

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." Rev. xiv, 12.

VOL. XXXII.

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 1, 1868.

NO. 11.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association.

J. M. ALDRICH, PRESIDENT.

TERMS.—Three Dollars a Year, in Advance.

Address, J. M. ALDRICH, Battle Creek, Michigan.

TO THE READER.—Original articles, written for this paper, are signed in SMALL CAPITALS; selections, in *Italics*.

THE COMING GLORY.

LORD, what shall I feel in thy presence, when first
Thy visions of glory upon me shall burst!
Even now my soul longeth and fainteth for thee;
Oh, when, blessed Saviour, thy face shall I see?

Thy face once so marred, I shall gaze on at length,
And fearless behold as the sun in his strength.
Those eyes, flames of fire, that so searching I prove,
Shall beam on me then inexpressible love.

Thy voice, like great waters, how calmly my soul
Shall hear, as in glory its deep echoes roll;
Though now it rebukes me and humbles my pride,
It shall speak only love to thy glorified bride.

O Thou who this earth as a lone pilgrim trod!
Thy Father our Father, thy God was our God;
To thee we behold the bright seraphim bow,
Lord Jesus, what glory doth rest on thee now!

Thy Spirit hath shown thy deep purpose to be,
To empty, then fill us with glory like thee.
And now thou dost wait thy full joy to impart,
The day of espousals, the joy of thine heart.

Now, moment by moment, to answer our needs,
Thy blood, holy Saviour, in righteousness pleads:
And sheltered by that, how serene and how calm
Our souls on thy bosom are sheltered from harm.

We see thee, Lord Jesus, with great glory crowned,
And waiting thy coming, in peace would be found;
Thy visions of glory have turned all to dross,
For thee give us grace to count all things but loss.

—British Herald.

The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ, who
shall judge the quick and the dead at his appearing and his kingdom;
PREACH THE WORD. 2 Tim. iv, 2.

FAREWELL DISCOURSE.*

BY ELD. J. N. LOUGHBOROUGH.

I HAVE selected as the foundation of some remarks
this afternoon, the thirteenth chapter of Paul's second
letter to the Corinthians, the 11th verse: "Finally,
brethren, farewell. Be perfect, be of good comfort,
be of one mind, live in peace, and the God of love and
peace shall be with you."

Life is made up of events; some of greater, and
some of less magnitude. Our course, as well as our
enjoyment in life depends on the manner in which we
meet these events. We may meet them in such a man-
ner as to make ourselves and all around us miserable,

or we may, by God's grace, meet them in such a man-
ner as to ourselves share God's blessings, and strew
happiness, by kind acts, in the pathway of all around
us.

Events of life, rightly met, which have to do with
the formation of our characters, are many of them
simply events which might be called comparatively
"little things." Notice, that it is the *little things* that
have to do with the making up of our characters; and
because of the proneness of mankind to overlook these
little things, the wise man has said in his Song, "Take
us the foxes, the little foxes that spoil the vines." I
suppose he had reference to those who are inclined to
overlook small matters.

There are times in a man's life when he meets greater
events, where deeds of greater magnitude are required,
where greater sacrifices are to be made; when there
is a breaking up of associations, a rending of fond ties
that have bound us together. At such times we are
led to take a retrospect of the past. It was under circum-
stances of that character that Paul penned these words
I have read. You will find, if you examine carefully
these letters to the Corinthians, that he has intimated
to them that his reproofs had been abundant, and this
must have awakened in his mind the deepest solicitude
for their prosperity. So great was his anxiety for
them that he says, "I will very gladly spend, and be
spent for you, though the more abundantly I love you,
the less I be loved." Although his love for them
should lead him to administer sharp reproofs, if they
had failed on their part to appreciate his labors, yet he
would love them and "be spent" for them.

