Saviour, "hang all the law and the prophets." Matt. xxii, 40.

These commandments, then, must surely be what Paul referred to when he wrote Timothy, that, from "a child" he had known them, and they were able to make him wise unto salvation. Says the sweet singer of Israel, "Thou through thy commandments hast made me wiser than mine enemies; for they are ever with me. I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts." Ps. cxix, 98-100. And Solomon, after applying his great wisdom to the study of the many ways by which men sought to be justified before God, says, "Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man." Eccl. xii, 13. "And thus saith the Lord, thy Redeemer, the Holy One of Israel I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way which thou shouldest go. Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. xlvi, 17, 18.

Farmington, N. H., Feb. 1866.

Stray Thoughts. No. 4.

IS IT I?

It was night. The sun had withdrawn from the scene; and darkness had drawn her dark mantle over the earth. The planets rolled on in their harmonious circles, regardless of the fearful tragedy about to be enacted in their midst. In a large upper room, reclining around a table spread with the symbols of Jewish deliverance, were thirteen persons. The dignified majesty of one, mingled with an air of resigned suffering, mark him as the central object of the surrounding group, while the looks of love and adoration with which he is regarded by them, show that they believe him to be the promised Messiah, the Son of God. He speaks, and lo, the most eager interest is visible on every countenance, "Verily I say unto you, that one of you shall betray me." What a thought! Consternation seizes their minds at once! What! betray that being whom they had so learned to adore? whom they had never seen bestow aught but kindness to the most abject wretch who claimed his pity? who had done such wonderful works in their presence? who had bestowed such wonderful power on them? who had calmed the angry waves for their safety? given them bread when hungry? healed them when sick? and kindly administered to every want? How could this be? Distrusting even themselves, they began sorrowfully to ask, "Is it I?" and another, "Is it I?" Treacherous Judas! With those piercing eyes fixed upon him, cowering beneath a knowledge of what he had done, while the thoughts of those rank-

ling pieces of silver kept tugging, pulling, tearing at his heart-strings; no wonder, when he received the proof that his guilt was known, that he went immediately out, horror-stricken, but alas, not repentant. A little later, and the Judas kiss is given, he has been denied and forsaken by his devoted followers, delivered into the hands of sinners, and led as a lamb to the slaughter.

But is Judas the only one who has betrayed his Lord? Is there but one Peter who has denied his Master? Backsliding, lukewarm professor, which are you—you who are striving to gain the world, while you profess to honor God? If you still desire to have a place with his people, and yet are half dead, reaching out after the world with one hand, while the other is lifted toward Heaven, you do not perhaps virtually deny your Lord, you do worse—you bring a reproach upon his cause, a dishonor to his name; crucifying the Lord afresh, and putting him to an open shame. You cannot be called a Peter, you are a Judas. You are ready on the one hand to say, "Hail, Master," and on the other, "This is he, take him, and lead him away." Are there not times when these things are laid before your eyes in their true light, forced home to your hearts and consciences, by the searching influence of the Holy Spirit? times when you start with astonishment, as you see the world gaining on your affections, and how your heart runs out after its fashions, its riches, its honors and applause, and you becoming engrafted, as it were, into its very habits and principles? When these things are made manifest, though they may be accomplished by repentings and bitter regrets, shrink not from them, nor defer the examination until another time. If you but heed them in season, and hinder not their perfect work, in the end it will prove a most precious pruning. Your works, sooner or later must come to the light, and be made manifest. Why not bring them there yourself, and let them be re-proved and purged away even by chastisement, before the great Judge shall sit as a refiner's fire, and you and they become as the chaff of the summer threshing-floor? As fast as your Christian graces die out and disappear, so fast do obnoxious weeds spring up and fill their place. Look closely. Instead of that Christian charity that was willing to show that forbearance to any erring one, which you asked for yourselves, and which covered a multitude of faults; is there not an envious, fault-finding principle within, a disposition to magnify any failing on the part of others which you may fancy exists? Instead of coming out from the world, and caring for none of its useless fashions, are you not adding one useless article of dress to another, in order to appear like others. Instead of feeling yourselves only as stewards in the Lord's household, to occupy till he comes; do you not begin to say by your actions, "My Lord delayeth his coming," and begin to eat and to drink, and to add acre to acre, dollar to dollar, and to heap up the corruptible treasures of earth?

Is there any growth in grace in this? Does it have that satisfying influence on the mind, which a closer walk with God did? Far from it.

I do not ask these questions of your neighbors, or that brother or sister who you fancy has injured you, or who, you judge, is going astray. I ask them individually of you. Examine well your own heart, and if you find it conforming to the above description, then you are going wrong. Do not trust for safety in this leader or that messenger, or in your godly neighbor. If you do not trust your safety on a mightier arm than one of flesh, you are binding up your hopes with a rope of sand. Earthly helps are not to be despised, but they cannot save. Neither is Satan voluntarily going to withdraw his forces from the field, and let his captives go free. There never will be a time when you can any more easily break loose from his tightening fetters than now. Every hour of delay but rivets his bonds more firmly. Work out then, your own salvation with as much earnestness, as though you were the only sinner that needed salvation, if you expect to stand in the day of wrath. There are many Peters in the camp who are ready in time of trial or persecution, to deny their Lord; and—may Heaven help us—we have many Judases, who would sell him for a few pieces of silver. Oh, that each with trembling, may ask, "Is it I?"

C. M. WILLIS.

Charlotte, Mich.

Exclusiveness.

DEAR BRETHREN: It seems that our duty, even in these perilous times, may be known, and faithfully discharged, notwithstanding the danger of being branded with being in possession of the spirit of the Inquisition, or of the orthodoxy. If the time has not fully arrived in which somebody will "return and discern between him that serveth God and him that serveth him not," it is unquestionably fast dawning upon us. So clear, indeed, seem to be the marks by which "the faith" may be known, from which, some "in the latter times" are to depart, that such departure is considered by the Spirit of Inspiration an evidence of unsoundness sufficient to exclude them from the communion of the saints. See Titus iii, 10, 11. "A man that is an heretic, after the first and second admonition, reject; knowing that he that is such, is subverted and sinneth, being condemned of himself." And, though the doctrine would be inculcated even in our midst, which we readily allow to be too prevalent all around us, that peace can never exist in the Christian world, until Christians agree to differ, and agree to look for the evidences of Christian character in the temper and the life; yet we must not forget that the Saviour hath said that the time is coming, when the true worshipers must worship the Father in spirit and in truth. This will be as applicable to any other Bible doctrine, as to the Bible Sabbath.

Some in these parts raise the cry of "uncharitable," "exclusive," "sectarian," &c., because our ministers would admonish the brethren to stay away from the religious gatherings of certain men here, who declare that the gifts of the Spirit, as seen in Mark xvi, have all ceased with the apostolic age; that the three angels' messages are all in the past; that the judgment of Rev. xiv, 7, relates to the judgment upon "the beast" of Rev. xiii, &c., and moreover, who scoff at the warning of the brethren, against the danger of the beast, and image-worshipers' suffering the seven last plagues, literally, declaring them to be mainly in the past, many years.

Now, upon a moment's consideration, who can fail to see the necessity of some fixed rule by which to determine all such matters. We are not now determining what doctrines are; but surely none will blame the man who faithfully follows out the direction of the apostle, 2 Tim. ii, 16, and onward, "But shun profane and vain babblings," &c. This he said in relation to certain men that arose in his day, declaring the resurrection past already, and overthrew the faith of some." No doubt their "vain babblings" did not seem such to them. They probably thought that they deserved a hearing.

But to be short. Let us all understand that the Lord has made it incumbent upon his ministers, to take forth the precious from among the vile, so shall they be as his mouth unto them. Jer. xv, 19. Yet let us not forget that we all have a duty, so to aid the ministers of the Lord, by our faith and prayers, that they may be enabled so to speak, as to "in meekness instruct those that oppose themselves, that God peradventure may give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will." JESSE DORCAS.

Concerning Contributions.

A CAPITAL thing is it, in an editor's estimation, to have a large circle of genial and lively contributors. It gladdeneth his heart to see on his table well-written manuscripts, sparkling with animation, flavorful with earnest thought, or musical with poetic melody. In such circumstances, he rubbeth his hands, and saith within himself, "Lo, a good paper cometh forth this week, that will please honest people!" His motto, therefore, is "Success to such writing." But that there may be a true understanding of the conditions which attend the conducting of such a paper as our own, we will append a few essential regulations, relating to contributions:

1. The editor, while inviting the "pen thoughts" of many minds, must be courteously autocratic in disposing of them. His position makes him responsible first

to God for a good spirit, and then to the reading public for an interesting paper, which requires that he should have unquestioned liberty in the selection of his materials.

2. No offenses should be taken by persons if their contributions meet with *delay* or *final rejection*. Such a disposal of an article does not necessarily impeach its merits, as its delay or exclusion may be caused by an excess of matter in the editor's hands, on similar topics, or written in a similar vein, the printing of all of which at once would make a dull paper for lack of variety.

3. There must be liberty in the printing office to correct faults in rhetoric or grammar, and to reasonably curtail articles where they may be improved thereby.

4. Short articles—other things being equal—will have preference over long ones.—*Sel.*

Looking Back.

JAMES BRAINARD TAYLOR says in his journal, that we may regard it a *bad sign* when we find ourselves looking back to past Christian experience for evidence of piety. Truly it is one of Satan's most effectual devices.

In the early ardor of a Christian hope, in the full energy and enthusiasm of youth, we may seem to accomplish much in the service of Christ. But when that youthful ardor has abated, and enthusiasm has become tamed by defeat, when worldliness has crept over the soul, slumbering on some lap of ease, and has shorn its strength, we awake to take up the lamentation,

Where is the blessedness I knew
When first I saw the Lord.

Then the danger is that we shall not return at once to our first love and devotedness to the service of Christ, but shall be content with an indolent purpose to do so, which day after day remains unfilled. Then self-examination becomes a hard task from which we shrink. We avoid such personal questions as, have I *to-day* prayed as much and earnestly as I ought? Have I *to-day* set a holy example before my family and the world? Have I *to-day* tried to lead any soul to Christ? How much easier for such a one to think and speak of what he *has* done or *means* to do, than of what he *did to-day*.

I have heard people tell what they were enabled to do for Christ twenty-five years ago, till their heart seemed to grow warm in the recital. But they spoke no word of what they had done for Christ that day.

O, there is no more fearful crisis in the soul's history than that in which it stands, while it can only look back for evidences of a living faith in Christ.—*Sel.*

How to Make it Much.

A SHOEMAKER being asked how he contrived to give so much, he replied that it was easily done by obeying St. Paul's precept in 1 Cor. xvi, 2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." "I earn," says he, "one day with another, about one dollar a day, and I can, without inconvenience to myself or family, lay up five cents of this sum for charitable purposes; the amount is thirty cents a week. My wife takes in sewing and washing, and earns something like two dollars a week, and she lays by ten cents of that. My children each of them earn a shilling or two, and are glad to contribute their penny, so that altogether we lay by us in store forty cents a week. And if we have been unusually prospered, we contribute something more. The weekly amount is deposited every Sunday morning in a box kept for that purpose, and reserved for future use. Thus, by these small earnings, we have learned that it is more blessed to give than to receive. The yearly amount saved in this way is about twenty-five dollars, and I distribute this among the various benevolent societies, according to the best of my judgment."

IMMEASURABLY more means and more toil have been sacrificed for error than were needed for the discovery of the truth.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 6, 1866.

URIAH SMITH, EDITOR.

Will the Righteous Ever Go to Heaven?

THAT the earth is to be the future inheritance of the saints; that they are to take the kingdom under the whole heaven, and possess it forever and ever, we know. But that the earth redeemed is not the only object held out before us as Heaven, we also know. Earth is not now Heaven; but there is a Heaven now in existence: "Our Father who art in Heaven." To this place, now called Heaven, is there a promise that the righteous will ever go? Said a writer in an Advent paper recently, "The only Heaven the saints will ever know is this earth;" and another offers five dollars reward for "a passage which states that the kingdom which Christ and his apostles preached is to be anywhere in the skies;" which we understand is meant to deny that any portion of our reward is to be anywhere but on this earth.

This position is open to serious objections:

It places the creation of the new heavens and new earth at the second coming of Christ. The reward of the righteous commences at the appearing of their Lord; hence, if no portion of the reward is to be given anywhere but on this earth, it must be immediately purified for their reception. It is therefore held that the saints are caught up and held suspended somewhere in mid-heaven while the elements are melted with fervent heat, and until the earth is renewed for their eternal abode, when they immediately descend from their airy mansions and take possession. The kingdom of God is then established, and they are possessing it according to the promise.

Granting that this is so, let us go forward one thousand years. When this period has elapsed from the second coming of Christ and the resurrection of the righteous, the wicked dead are raised as we are expressly informed in Rev. xx: "Being raised, true to their old instincts, they make war upon the saints, and 'come up on the breadth of the earth.'" What earth? The new earth? Certainly, if the earth was renewed at the second advent, one thousand years before. But who can believe that the fair plains of the beautiful and purified new earth will ever be polluted by the foul tread of the wicked? Who can believe that this earth will ever be purified for the abode of the righteous, and at the same time the ashes of the innumerable multitude of sinners remain unpurified within it? Who can believe that the new earth, after the righteous have dwelt therein a thousand years, and built them houses, and planted them vineyards, as they are to do in the new earth, Isa. lxxv, 21, will be abandoned for any time, however limited, to the Devil and his followers? Who can believe that the arch-fiend, and his forces will ever thus be found within the limits proper of the kingdom of God? And who can believe that before these vile hordes the saints of God, will be compelled to flee like the timid dove before the devouring hawk, till they find themselves at last, trembling and besieged in the New Jerusalem? But thus it is to be on the hypothesis we are now considering; for the saints are all in the city, and the wicked hosts are encamped around it like an army of besiegers, when fire comes down from God out of Heaven and devours them. Rev. xx, 9. And need we repeat our question, Who can believe all this?

The Bible presents us with a better view.

1. The wicked are never allowed to place their feet upon the new earth; for it is not purified till after their resurrection. This is proved by a comparison of 2 Pet. iii, with Rev. xx, from which we learn, 1st. That the perdition of ungodly men is their destruction after they come up in the second resurrection. 2nd. That it is not till this time that the elements melt with fervent heat, and the works that are in the earth are burned up; and 3rd. It is not till after the elements are thus melted, and the earth also, that we are to look, according to the promise, for the new heaven and new earth. And as the earth is reserved unto this

fire, against the day of Judgment and perdition of ungodly men, we conclude that the same fire which destroys the wicked, purifies the earth; and from these fires it is brought forth fair and glorious, a home in which the righteous evermore shall dwell.

Thus all that the wicked see of the kingdom of God is the new Jerusalem after it has descended from God out of Heaven; and they behold that only as outsiders. They have the promise, if that can be called a promise which only excites to unutterable anguish, of beholding Abraham Isaac and Jacob in the kingdom of God, and they themselves thrust out. But upon the fair domain of the earth made new they are never permitted to tread, nor upon its glories are they ever suffered even to look.

Then where are the saints during the thousand years that intervene between the first and second resurrections?