But we come to a point in these words where his
labors with them were to come to an end. If you no-
tice the chronology of this chapter, A. D. 60, and com-
pare it with the Acts of the Apostles, you will find that
these words were penned just before the time Paul
was to go to Rome. Knowing that his associations
with this people were brought, perhaps forever, to a
close, it is a final farewell he makes to them in this
admonition which we have read. What is here stated
in these words, is concerning an event in life of no
small moment. It was an event which would lead him
to look over his labors among them to see if there had
been any lack on his part, as we conclude there had
not been, in striving with all his power to benefit them,
and lead them in the way to life. He has not told us
in this chapter what he expected or anticipated, but
we learn from the Acts of the Apostles that he was ex-
pecting burdens, and trials, and persecutions, in the
cause of the Lord.

We, my friends, are brought to a point of time this
afternoon, which we would not claim to be of as great
importance as that in the life of Paul, but to an event
of the same character. It has been my lot to be asso-
ciated with you for a time in the past. These associa-
tions are to be broken up. The thoughts I have to
offer upon this subject are not the thoughts of a mo-
ment.

You are aware, from remarks I have already made,
that my mind has been for some months exercised in
the direction that my associations with the people of
God in this place were by some means to be broken up.
As I remarked to a brother in Monterey just before
Conference, "If I were as well satisfied where I am to
go, as I am that it is my duty to leave Battle Creek, I

would be glad. If I understand the leadings of my
own mind, my headquarters are to be elsewhere than
in Battle Creek." Said he, "Come to Monterey." I
replied, "I don't know as it is to be in this State; I am
inclined to think it is not." I came up to the Confer-
ence with peculiar feelings, which perhaps some did
not understand. I think the Spirit of God was lead-
ing my mind in this direction, to release myself from
everything that would hold me in this place, that I
could do more good by making my headquarters some-
where else. I have had many thoughts concerning
my field of labor, which it seems it was in the provi-
dence of God to guide me as to where I was to labor.
It has seemed to me that I was at some time to go to
California. Whether the time had come, whether my
brethren would be satisfied to send me, in view of my
errors in the past, were questions quite unsettled in
my mind. That I should some time go there, I felt
deeply impressed.

Before I came to Conference I had no definite light
in reference to duty further than this: I was to re-
move from this place. Our consultation and investi-
gations concerning entering this mission has resulted
as it has. I have no doubt, no misgivings in the mat-
ter. I believe the move is right. I have entered upon
the work of preparation for the journey with all the
earnestness I ever entered upon any work. I know
not what have been your feelings, but my mind is set-
tled that this move is of the Lord. The Spirit of God
seems to say to us that are going, "It is all right."
We have had misgivings with regard to other pro-
posed fields, but when we settled down with the
idea that California was our field of labor, light seemed
to rest upon us. Some have met me since the decision
was made, saying, "I wish I was going; it will be
such a nice trip." But such little knew what they
were saying. You little know what it is to tear your-
selves away from former associations, and put 6000
miles of ocean between you and your brethren. If I
sought simply worldly pleasure, I would remain at my
comfortable home in Battle Creek. It is not the seek-
ing of earthly pleasures and honors that leads us to
take this step. Reviewing the exercises of my mind
in this matter, in connection with the decision that
has been made, has given me confidence that God is
still willing to guide me, if I humbly trust in him.

I once had the opportunity of deciding whether I
would go to California for worldly honors. Seventeen
years ago I had a most splendid offer to go to that State.
A gentleman offered to pay my expenses there, if I
would join him in a lucrative business to which I could
readily turn my hand, I to share in the profits, and he
to pay all the expenses. We were both believers in
the immortality question. He calculated I would
speak some on that subject, as I was then preaching,
still the great object before us was worldly gain.
Worldly inducement was not enough to lead me to
make the sacrifice of home and friends to go. I do
not think worldly inducements would lead us to make
the sacrifices we are making now, especially under
the circumstances in which I am now placed, breaking
the tenderest family ties; leaving my little one, to go.
You cannot certainly look upon it as a pleasure excu-
sion.

The thought of leaving you has brought up in my

* Delivered in Battle Creek, June 6th, 1868. Reported by the
Editor.

mind reminiscences of the past. Since I have been connected with the work of God, it has been my lot to occupy, the most of the time, a position near the center of the work, first at Rochester, and lastly in Battle Creek. Looking over these opportunities, the question in my mind has been, Have I made improvement by these opportunities to prepare me for the important mission to which God has called me?