1. They are with the Lord; for when he appears the second time, the saints are caught up to meet him, so to be forever with him. 1 Thess. iv, 17.

2. They are not on the earth; for it has been shown that the earth is not renewed till the end of the thousand years, after the second resurrection; and they certainly do not take possession of it, till after that change has been accomplished.

3. They are not suspended somewhere in mid air; for they live and reign with Christ, Rev. xx, 4; which shows that they are where Christ has his throne, and accomplishes a portion of his reign.

4. As they live and reign with Christ, the conclusion is evident that they are not in a migratory state, but occupy some definite and fixed locality; hence,

5. If we can ascertain to what place they are taken when they are caught up to meet the Lord, we shall know where they are during the thousand years; for they remain in that place, till the thousand years are fulfilled.

Now testimony is not wanting to show that they are taken to Heaven, the place that is properly meant by that term, the place where God resides, and where the New Jerusalem is at present located. Christ in his sermon on the mount, tells his disciples to rejoice when men persecute them, and to be exceeding glad; for great is their "reward in Heaven." Matt. v, 12. Here they are promised a reward in Heaven; but the word Heaven, as here used without any limiting or qualifying term, never, we believe, carries us forward to the new-earth state, but refers to the place where God now dwells; as, "There is a God in Heaven who revealeth secrets," &c. Dan. ii, 28.

Again, when Christ told his disciples, as he was about to leave them, that he was going to prepare mansions for them, he promised to come again and receive them unto himself that where he was they might be also. John xiv, 1-3. By these mansions is doubtless meant the New Jerusalem. This city is now "above," in Heaven. Gal. iv, 26; Rev. xxi, 2. We are to be received into that city, when the Lord "comes again." But that city does not come down, or change its location to this earth, till the end of the thousand years; hence at the second advent the saints must be taken to Heaven where the city is. The language itself implies this: Christ does not say to his disciples, I will come again to dwell here on earth with you, that where you are, there I may be also; but, I will come again and receive you to myself, that where I am there ye may be also. See also 1 Pet. i, 4; Heb. x, 34.

We have now noticed two positive promises that the saints should be taken to Heaven, and there enter upon their reward. Now if John in viewing the redemption of the people of God, should behold the fulfillment of these promises, it would if possible make the matter still stronger, or at least show that our interpretation of them is correct. Let us then look at a few scenes brought to view in the Revelation.

In chapter iv, John says he saw a door opened in Heaven. He beheld Jehovah seated upon his glorious throne; and before the throne there was a sea of glass like unto crystal. In chapter xv, 2, he tells us that upon this sea of glass, which was before the throne of God in Heaven, he saw those standing who had gotten the victory over the beast and his image, the mark and the number of his name, having the harps of God, and singing the song of Moses and the Lamb. Here was

a company redeemed from the earth, seen by John in Heaven.

Again, in chapter vii, still beholding things in Heaven, he saw a great multitude out of every nation, kindred, and tongue, clothed with white robes, before the throne of God and the Lamb. In chap. xiv, he saw a hundred and forty-four thousand with the Lamb on Mt. Zion. Mt. Zion is in Heaven. Joel iii, 16; Heb. xii, 22. In chap. xix, John says he heard the voice of much people in Heaven, shouting triumph over the great harlot, an earthly power by which they had long been oppressed.

And all these scenes are located at the time when the people of God emerge from their conflict with the powers of darkness in this world, and long before they take possession of the earth at the end of the thousand years. They therefore unmistakably designate the place to which the saints are taken at the commencement of the thousand years, and show it to be Heaven. Summed up, the testimony would stand thus:

1. During the thousand years the saints must be in Heaven; for there is no other place where they can be.

2. We have the positive promise from the lips of the Saviour that his followers shall be taken to Heaven, and there receive an infinite reward.

3. John beholding the close of the church's pilgrimage, and the conclusion of her warfare, saw them, a victorious, rejoicing, shouting multitude in Heaven. Need we further evidence that the saints are to go to Heaven?

A brief glance at the order of events as introduced by the testimony herein presented, will perhaps best conclude these few thoughts.

1. At the second coming of Christ, the saints are caught up to meet the Lord in the air, and are taken to the New Jerusalem above.

2. They there reign with Christ a thousand years, apportioning the judgment upon the wicked dead, and fallen angels. 1 Cor. vi, 2, 3; Rev. xx, 4.

3. By the terrible scenes attending the second advent, the earth is made empty and waste, and reduced to its original chaos. Isa. xxiv, 1-6, 19-23; Jer. iv, 19-28.

4. In this desolate condition the earth remains while the saints are in the New Jerusalem above allotting the due measure of punishment to the wicked, whose guilty dust still slumbers in its chaotic bosom.

5. The earth in this state of ruin and chaos, constitutes the bottomless pit in which the Devil is bound a thousand years; Rev. xx, 1-3; for it is expressly called the bottomless pit before brought from its original chaos, Gen. i, 2, and when reduced to the same state again, it would of course be described by the same term. The word rendered deep, in Gen. i, 2, is *abussos*, the precise word which in Rev. xx, 3, is rendered bottomless pit.

6. The end of the thousand years having come, and the judgment due to each sinner having been apportioned or written, Christ makes another move in the establishment of his kingdom. He now comes forth to reclaim its territory proper, and hence comes down with the New Jerusalem and his saints to the earth.

7. Out of the dreary earth, on which have now accumulated the additional desolations of a thousand years, the wicked dead are raised, and the Devil goes out to deceive them. He knows the time has come for the last conflict, and he gathers them up around the New Jerusalem, the point of entrance which Christ has made into this revolted territory.

8. The judgment is there executed upon them; and this judgment which the saints have had some part in allotting, they also have some part in executing. Ps. cxlix, 9. Fire comes down from God out of Heaven and devours them. This constitutes the burning day spoken of in Mal. iv, 1; 2 Pet. iii. Then the heavens pass away with a great noise, and the elements and the earth itself, melt with fervent heat. Then, just as the ark of old was surrounded with the watery element, so the New Jerusalem will be surrounded by this ocean of liquid flame. This is the second death. But on the righteous we are told that the second death "hath no power." They can endure the fiery element, and hence can go forth, as the prophet says, Isa. lxvi, 24, and look upon the carcasses of those who have transgressed against the Lord, as they are being reduced to ashes beneath their feet. Here the right-

eous afford a practical answer to the question of the prophet, Isa. xxxiii, 14, "Who among us shall [can] dwell with the devouring fire? who among us shall dwell with everlasting burnings?"

9. The judgment being executed, the wicked burned up root and branch, the earth comes forth from the fiery ordeal, purified. He who sits upon the throne then says, behold I make all things new. The new heavens and new earth thereon come forth, to be the everlasting abode of the righteous. Then they inherit the kingdom prepared for them from the foundation of the world. No stain of sin then pollutes the universe; no cloud of evil darkens the horizon: but before them is spread out an unclouded prospect of life peace and happiness forever and ever.

Evading the Truth.

STRANGE as it seems, men who profess to believe in God—"that he is, and that he is a rewarder" of all according to their works—will still trifle with his laws, and fancy they can shirk their responsibility and escape the scrutiny of his all-seeing eye, because they cannot see things as they are plainly expressed in the word of God. They dare not trifle with human laws and expect to escape punishment on a plea of ignorance; but in respect to the divine law, they think it makes no difference if it is not obeyed with exactness. But for fear that they may be compelled by the force of convincing arguments to see the glaring falsity of their position, they will not hear or read.

But what will it avail them in the judgment, that, when they might have learned the truth, they shut their eyes and said they could not see? Their flimsy covering of falsehood cannot hide them from the piercing view of the Almighty. They must be aware of this, if they do believe in God. Hence we must conclude that, notwithstanding they profess it, yet they have no living faith at all.