As far as my associations with the people of Battle Creek are concerned, they will ever occupy a place in my recollections. There are some things, on my part, connected with these associations, that I wish were different, but I think you can all bear me witness that I have wanted to do right, have wanted to do that which I thought would be acceptable in the sight of God. For this reason I believe God has forgiven me my wrongs.

My first associations in Battle Creek commenced when there was but little to this part of the city. Fifteen years ago this present spring, I first visited Battle Creek. I met Bro. Dodge by a little red woolen factory on the spot now occupied by Mr. Wallace's large woolen factory. It was previously agreed by letter, as we were strangers, that he should stand on the bridge by his clock wagon, so I should know the man who was to bring me up to this part of the village. There was at that time about ten houses in the portion of Battle Creek now called Canada. There are now in this part upward of five hundred houses. At that time, from the west as far as this meeting-house was woods. The first meeting I held here was in father Hewitt's house. When I was first here, Bro. Dodge and myself went into the woods to have a secret praying season for the success of the work. As near as we can now determine, that praying season was held on the spot occupied by the dwelling-house I sold two years since.

Comparing Battle Creek now, with what it was then, we can see that there has been great progress. But there has been no greater progress in the place, than in the increase of numbers of the people of God here. This is the third meeting-house we have built here. You can perhaps have a better idea of the increase of the numbers of Sabbath-keepers here, when I tell you that the first meeting-house was what now constitutes the little wing of the house that stands on the corner this side of our old meeting-house. The first Seventh-day-Advent Conference held in that house thirteen years since, well represented the cause in this and other States; but the house was not more than two-thirds filled.

Fourteen years ago the present month, Eld. Cornell and myself pitched the first tent that was ever used by Seventh-day Adventists for meetings. Tent labors commenced in Battle Creek. The tent was pitched on a point of land just beyond lawyer Stewart's residence. There is where commenced our association with tents. These recollections are strongly impressed on my mind, as we are about to commence in a new field with a tent again. We have not had all the wisdom we should have had in managing tents, but hope we have learned something by our experience in this matter. We used to talk about *running* tents, and we did run them. We had fifteen tent meetings the first season. We have learned something in this matter; to hold a tent meeting long enough to do some good. We shall now *hold on*. In this we have some encouragement for success.

Ten years ago last fall my residence was permanently taken up in Battle Creek. For ten years this has been my home. I have not been, of course, a regular preacher in this place, but have labored here more or less. Those ten years have been memorable years in my life. Some of the most memorable scenes of our history as a people have taken place within that time. Organization of churches, Conferences, &c., has been effected. Different enterprises have come up, and triumphed over difficulties, and the cause in its different departments has been placed on a basis, where, with the blessing of God, we expect it will prove a success. Of course I could not remain in a place ten years, and be called upon to labor as I have from time to time, and that more frequently within the last three years, without having my sympathies deeply drawn out for this people. I love this people.

I love the spirit of sacrifice that has been manifested among this people. Wherein I have committed errors in my past labors here, the most I can do is to ask your forgiveness, believing that the Lord has forgiven me. Wherein I have tried to preach the word of God, follow that word. Take Christ as your pattern; walk in his steps. We have endured some trials together—some afflictions. My lot, as it appears within the last year, has been a scene of affliction—a scene of trial of mind, such as I never passed through in any twelve months before in my life. The enemy has tried to cast me down; to make me think there was no hope in God for me. But I thank the Lord to-day that he has raised me above these temptations. These feelings are gone. I part from you, hopeful in God, believing that if I strive to do God's will, his blessing will attend me.

There seems, to my mind, to be a great significance in that the providence of God has selected this place as the center of the work of the third angel's message. *Battle Creek*—there is more significance in that word than there was in the minds of the three innocent Indians who were fired upon by the misguided zeal of two surveyors, who had camped at the junction of the two streams in this place. As one of the Indians was slain in this skirmish, his companions gave the place the name of *Waupokisco*—meaning *Battle Creek*. Battle Creek is the center of the battle, the center of the third angel's message. Here the armies are mustering that will be called to stand against Satan's last work. Here is the grand central fort that is connected with this work. How important that this fort be properly garrisoned. This fort must be properly kept. Brethren here must be like minute men. Stand at your post. Be ready to do, and act well your part in the work. May God help you thus to do, and walk in the light, that from this center of the work your light may emanate to every quarter.

I do not know as I could say anything better than Paul has said it in these words selected on this occasion. I thought on these words as Bro. Bourdeau was speaking this forenoon. We want a fresh conversion every day. This is necessary in order to prove to us what are our errors. We want to discover our errors, and substitute right paths for wrong ones, and walk in them. Every time you do thus, and accomplish such a work, thus far you are converted. That is the work we want to go on in our hearts. We don't want, any of us, to come to the point where we think the work is about all done for us, and we have nothing more to do. We want to be searching up our errors, whether it be in the shape of unsubdued tempers, carnal appetites, or whatever it may be, we want these things all searched up, and let the work of preparation go on in us. Have we lacked in love one for another, we want to be converted there. We want to heed the instruction we have had concerning the proper improvement of the talents God has intrusted to us, and demonstrate that we have in us the real righteousness of Christ. I hope the truths we heard during our late Conference will never lose their effect upon my mind, or upon your minds. Let us determine that we will carry them out, and thus go on in the work of preparation. While the truth shines in our path, and light increases in the way, it shows us more and more how we should move to glorify God. As the light shines, it discovers unto us our errors. Don't let us sink down in despondency, but be of good comfort. There is comfort for us. There is consolation in Jesus, and we can have it if we cast all upon him, and have appropriating faith. We can have that comfort, enabling us not to sink under trials and temptations, but to glory in tribulations, because the love of God is manifested and his grace sustains us.

"Be of one mind," are Paul's next words. I suppose that *one mind* is a mind to do everything in our power for the building up and advancement of the truth of God. This is particularly important in the position that you occupy here at the center of this work, that there should be union. Not only should there be union of feeling, but unity of action. I expect you are a unit in sentiment. You may go to every member of this church, and inquire of them in relation to the cardinal points of our faith; they are united on the truth. But being of one mind in the sense that

Paul speaks, means more than that. I think it means also to have a mind to bear burdens and manifest therein the love Christ manifested for us. Have that one mind that was in Christ. What did he do? He died for us, and if we have his mind, it will lead us to do everything we can for the salvation of our fellow-men. Now if we can take such a course as this, when we go into a place where we are called upon to make friends to the truth, if we manifest that love and earnestness in seeking the advancement of the truth that Christ manifested for us, do you not think we shall live in peace? Paul says, "Live in peace, and the God of love and peace will be with you." If we do all we can for the advancement of the truth we can have a share in the blessing of God. Although we may in a few weeks from this, be thousands of miles apart, yet God's providence is the same there as here. If faithful, the same blessings will be showered upon us there that you receive here. As the brother said this forenoon, "The refreshing may come before we meet again," but if we stand in the counsel of God, we can have it there as well as here. It all depends upon whether you stand in a place to receive it, and it is the same with us. We hope to stand in that place that we may share the sustaining grace of God from month to month as we labor, and when the refreshing comes we shall drink largely of that also.

The thought is impressed upon my mind, as I look over this congregation, that we shall never all meet again. In a few hours from this we shall part never all to meet again. The question was asked us, How long are you going to stay in California? I answer, We are not going on such a mission for less than two years, perhaps for life. But great changes take place in two years. Many in this congregation will, perhaps, be in their graves in two years. Who it is, we know not. You, perhaps, think of the grayheaded and feeble ones; but they may outlive you. It is no evidence because they are feeble that they will go first. We have seen evidences of this the past year. Some that bid fair to live the longest have passed away. In this respect, there will be changes. Some of you will be asleep; others will apostatize. There will be great changes. The question I have asked is, What will these changes be? Some have been trying to live out the truth; but in a little while where will they be? If I should be permitted to return here again, whom shall I find still holding on, and making progress? Who will have apostatized? My young friends, who have had such plain testimony borne to you, you can make advancement if you will. There is help for you in God. Will you seek to do his will, and throw your whole energies into his cause? If you do this, you can overcome. The question is, Will you do it? Will you, my brethren and sisters, all of you, take hold with diligence and activity in the service of God?