This is the great difficulty—it is want of true faith. The Jews rejected Christ in his first advent for want of faith in the Scriptures they professed to believe. While professing faith, they were infidels. Just so it is now. Thousands are in a similar condition—professing faith, yet closing their eyes and their hearts against the truth, the present truth, the only truth which can sanctify and save them. "Nevertheless when the Son of man cometh, shall he find faith on the earth?" Luke xviii, 8. Campbell's version says, "And will not God avenge his elect, who cry to him day and night? Will he linger in their cause? I assure you, he will suddenly avenge them. Nevertheless, when the Son of man comes, will he find this belief upon the earth?" This belief, that is, the faith that Christ is suddenly coming to avenge his elect—to slay their persecuting enemies and save them.

Oh, that professed Christians had faith in Christ!—that they believed his promise that he will come again, and that he will appear to the generation that have witnessed the promised signs. If men had living faith they would obey the word and keep his commandments. But for want of faith they evade the law of God, and hide behind their own ignorance.

"Though ample views of truth they once have got,
They shut their eyes and say they see it not."

But all is naked and plain to the eyes of Him with whom we have to do. We shall be judged according to our opportunities. If we have improved them, well; but if we have been "willingly ignorant," there is no excuse.

R. F. COTTRELL.

The Time has Come,

WHEN every one who professes to keep the commandments of God and the faith of Jesus should be up and at work with all the ardor of which he is capable. Do not say, "Oh, if I could only preach as such an one does, I would go into the field," and then because you cannot do it, do nothing. "In a large house there are many vessels." Does the little cup say, "Because I am not the great kettle I can hold nothing?" "Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?" Shall we, because we have not the gifts that others

have, because we cannot be apostles, shall we fail to use the gifts we may possess? Because we are not prophets shall we refuse to be helps? This would be unwise. Now although we have not been set in the church as apostles, yet there is work for each and all. Paul does not say that God has only set apostles, as the extent of the gifts, but prophets, teachers, helps, &c., but no drones.

Now there is a way in which all may work. How easy it is for the most unlearned and diffident brother or sister to put a tract into the hands of a sinner, or some thoughtful friend, or investigating neighbor? Who cannot speak a word, no matter how simple or weak it may seem? God hath chosen the foolish things of this world to confound the wise, and weak things of the world to confound the things that are mighty. Then speak that word for Christ. Reformations repeat themselves. Their characteristics are similar. When God saw the necessity of arresting the sinfulness of the papal church, he raised up a Luther, a Melancthon, a Zwingle, a Farrel, who could write, speak, and reason well, and others who could teach and lead small bodies of those who were converted by the truth spoken by the others. Others furnished the means to print these thoughts and truths. Others bought and scattered them. How they did work, readers of the History of that Reformation know. The result was, the work rolled on with a power and success that none could resist.

Let us do likewise. Let not the foot say, "Because I am not the brain I can do nothing. Work, work. Do you want the Lord to come quickly? Do you want your ears gladdened with the loud cry of the third angel? Do you want to see the whole earth lightened with his glory? Then work, work, for short is the time; and the night cometh, when you can no more work. Scatter the books. Scatter the tracts. Circulate the papers. Speak the words. Put forth the efforts, and then pray, and your hearts shall be gladdened by the latter rain.

H. C. MILLER.

Chicago, Ill.

The Word of God.

"THY word is a lamp unto my feet. Psa. cxix, 105." Man, feeble, dying man, when left to his own resources, is truly a forlorn and benighted being. He is weak in body and mind, subject to disease and accident, and countless misfortunes in this life, and worse than all, he is continually exposed to the degrading influences of sin and Satan.

Literally separated from his Creator, until he has forgotten that he owes him allegiance; unable to rise from this sin-cursed earth; dying, withering, fading, decaying; man is at best a wanderer, an exile.

Far away in the azure heavens, he beholds bright constellations of stars, where he imagines bright celestial beings who never sinned, abide, and hold rapturous and holy conversation with their Creator, whom they never offended. But how can man mount to those celestial abodes, and climb those lofty heights, or pass that long route, that dread ocean of space; to where Orion gives light and splendor and beauty to those radiant spheres? Or were it possible for him to visit those favored abodes, could he assure himself of the society of those holy beings? Would they associate with the unholy and sinful race of Adam?

Left to his own reflections, without the word of God how many perplexing questions would arise! What doubts! what fears! what unexplained, undefinable, desires and longings, and aspirations! and, alas, what gloom would settle over the tomb!

But the mystery is solved. God's precious word unravels the dread mystery of sin and the grave; and spreads a halo of glory about the tomb of the just. The Bible answers every query and solves every doubt.

In this blessed book, the lover of history, finds full information of past and future events; beginning with the first Eden, and reaching over a period of seven thousand years, to the second Eden in the earth made new. Here the lover of prophecy may be feasted with the words of inspiration telling of scenes to come; the future history of our race and of the planet we inhabit.

Here the antiquarian may find interesting relics of the past; and authentic information of the origin of man; and in the book of God he may find a direct quotation from the writings of Enoch, its style bearing witness that it is copied from a writing totally unlike the style of Jude, who made the quotation, as different as the style of David the psalmist is from that of Luther the reformer.

He who loves to dwell upon Christian experience, may find in the Bible a rich and pleasing variety. Here are promises and threatenings, encouragements and warnings; here are lamentations and hymns of praise.

In this holy book, we find laws interspersed with history, and laws statutes and commandments, so mingled with exhortations, experience, and interesting relations of facts, that they seem more like kind advice than like laws.

The Bible is the moral sun of our race. It is so, not to us alone, but as much to those who went before us; they walked in the same light.

Written at different periods in the world's history, by kings and statesmen, by shepherds, herdsmen and fishermen, by poets and philosophers, men of different nations and languages, they breathe a like spirit, and speak the same sentiment, though in different ways, and circumstances.

God's word is the grand lever by which the moral world is moved: never yet a sinner was enlightened and brought to repentance, but directly or indirectly by means of the Bible; and by this means the Christian grows up into Christ.

The world of mankind are indebted to God's word for all their blessings; and those lands once blest with wealth, enlightenment and civilization, in connection with the existence of God's word and people among them, relapsed into darkness and degradation, when they had driven all such influences away from them; and those countries where God's word has freest course, have most of political, moral, and social privileges and happiness.

It is a precious and blessed book; and he who would live nearest to God, must read it most, and with a humble, prayerful spirit.

God speaks in this blessed book. Would you hear the thunders of Sinai, or the still small voice which Elijah heard? or would you hear him at the baptism of Jesus, or on the mount of transfiguration? Then read often and much, and with prayer for the aid of the Spirit.

Would you foil Satan and win the love of Jesus, would you overcome the world, the flesh and the Devil? then read and meditate in the word of God.

Does it seem for a moment dry and uninteresting? repair to the throne of grace, and seek from the Author of the Bible, a fresh baptism of the Spirit.

Then when your soul is in raptures at the views of God's goodness and love, you will say with an inspired writer, "How sweet are thy words unto my taste, yea, sweeter than honey to my mouth!" Psa. cxix, 103.

J. CLARKE.

Monthly Meetings in N. Y.

BRO. WHITE: The Lord is manifesting himself unto his people in Oswego and Jefferson counties, as he does not unto the world. We had the best Monthly Meeting the first Sabbath in Feb. that we ever had in Roosevelt or in Oswego county. Bro. Taylor was with us and laid the axe at the root of the tree, which caused the brethren and sisters to begin to bring forth good fruit, by humbling themselves greatly before the Lord, by confessing their sins one to another, and taking up the stumbling-blocks out of each other's, and sinners' way.