I believe I speak the mind of Bro. Bourdeau as well as myself, when I say, I hope that in the next two years there will also be some change wrought in us. We hope, if in the providence of God we are permitted to see you again, that we shall have no less love to the truth than we have to-day; that we shall be enjoying more of the favor of Heaven than now, and be where God's grace will be manifested to us more abundantly than at the present time. We desire with earnestness and zeal to enter upon our duties, make any sacrifice, and bear any crosses that may be required of us.

We are going to a field, as yet, untried. We think we have been led in this direction by the Lord. As we enter upon the work of preparation for the work, the Spirit seems to say "Go." We expect the signal blessing of God to attend. Need I ask you to follow us by your prayers? With the feelings you have toward us, I believe you will look with interest upon this mission. You have given me evidence from time to time that you sympathized with me. I don't know as there is anything between me and the brethren at Battle Creek. If there is, let me know it before I leave these shores; and I will try to get it out of the way. As far as I know, I believe we are in harmony. When we are gone, still with you we may meet around one common mercy-seat. Though we are 6000 miles away, there may be an angle formed by our prayers at the mercy-seat. May God's blessing rest upon you and upon us.

As our labors here are brought to a close, I can simply say in the language of Paul, "Farewell." Concerning the errors of the past, may God forgive. That which has been done right, may he bless. Again we say, Farewell. May the God of love and peace be with you, may we labor unitedly in the work, and meet at last in the kingdom of God. There are liabilities of danger in our journey, but we do not start out with the idea of going to the bottom of the ocean. We start with the idea that God has been leading us in this matter. We expect the angels of God will go with us, and we be protected in the way, and be instruments of doing some good in the field of labor we enter, and may we all live to enjoy God's blessing. Farewell.

SAVE THE FRAGMENTS.

"GATHER up the fragments that remain, that nothing be lost." John vi, 12.

These are the words of our Saviour to his disciples, spoken when he had performed the miracle of feeding five thousand men with five barley loaves and two small fishes. He had so increased the amount of food, that all had eaten and become satisfied, and still some remained. He was not willing that anything useful should be lost. What an important lesson is here taught, applicable to all times, but especially to us in these last times. Our Saviour was a rigid economist. He taught that everything valuable should be saved. At another time he said, "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much." Thus we see he attaches great importance to little things. And many times a small act produces great good, or great injury. What a rebuke our Lord's words are to those housewives who throw out bread, or other food, that by a little care or labor might have been saved for family use. But not only is bread thus wasted, but small sums of money; cents and dimes are thrown away for candies, and other things that do no good, that just gratify the taste; and also for little superfluities in dress, to gratify pride and vanity. These little sums of money are wasted. We are the Lord's. "We are bought with a price." All we have is his. Soon it will be said to each one of us, "Give an account of thy stewardship." And then how many small sums of money, as well as larger ones, will be found to have been thrown away. Oh! what a strict account we must give for our behaviour here in this world. A little sum will place a tract in the hand of some person who may by reading it be led to search the Scriptures until he shall be led into the light of present truth, and following the onward track of truth, he may become an inheritor of the kingdom of God. Thus a soul is saved from death. More than this, this man may become a minister of Christ, and be the means of turning "many to righteousness." Let us save the cents, and make a good use of them. While we faithfully use them as Christ would have us, we lay up for ourselves treasures in Heaven. But a little squandered every day, or every week, after a while amounts to a large sum.

But many waste fragments of time in idleness or in vain talking, or useless and even hurtful reading, and in many other ways. How many useful little things might be done in these little periods of time. Ofttimes we might do something for the comfort of others, or gain some instruction to ourselves, or lift up earnest prayer to God, and receive rich blessings. We might use these moments in speaking words of truth, or writing a few sentences to do some one good. All our time is made up of moments. For the manner in which we have used or abused these, we must give a strict account before God. Oh! let us improve the moments as they pass. May we be faithful in little things.