Truly the spirit of Elijah the prophet was there, turning the hearts of the fathers to the children, and the hearts of the children to the fathers. There was one infidel in the house who was affected unto tears in beholding the wonderful work and power of God operating on the hearts of his people. There was also a German who had only been in this country a few weeks, and could neither speak nor understand our language, who was also affected to tears.

There were brethren and sisters gathered from Kirk-

ville, West Monroe, Clay, and Oswego. After getting together through a bad storm, the storm increased, and continued, so that we were blocked in by the storm and snow, and could not get away, but continued the meetings four days. Those that thus confessed their sins, were greatly blessed, and their children were converted to God. Bro. Patten, wife, and daughters, were much blessed, and God worked through Bro. P. to the edification of the church, and for the good of some that were under the power of darkness. The last meeting, Tuesday evening, was a most triumphant time; and the loud praises of God, ascended from most, if not all in the house; and continued until after midnight.

Last Sabbath, the 10th, I attended the meeting at Adams' Center. While there, Bro. Taylor received a letter from Roosevelt, stating that the meetings had continued every evening since he left, and that the interest was increasing, and God was working in power, not only for his people but also for sinners, and that if the interest continued to increase, their house would soon be filled. They also requested Bro. Taylor to come back immediately and take charge of, and help carry on, the meeting; but having his appointments out, and there being strong brethren there who were capable, if they only kept humble, of carrying on the meetings, he did not feel it duty to comply with their request.

The meeting at Adams' Center commenced about the same as at Roosevelt, and continued for a season in the same direction. The work did not take quite so deep root in many of the saints as at Roosevelt; but the same spirit in a degree was there, turning the hearts of the fathers to the children, and the hearts of the children to the fathers. On the whole, we had a good and profitable meeting—the best probably that they ever had at Adams' Center.

Bro. Taylor was with us, and seemed to be filled with the fullness of the blessing of the gospel of Christ, and spoke the truths connected with the third angel's message with power and with the demonstration of the Holy Spirit.

Brethren and sisters, it is high time that we let the spirit of the third angel's message have a large place in our hearts, and work like leaven there, until the whole lump becomes leavened and holy unto God; then can we present our bodies a living sacrifice, holy and acceptable unto him, which is our reasonable service; then we shall not be conformed to this world, but we shall be transformed by the renewing of our minds; and then we can prove what is that good, and acceptable, and perfect will of God."

Brethren and sisters, I feel to thank God with all my heart for his abundant grace and mercy to such a poor sinner as I have been; and that he has called me to go with his remnant people who are keeping his commandments, and the faith of Jesus. What greater honor could be bestowed on us, than to be called with this holy calling? Oh, I mean by the grace of God to go live, that I may not only be called, but also chosen. God, by his Holy Spirit, I believe, has of late worked a good work in my heart, and I want it to go on unto perfection, until I shall find myself among those "that are without fault before the throne, and in whose mouth there was found no guile."

I would say, to the praise of God, that the "Health Reform" has done a great work for me, not only in body, but also in mind. In transgressing the laws of my being all my life, I had become the mere shadow of a man, ready at any moment to drop into an untimely grave; but thank God, since I have been trying to bring my habits of life to conform to God's word, and the laws of life, I feel like a new being, both in body and mind. I now enjoy a comfortable degree of health; and instead of being most of the time filled with aches and pains in my body, and in mind desponding, discouraged, and many times without hope, I am now free from physical suffering, and enjoy almost constantly that peace of mind which none can enjoy without obeying the laws of God, both morally and physically.

We must come up to the help of the Lord against the mighty, or he will curse us as he did "Meroz and the inhabitants thereof." Judges v. 23. And in order to do this, we must take hold with zeal of the work of reform, "and cleanse ourselves from all filthi-

ness of the flesh and spirit. Then can we perfect holiness in the fear of God." 2 Cor. vii, 1. Then shall we be temples of the Holy Spirit, and be prepared to participate in the loud cry which we have been talking about so long. When we purify ourselves by obeying all the truth, then will God fill us with the Holy Spirit, and we then can glorify him with our bodies and with our spirits which are his. Then we shall go forth terrible as an army with banners. I verily believe that the work of God is much retarded, by his people not taking hold of, and living out the light that we have had on this subject. "If ye be willing and obedient ye shall eat the good of the land!" How much better it is to obey and receive a blessing, than to rebel and be cursed.

"Dearly beloved," says the apostle, "I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul." "This I say then, Walk in the Spirit, and fulfill not the lusts of the flesh. For the flesh lusteth against the spirit, and the spirit lusteth against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would." That is, if we fulfill the lusts of the flesh, we cannot walk in the spirit, or be led by it. "Be not deceived; for God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. For if ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the flesh, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." And they that are Christ's have crucified the flesh with its affections (passions, margin) and lusts."

These scriptures, with many others that might be quoted, ought to be enough to convince us of our duty in regard to overcoming the lusts of the flesh; but until we take hold in earnest and live out this reform, in our diet, and other habits, we shall never be able to overcome the lusts of the flesh.

By the grace of God, and the help of his Holy Spirit, I am determined to be a perfect overcomer.

ELIAS GOODWIN.

Oswego, N. Y.

Report from Bro. Cottrell.

I AM continuing my labor at Shelby Basin, with an increasing interest. The meetings have been small, but the larger portion of those who have attended are convinced of the truth, and a considerable number have signified it by rising in the congregation. Another decided last evening to keep the commandments—not only to confess them, but to do them. May the others resolve to do likewise. Alas! how many will see the truth and not obey, and be left without excuse, self-condemned, and no plea to make but that the world had their hearts. May the dear friends here not be of that class.

R. F. COTTRELL.

Feb. 19, 1866.

At a still later date Bro. Cottrell writes: Since my report of our Monthly Meeting at Shelby Basin, I have been holding further meetings in the place. Have spoken at the school-house some twenty times in all. A good work is begun. Four have embraced the commandments since my former report; and others are interested, and, I trust will soon decide to obey. The traveling and the weather has been variable, sometimes quite bad. The meetings have not been so large on this account, yet there have been a few that have been almost constant and very attentive hearers; and those most interested, and who are investigating and embracing the truth, are of the candid, reliable and respectable portion of the community, those whose influence, we have reason to hope, will tell in favor of the cause.

May God bless all these friends, whose noble, Berean-like reception and investigation of the truth has endeared them to me. God grant that I may meet them in the promised kingdom.

R. F. C.

Suggested Thoughts. No. 3.

THE time has been when, even if a meeting took the expression of one just attended, I could by making a mental reservation, join heartily in the petition, "O Lord, open thou the blind eyes!" I referring to one phase of blindness, the petitioner to another. So, too, if the glory of Christ's future kingdom was set forth, I could let my mind overleap the period, dark as midnight, because iniquity shall abound and the love of many shall wax cold, and appreciate the time, "When the kingdom and dominion and the greatness of the kingdom under the whole heavens, shall be given to the people of the saints of the Most High. Dan. vii, 27.

But now the opening remark from the leader struck so gratefully upon my ear at the beginning, and ere the sentence closed sounded with such dissonance, that my mind did not regain its wonted equanimity, and perhaps a spirit of unfriendly criticism was awakened. At any rate, I kept revolving in my own heart, "If the light that is in thee be darkness, how great is that darkness?" Is it a darkness, or ignorance at which "God winketh," or is it that of which "God commands us to repent, when Scripture is so wrested, yes, mutilated and spliced, that such petitions are offered, ostensibly, in good faith, as, "We know, O Lord, thou hast left this work (the world's conversion) for man to accomplish. Fulfill, therefore, thy promise, that a nation shall be regenerated and converted in a day?" Or, "We know thou hast promised that thou wilt turn and overturn among the nations till the world is converted to thee." The Bible student will find no difficulty in correcting these misquotations, or in changing the improved (?) phraseology back to the sacred writers.

But the remark that moved this zeal in prayer, worthy of correct premises, was this, "Though we have little confidence in man's wisdom, yet it may be worth our while to observe it, for many great and good men who have given time and study to the prophecies, have set this present year as one in which great events are to transpire, that will bring great multitudes to Christ; and thus bring on that glorious period—the world converted to God. To complete this work it would be necessary for every nominal professor of religion to be instrumental in bringing one hundred and fifty souls to Christ. And is there a Christian heart but would throb with grateful emotion could he thus do."

Some truly good things were spoken, calculated to cheer every Christian heart; thus, "God never sets before his children a duty to be performed, but alongside is given a precious promise to encourage and sustain. When our Saviour gave his farewell commission, 'Go discipleize all nations, teaching them to observe all things whatsoever I have commanded you,' he added, 'Lo I am with you always to the end of the world.'"

Perhaps I had less patience than usual with what was to me unscriptural, from the wretched attempt at a funeral not long ago, to make the beautiful words of Isa. xxv, 8, "And he will swallow up death in victory," refer to this triumph of the gospel, or spiritual kingdom throughout the world. For the lesson on that occasion, were read selected passages of the word of God, and among them—"For this corruptible must put on incorruption, and this mortal must put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." When the text was announced "And he will swallow up death in victory," my heart grew joyous as I thought the resurrection was to be the theme. Judge then of my surprise at the fanciful position assumed. I even felt to pity the speaker in his futile, pitiable attempt to clear away the mist and darkness in which he had enveloped himself and his text; and this, too, just after reading that clear exposition of it, given by Paul to the Corinthians which I have quoted.

He did, however, emerge from the fog enough to catch a glimpse of its true meaning, and admitted that it referred also to the rising of Christ from the dead, and his glorious ascension to Heaven; and dropped the remark that doubtless, too, it had reference to the general resurrection; but blundered back, by

twice affirming that "the text was no longer prophecy, but had become history! History from the resurrection of Christ; history from the onward march of the gospel."

In the language of another, I felt constrained to say, "We are not proud, but we are glad. We are not vain at our success, but we are thankful," that our eyes are opened, that we see not through so perverted a medium. For correctly viewed, this coming time of glory to the church,—the true Israel of God of which the prophecies so much speak, is sufficient to animate the duller heart, and awaken the liveliest faith. For surely "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." "And the Lord shall be King over all the earth:" then, "Thine eyes shall see the King in his beauty." Then, "At the name of Jesus, every knee shall bow, of things in Heaven, and things in earth, and things under the earth; and every tongue shall confess that Jesus Christ is Lord." Hab. ii, 14. Zech. xiv, 9. Isa. xxxiii, 17. Phil. ii, 10, 11.

Reader, did it never occur to you, that it is at the name of *Jesus*—the human name,—the name by which he was known among men, that every knee shall bow? Yea! not only willing knees, but unwilling knees shall bow, and even unwilling "tongues confess that Jesus Christ is Lord, to the glory of God the Father;" for they will be "compelled to do so, by Himself speaking from his Great White Throne." I doubt not but you hope somehow to be acquitted in that day, and stand unabashed in that assembly. But have you a well-grounded hope that you can "be without fault before the throne?" Perhaps if you are a professor of religion, you will reply in the flippancy of the times, "Jesus has paid it all, all the debt I owe." Oh yes! I know full well he has, else none of us could hope to stand. "But he that hath this hope in him purifieth himself even as he (Christ) is pure." This is the gospel rule. Are you thus seeking to purify yourself, that you may stand upon that sea of glass before the throne, harp in hand, ready to bow the willing knee, and strike the golden harp to that new song,—the song of Moses and the Lamb? If not, oh how you must "wail," at that majestic presence, as you realize that all unclothed, you are to meet him with whom you have to do, and under the awfully aggravated circumstances, that Christ had provided a robe of righteousness, and you *refused* to put it on!

M. W. HOWARD.

Malone, N. Y., Feb. 1866.

Special Notice.

It will be remembered by the readers of the Review, that in Vol. xxvi, No. 4, page 28, there was a report of a Ministerial Council, held at Hundred Mile Grove, June 16, 1865, to investigate matters held in doubt in the course of L. G. Bostwick, who had received from the Illinois and Wisconsin Conference, a letter of commendation to labor in new fields. Elders White and Loughborough of the Gen. Conf. Com., and Elders Ingraham and Sanborn of the Illinois and Wisconsin State Conf. Com., were present.

After a careful examination of Bostwick's matters, he being present to speak for himself, and time being taken for prayerful consideration, the council came to the following conclusions without a dissenting voice in any one particular:

"1. That Bro. L. G. Bostwick has erred in involving himself in debt, in taking property upon his hands for which he is still owing; that he should as soon as possible close up his financial matters and pay his debts."

But instead of following the direction of the council, he took the opposite course, and went into debt worse than before, till about the 1st of February, 1866, when he sold his house and lot for \$400, two hundred in hand, sold all his household effects, putting the money all into his pocket, went to one merchant and bought a coat, then taking the advantage of the absence of another, went to his son and by false representations bought a whole suit of clothes, and on Wednesday, the 7th of February, he took his family and left for parts unknown. It is generally believed, however, that he has gone to Canada. He left debts of borrow-

ed money and unsettled accounts to the amount of about \$1,000.

The Sand Prairie church to which he formerly belonged, called a special meeting on the 13th, for the purpose of investigating his case. After carefully considering his past course, they were unanimous in disfellowshipping him from the church as unworthy of their Christian confidence or respect.

By order of the church of Seventh-day Adventists of Sand Prairie, Wis.

J. ATKERSON, Elder,

C. K. ACKLEY, Clerk.

Feb. 13, 1866.

If in social prayer I be too short, it indicates a want of interest in the privileges; if too long, I shall create a want of interest in my audience.

Letters.

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

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

From Bro. Nicola.

BRO. WHITE: We have been greatly encouraged by the labors of Elds. Ingraham and Andrews. They commenced meetings here on the 8th of February, and closed the 12th. In this time we had one social meeting, one business meeting, a communion meeting, and eight interesting discourses on different subjects fitly calculated to warn the sinner and strengthen and encourage believers. We as a church are striving for the unity of the faith, and I hope are growing in the bonds of Christian love and affection. We pity those who once enjoyed the light of present truth and who were many times made to rejoice in the prospect that lies just before the faithful, but are now making shipwreck of their faith, and have no other mission than to tear down the truths they once labored to build up. My prayer is that God may bring to naught their foolish and wicked devices and save his honest children from their unhallowed influence.

H. NICOLA.

Pilot Grove, Iowa.

From Sister Hough.

DEAR BRN. AND SISTERS: I have been brought to realize that the Lord is soon coming, and that he is very near, even at the door. We have repeated evidence, not only that Satan is doing up his last work, but also that God is working powerfully upon the hearts of his people. In view of his goodness to me, I feel it to be a privilege and a duty, to speak to his glory, and for the encouragement and strengthening of the faith of others.

About the middle of December, I took a severe cold which settled upon my lungs; and it was soon evident that quick consumption had fastened upon me. Being nearly fifty-one years of age, and naturally of a feeble constitution, my case, to all, seemed quite hopeless.

One night as I was suffering greatly, I remembered that it was said, "If any among you are afflicted, let him pray." By faith I looked up to the heavenly sanctuary, and the Spirit of the Lord was shed gloriously upon me. How easy is his Spirit to be entreated! and also, how easily grieved. I realized how careful we must be, and how softly we must walk before the Lord.