C. A. Osgood.

Rochester, N. Y.

God will accept your first attempts, to serve him, not as a perfect work, but as a beginning. The first little blades of wheat are as pleasant to the farmer's eyes as the whole field waving with grain.

It is exceedingly bad husbandry to harrow up the feelings of your wife.

HUMILITY.

THE tendency of human nature is to exalt self. The natural man likes to get up. If worship is not sought for, admiration is—which is the next thing to it. If you watch your own conduct carefully, you will be astonished to find how soon, when you are in the company of strangers, you do or say something, the tendency, if not the object, of which is to excite admiration. Nor does your conduct, in this respect, differ materially from that of professing Christians generally. That sister's testimony to the enjoyment of perfect love was clear and explicit, and directly to the point. But if her attire had been more plain, and if her tones had been simple and natural, her testimony would have been more generally received and credited. Her undisguised affectation, like dead flies in the costly ointment of the apothecary, spoiled the whole.

Brother, your words in that love feast, among strangers, were, in the main, well chosen; but what was the necessity of your telling how extensively you are engaged in business, and how wealthy you are? Why do professedly Christian ladies so generally disregard, in their attire, the plainest precepts of the Bible? Why, in the erection of Christian churches, are such immense sums expended merely for show and ornament? Ingenious as we may be in finding excuses for these things, *pride is at the bottom*. Ostentation and show do not render true religion attractive. They pervert, but do not adorn it. They may draw crowds to the church—as fine music, and scenery, and acting do to the theater; but they do not lead them to die to sin and live to God.

Humility is an indispensable ingredient in the Christian character. Whatever else one may have, if he is destitute of this, he has no reason to conclude that he is in a state of salvation. Graces of person and manner do not necessarily imply saving grace. The teaching of the Bible on this point need not be misunderstood. Our Lord commences his sermon on the mount with saying, "Blessed are the poor in spirit; for theirs is the kingdom of Heaven." Matt. v, 3. But poverty of spirit is only another name for deep humility. If the kingdom of Heaven belongs to the poor in spirit, then those who are destitute of this grace cannot enter the kingdom. The want of humility will result in their final damnation: The last sermon which Christ preached in person, corresponds with the first. It was addressed to a popular church. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. iii, 17.

Beloved, would it not be well for us to inquire of the Lord, if this may not be our true condition? Those who were in this state knew it not. Their profession was of the highest character. If we are really honest, and will welcome the light, the Lord will let it shine upon our hearts, and we shall know our real condition.

The apostles enjoin humility just as explicitly as did the Master. Paul writes to the Romans: "Mind not high things, but condescend to men of low estate." Rom. xii, 16.

To the church of God at Corinth—one of the most refined cities of that age—he says: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence." 1 Cor. i, 26.

James says: "Humble yourselves in the sight of the Lord, and he shall lift you up." James iv, 10. Peter writes: "Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." 1 Pet. v, 5-7.

If anything more is needed to enforce upon every

Christian believer the necessity of humility, we have it in the example of our Lord. His whole life affords us a lesson of self-denial and deep humility. "He was rich, but for our sakes he became poor, that we, through his poverty, might be rich." He, by whom all things were made, resigned the honors of the Godhead, and took upon him the form of a servant, and patiently endured the revilings of those whom he came to save. His companions were chosen from among the lowly of earth, and for them he performed the office of a servant, and left us this injunction: "If I, then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet." John x, 10.

Such are a few of the precepts of the Bible upon this important subject. In tried saints, humility has always been a marked characteristic. Job had the highest commendation from God, but he says of himself: "Wherefore I abhor myself, and repent in dust and ashes." Job xlii, 6. David was the mightiest king and conqueror in his day; but to his wife, who ridiculed him for "leaping and dancing before the Lord," when the ark of the Lord was brought to the city "with shoutings and with the sound of the trumpet," he said, "I will yet be more vile than this." God talked with Moses as a man talks with his friend, and set the highest honor upon him; but was he puffed up in consequence? The record says that Moses was the meekest man upon the earth.