For four or five days my symptoms seemed worse; my strength failed, and to all appearance, I must soon be laid in the grave; but my trust was in the Lord, and I felt a sweet submission to his will. I was strongly impressed that I must follow the directions in James v, 14, 15. My faith strengthened, and I believed the Lord would verify that promise, even to me. I sent for Bro. and sister Sanborn, and a few others. I told them I felt directed by the Lord to send for them. Sister Sanborn asked me if I thought I should get well. I told her I had no anxiety in regard to it, I felt that I must follow those directions for the glory of God. While at prayer, we received a blessing, and claimed the promise.

I commenced to raise, which I did without any cough, and with but very little effort. I soon began to amend, and it was surprising to see how fast I improved. With gratitude I can say, I am now able to do my work. I feel very unworthy that God should so manifest himself to me. May it be for his glory, and for the strengthening of the brethren and sisters.

CORNELIA J. HOUGH.

Johnstown Center, Wis.

Extracts from Letters.

Sister M. M. Cook writes from Mound City, Kansas: Our journey to this State being ended, with thankful hearts we meet a few kind relatives, with whom we have not mingled much since our childhood days. But they, like their neighbors, know but little of the third angel's message. Our religious sentiments are a wonder to them. We find a beautiful country, with prairies large and pleasant, dotted with farms and thrifty orchards. Then the mounds, the valleys, the timber, the rivers and rivulets. As we view the romantic scenery we can but exclaim, How beautiful! Thus we admire the handiwork of the Great Creator. But ah, how lonely, so far separated from the fond associations of the dear brethren and sisters in the Lord. We miss so much the means of grace we there enjoyed. Yet the special blessing of God rests at times upon us, and we feel the sanctifying influence of his Holy Spirit. Holy angels guarded us all along our journey. Still they protect us. How rich such blessings. Yes, how sweetly the poor weary pilgrim feeds on such heavenly food as the Lord provides. We pray the Lord to turn the hearts of some of the friends this way that here we may raise a standard of the gospel. We beg the brethren and sisters to remember us in their devotions, that we may be humble, pure in heart, living for Christ alone.

Sister H. M. Zenar writes from Taylorville, Cal.: I wish to request my brethren and sisters to remember the scattered sheep who have no earthly shepherd. You may not know where they all are, yet the great Shepherd knows them, and he will hear the effectual and fervent prayer. I read Bro. R. F. Cottrell's piece in the Review to the Scattered Sheep. Tears nearly blinded my eyes while reading it. Little do you know our loneliness, who have the privilege of meeting on the Sabbath, and on other occasions, to pray with and comfort each other. While iniquity abounds, and evil men and seducers are waxing worse and worse, think of those who have not one of like faith to converse with upon these all-important and solemn truths. Remember that parent who bows with the little ones morning and evening to worship God, while the other parent is engaged in the things of this life, and is blinded in sin. I am the only one at this fireside, or in this town, who keeps the Sabbath of the Lord, and I never have seen one in this State who keeps the true Sabbath. The Bible and the Review are my companions. When the Review comes, I read, and weep, and pray. I am resolved to keep all the commandments of God and the faith of Jesus until I hear the blessed sound, Come, ye blessed of my Father, inherit the kingdom. I have been praying for a year that God would send some of his servants to California to sound the last merciful warning to this wicked people. I believe God wills that this people should hear the truth before he comes to execute his judgments. I believe the Lord will plead his own cause in California. My prayer is that I may be crucified to the world, and be prepared for the last great conflict.

"O God, mine inmost soul convert,
And deeply on my thoughtful heart,
Eternal things impress.
Give me to feel the solemn weight,
And tremble on the brink of fate,
And wake to righteousness."

Sister C. M. Shepard writes from Beaver Dam, Wis.: Those who know me, have seen me in deep trials, when there was no prospect of deliverance. Now I can praise God who has delivered me out of all my afflictions; and I can see that "goodness and mercy have followed me all the days of my life."

All the suffering that I have passed through has been necessary to subdue my heart. I love the narrow pathway more and more, and can plainly see that all our sufferings are necessary to refine and purify the affections and desires. I have not the privilege of meeting from Sabbath to Sabbath with those of like precious faith, yet I know that the lonely ones have an interest in the prayers of those who are so blessed. I hope that when the earth is lightened with the glory of the third angel's message, there will be a company gathered out here in Beaver Dam, who will receive the seal of the living God. I am striving to live so as to have a gathering influence, yet I see my failings daily.

My trust is in Him who has said, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled. With joy I behold every token of his soon-coming kingdom, and hope soon to be gathered with all the faithful."

Bro. D. W. Eldridge writes from Providence, Feb., 1866: There are a few at Middle Grove who have not forgotten the assembling of themselves together to thank the Lord for the many blessings that he is bestowing upon us, especially in the light of present truth. Though laboring under some discouragements, we are striving to overcome, and with the remnant go through to Mt. Zion.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, MARCH 6, 1866.

The Country's Peril.

REPUBLICAN papers continue to utter the most unsparing denunciations of President Johnson's apostasy to the cause of treason and rebellion, and to indulge in fearful forebodings as to the continued peace of this country under the present policy. The only way in which the people of God can keep from being disturbed by the troubles before us, is to keep aloof from political matters. We can watch and note these commotions, as signs of the times, but we must not drink into their spirit; for we are pilgrims and strangers here, and our citizenship is in a better country over which the Prince of Peace shall reign. Earthly governments have about finished the allotted term of their existence. Soon the last revolution will be accomplished that is to take place before the coming of Him whose right it is to reign, and they will be dashed in pieces like a potter's vessel. Trouble, confusion, and perplexity, is henceforth their portion, and destruction is their end. Let us give our energies to the work of qualifying ourselves for an inheritance in the kingdom soon to be set up, and never to be destroyed.

The following paragraph is an extract from a speech by Wm. Lloyd Garrison, as reported in the Chicago Tribune. Revolutions as strange as that herein hinted at, have taken place in this world, and may again.

THE PRESIDENT'S MOTIVES AND ASPIRATIONS.

"President Johnson undertakes to stigmatize Congress as a seditious body, a disunion body. What is the meaning of this? It is to wake up popular vengeance; it is to bring down upon Congress the hatred and wrath of wild and violent men. I tell you we have not a sober man in the Presidential chair, and such a man with such habits does not know from day to day and hour to hour what he will do, and yet dares to brand the Congress of the United States as a disloyal, disunion body. He means, if he dare, to perform a coup d'état, and either to insist at the point of the bayonet upon having those Southern rebels put into both Houses of Congress, or drive Congress out of the Capitol. I believe that the Capitol is in greater danger now than it ever was, and were it not that Lieutenant General Grant is living, it would be lost. So long as General Grant lives and occupies his present position, perhaps his tyrannical demand may not be made. [Applause.] Mr. Garrison closed his lecture with an appeal to the people of the State of New York, to do justice to the black man, and place him, with regard to suffrage on the same level with the white man."

Question of Authenticity.

In Review No. 12, Vol. xxvi, appeared the following lines appended to an article entitled "The Glories of Hell:"

"There is a never-ending hell,
And never dying pains,
Where children must with demons dwell
In darkness, fire and chains.
* * * * *

"Have faith the same with endless shame,
To all the human race,
For hell is crammed with infants damned,
Without a day of grace."

These lines were credited, in the paper above referred to, to Dr. Watts; but we learned a few weeks since from a correspondent in Vermont, that the orthodox in his place, deny that Dr. Watts ever expressed such sentiments. We immediately wrote to Bro. J. B. Frisbie on the subject, who responds:

"I hardly think the lines are Watts', unless they are in the oldest editions of his Hymns; for he believed in the annihilation of the infants of wicked parents. For proof of this latter assertion, I quote from the Religious Encyclopedia. Under the head of Destructionists, it says, 'The great Dr. Watts may be

considered in some measure a destructionist; since it was his opinion that the children of ungodly parents who die in infancy, are annihilated.'"

Will the writer who sent in the extracts given under the above heading authenticate his quotations? Or can any of our readers give us light on the subject? We do not wish to attribute to any one sentiments which he never uttered.

Image to the Beast.

For years we have seen unmistakable evidences of preparation for a change in our form of government. The tendency, as indicated by many of the speeches and resolutions, is toward a monarchical form.

The reconstruction policy of the present administration, and the political changes, to follow, will, no doubt, astonish the world. The Fenian movement, and the increasing power of Spiritualism, are ominous.

Great changes are to be expected in a brief space of time. These are eventful times,

"Signs are fulfilling,
Earth's pillars groan."

Just how things will turn, no one can tell; but this we know, trouble is before us, and we must *Watch and Pray*.

As straws show which way the current is, so we may discern the tendency of the present by fulfilling signs. As an item, take the following extract from a speech lately delivered in New York City, on "The Coming Conflict."

"The time is coming when an attempt will be made to engraft a religion upon the laws of the country, and make adherence to a certain form of religion absolutely necessary for an applicant for office, to make you subscribe to something like the following, which is known to be in the hands of a prominent member of the Democratic party, and which, but for the strong radical sentiment of Congress, would have been introduced at the present session; 'No man shall be qualified for office, (indeed, for citizenship,) unless he recognizes the existence of God in the Holy trinity!' If this be true—and you have here heard that it is so—the existence of such a paper or resolution proves what the intention is."

M. E. CORNELL.

Note from Bro. Frisbie.

I AM now at Orleans with Bro. Strong, where we have been holding meetings together for three weeks past in the new meeting-house near Bro. King's. The interest to hear is as good as it was seven years ago when I first came to this place to lecture. Some have embraced the Sabbath since we have been here. Others are interested, for whom we hope.

J. B. FRISBIE.

Feb. 18, 1866.

Brief Report.

I AM still pressing forward in the work. I have been to Kensington, and found brethren faint, yet pursuing. Left them encouraged with the testimony borne. Labored a few days in Abington and vicinity. Brethren show signs of improvement. Hope they will all pull together with the body, and be strong. At South Kingston, R. I., there is an advance move. One more was baptized, Jan. 28, deciding to keep all the commandments of God and the faith of Jesus.

At Exeter and North Kingston, there is a pressing together with the church.

At Ashaway, we are following on to know the Lord, whose going forth is prepared as the morning, decided to enter the haven of rest at any sacrifice.

I was at New Shoreham last fall and presented the truth to the people with some freedom, encouraging the church; but there needs to be a coming up with some so as to present an unbroken front to the enemy. Trust there will be the necessary reform in all.

P. C. RODMAN.

LETTERS MAILED. J B Lamson, Emma Hale, G A Poling, Wm S Higley, jr. Sec.

To Correspondents.

W. Ridley. Our ideas upon Rev. xi, will in due time be presented, no providence preventing, in Thoughts on the Revelation.

ARTICLES DECLINED. Objections to our application of the symbol of the Two-horned Beast, by H. E. Carver. This we do not decline unconditionally; but before we can engage to publish it, the writer must come out and take his position, and tell us what the Two-horned Beast does symbolize. We cannot give up our positive view for a merely negative one. He must give us an equally positive and better view.

ARTICLES ACCEPTED. Abide in him.—Note from Bro. H. W. Lawrence—He Leads Us On.—The Daily and Abomination of Desolation.—Report from Bro. Matteson.—The Sabbath in Denmark.—Communication from Bro. D. T. Bourdeau.—Azazel, or Satan.—Doings of the churches of Knoxville and Fairfield, Iowa.—Fifty Times in the Bible.—Quarterly Meeting in Minn.

Appointments.

PROVIDENCE permitting, I will lecture in Chicago, Sabbath and first-day, March 17, 18, as Bro. Stephenson and Miller may arrange; the first meeting to be Friday evening at half-past 6.

Also the 24th and 25th, I will meet the Johnstown (Wis.) church in Quarterly Meeting. Will Bro. Steward meet with us.

I hope to meet the members of the church at Johnstown on Wednesday and Thursday evenings, the 21st and 22d, previous to the commencement of the Quarterly Meeting, for mutual consultation.

ISAAC SANBORN.

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 remitted pays. If money for the paper is not due time acknowledged, immediate notice of the omission should then be given.

C Breese 29-14, S A Brundage 27-1, A Goodenough 29-14, Emma Quint 28-1, Hans Mikkelsen 27-14, John Hawkes 28-18, C Pennoyer 28-1, G H Stover 28-14, D W Rouk 28-6, J Cook for S Swager 28-14, J B Webster 28-7, N M Sherburne 28-1, E Hatch 28-1, L Chandler 28-1, H Lombard 28-9, E S Faxon 28-1, J Sorenson 27-13, W H Green 28-14, A B Huntly 28-14, C Farr 28-1, Mrs A Smith 29-12, each \$1.00,

J Taber 27-1, A Shepard 28-1, B Hopkins 28-9, A H Hilliard 29-1, G Felshaw 29-13, G Leighton 29-1, D W Blaisdel 29-14, E W Carpenter 29-13, A J Stover 29-1, Mrs J H Bedford 29-1, J C Seely 27-1, J Day 28-6, J Howard 29-14, A Butler 28-1, R Evans 29-12, S J Nelson 29-14, M Salsbury 28-2, L Y Heller 29-8, C M Edmonds 28-1, H E Gardner 29-12, F S Dean 29-14, Wm Penniman 29-10, J A Wilcox 28-1, T Bickle 30-1, M W Hargrave 28-21, Ira King 29-14, Arba Smith 29-1, L Tomlinson 29-14, D Paine 30-1, M Van Dorn 29-12, J Cooper 29-14, J T Collicott 29-14, Joseph Nichols 28-1, O A Phillips 28-6, Dr H S Lay 29-1, each \$2.

A Noyes \$3.00 30-1, J Noyes \$5.00 30-1, J A Laughhead \$4.00 30-1, Wm Potter \$1.75 28-10, Chas Woodman \$2.25 29-20, M A Packard \$3.00 30-1, Wm C Peck \$1.80 in full, Jane Stacy 25c 28-1.

Mrs M Howe 27-7, Daniel Deuöler 28-14, Dr M A Plumer 28-14, M B Smith in full, 50c each.

Subscriptions at the Rate of \$3.00 per year.

A Graham \$3.00 29-1, S Clark \$3.00 30-1.

Books Sent by Mail.

Wm Russell \$3.00, Mrs. Fanny Glascock 80c, M A Merrick 75c, John Noyes \$1.00, Wm H Wild 80c, Eld. I D Van Horn 56c, J F McReynolds 40c, Wm S Higley jr \$6.88, Chas M Shepherd \$1.15, E S Faxon 25c, M W Hargrave 25c, W H Ball 12c.

Michigan Conference Fund,

Ch at Otsego \$25.00, Ch at Eureka and Fairplains \$100.00, Ch at West Plains \$9.00, D F Moore \$5.00, Ch at Newton \$10.00, Ch at North Liberty Ind. \$20.00, Ch at St. Charles \$50.00.

Donations to Publishing Association.

Mrs. L Y Heller \$10.00.

Cash Received on Account.

E S Faxon 50c, J W Landes \$4.00, John Matteson \$4.75.

Review to Poor.

Arba Smith 50c.

Books sent by Express.

Sarah E Clark, Russel Station, W. R. R., Hampden Co., Mass., (Cir. Lib.) \$8.00.