Beloved, ponder these things well. The age in which we live is by no means favorable to the cultivation of true humility. The church has become wealthy, and strong in material resources. Tall steeples, frescoed ceilings, painted windows, artistic music, and a congregation arrayed in gorgeous apparel, do not have a tendency to bring us down into the dust at the foot of the cross. Their silent, but powerful influence, is in quite the contrary direction. He who can resist this influence, and keep down where salvation flows, must be more than human. He must have God to help him. Paul appeared to think that the only safety for a true Christian, under such circumstances, was in a precipitate flight—"Heady, highminded, lovers of pleasure more than lovers of God; having the form of godliness, but denying the power thereof; from such turn away." 2 Tim. iii, 5.

O ye who pride yourselves in anything which, however innocent, or even good in itself, a graceless soul may possess, see your danger, and make haste to humble yourselves before God and man. You must come down or perish forever! You may reckon your wealth by thousands; but you are not one whit better, nor deserving of one particle more of consideration, on that account. "God resisteth the proud, but giveth grace to the humble." Let your appearance, your demeanor, your associations, all be of that character that will help to bring you down, and keep you down, in the depths of humility before the Lord. "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."—*Earnest Christian*.

HOME LIFE.—If home life is well ordered, the children having, according to age, work-time, play-time, books, games, and household sympathies, they will love home and find pleasure there. Give the little ones slates and pencils, and encourage their attempts to make pictures. Drawing will amuse them when noisy plays have lost their zest, or are unreasonable; and the art will be useful in after-life. Having them read to each other stories and paragraphs of your selection, and save the funny things, and the pleasant ones you see in papers to read to them at your leisure. You cannot imagine how it will bind them to you. But choose well for them, for the impressions made upon their minds now will last while the hills crumble. Have them sing together, and sing with them, teaching songs and hymns. Let them sing all day like birds—at all proper times. Have them mutually interested in the same things, amusements and occupations, having specified times for each, so that their habits will be orderly. Let them work together in the garden—boys and girls both need out-of-door work—while the parents' eyes direct and sympathize, and the loud voices blend in the loving accord.

IDLENESS travels very leisurely and poverty soon overtakes her.

The Review and Herald.

"Sanctify them through thy Truth; thy Word is Truth."

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 1, 1868.

URIAH SMITH, EDITOR.

ARE THE COMMANDMENTS ABOLISHED?

MY DEAR FRIEND: Before the Heaven-sent message concerning the law of God and his Sabbath was preached in your place, the above question did not trouble your mind at all. You had been taught at home, at Sunday school, at meetings, and everywhere, that it was sin to break one of the ten commandments, and had been warned especially of the evil consequences of breaking the Sabbath, as this would lead the way to all kinds of iniquity. No one had ever warned you that if you truly kept the Sabbath of the Decalogue, you would fall from grace, as long as you took it for granted that Sunday was the Sabbath of the fourth commandment. But when you saw that this was false, that there was not a word in the Bible in favor of the first day of the week as the Sabbath, and felt it a duty to turn your feet into God's testimonies, and truly keep the Sabbath of the Lord, then you began to hear that the "Jewish Sabbath" (a thing not mentioned in the Bible), was done away. Your pious friends and neighbors, some of them aged and venerable, who had never before uttered a word of warning against your keeping the fourth commandment, but encouraged it, now began to search up the evidence that it had been long ago abolished, being nailed to the cross; and failing to find any evidence that the particular precept concerning the seventh day had been singled out and expunged from the Decalogue, they have tried to force the Scriptures to say that the whole law, even that which was "written and engraven in stones," has been done away—a position outrageous and presumptuous enough to make any one shudder, but for the soothing opiate, the intoxicating wine, that has been diffused among all nations, which makes men insensible to the guilt of blaspheming against God.

This has thrown you into a perplexing study. You have puzzled your brain over the book of Galatians, and 2 Cor. iii, till your Bible seems unwilling to open to any other place. But you are not satisfied, and your perplexity remains. I propose therefore to try to help you.

In the examination of this question, you must not forget that the "carnal mind," which "is not subject to the law of God, neither indeed can be," will ever strive for the mastery, holding up earthly inducements to get you to decide against the truth. It will be so much more convenient, and tend so much more to your earthly prosperity and happiness, if the decision can be innocently made against the law of God. If you would arrive at the truth, the carnal mind must be crucified, and these considerations must have no weight in the decision.

Now, if you can get positive testimony that speaks right to the point, inferences from passages that do not thus speak are proved to be unnecessary and inadmissible, unless indeed the Scriptures contradict themselves, a conclusion, as I trust, you are not prepared for. You have read of not being "under the law," and of being "delivered" from it by the reception of the faith of the gospel, but this may only mean that by faith in Christ we are justified from our sins that are past, so that we are no longer under its condemnation, but are delivered from its claims against us as sinners, and consequently from the penalty of a law which still remains "holy, just and good," and which the spiritual still delight to obey. Bear in mind too, that the Apostle Peter advertises as of the fact that some would wrest the teachings of Paul to their own destruction. Now if we make Paul abolish a holy, moral law, one he has not told us is abolished, this will prove our destruction, when the penalty of that law comes to be executed. But should we err in favor of so good a law as the ten commandments, doing more in obedience of it than God requires, we cannot apprehend much danger, since he has nowhere forbidden us to keep any one of its precepts. You

have found no place where Paul brings up the question of the abolition of the law, and plainly tells us that it is abolished. He nowhere teaches this doctrine so pointedly as one Eld. Levi H—— did in a discourse delivered against the Sabbath in Niagara Co., N. Y. Said he, "Levi, do you believe the law of God is dead? I do!"

The apostle in his writings has left no such decisive record. But on the other side of the question he has given an explicit decision; first raising the very question now at issue, and then deciding it most emphatically in the negative. "Do we then make void the law through faith?" he inquires. This is the very question you wish decided. Then hear the answer, and do not forget it: "God forbid! Yea, we establish the law." To make void is to abolish; it is rendered from the same Greek term translated so in 2 Cor. iii. To establish is the very opposite of this. If the law is established it remains in full force. Does the apostle teach the very reverse of this? does he say that that which was engraven on stones is done away? No. He teaches that the *ministration*—service of a minister—connected with the giving of the law on tables of stone, and its *glory*, which was seen in the face of Moses the minister, was to be done away and is abolished, being eclipsed or excelled in glory by the ministry of Jesus Christ, and the glory that shines forth from his character and office as the High Priest of the present dispensation. Death is used by a figure of speech to represent the law of God written on the tables, because to administer the law of God alone, to those who have transgressed it, could only bring death—the penalty of the law—upon them, while the ministration of Jesus Christ brings pardon for the violation of that same law, righteousness and life. But *death*, representing the law, is in the objective case, and governed by the preposition *of*, and consequently cannot be the subject of the affirmations expressed by the verbs in the clauses, "was glorious," "is done away," and "is abolished." The language of the apostle must be violated, forced, wrested, to make him teach that that which was engraven in stones was to be done away, and is abolished. And what would be the result? Men would be at perfect liberty to break any and all of the ten commandments; for that which is abolished is no longer a law, and "where no law is, there is no transgression,"—no sin. And there is no re-enactment of one of these commandments in the New Testament. If I quote the commandments to enforce a doctrine, as Paul has done, (See Eph. vi, 1-3,) no one ever thinks that I am re-enacting them. This plea of re-enactment is a subterfuge to evade the legitimate and logical conclusion or consequence of their own teaching.

My friend, do you wish the question concerning the abolition of the law, decided by apostolic authority? Paul has deliberately and distinctly enunciated the decision. "Do we then make void the law through faith? God forbid! Yea, we establish the law." If this direct and positive answer will not satisfy you, neither would you be persuaded though the apostle should rise from the dead and repeat it. He could not speak more to the point. He taught in perfect harmony with his Lord. See Matt. v, 17-20.

Jesus Christ came not to destroy the law. "I came not to destroy." But he did accomplish all he came to do, and no more. Therefore he did not destroy the law. And because the law was not to be abolished, nor a jot or tittle of it removed, he promised a blessing in the future kingdom of Heaven, to all that should do and teach all its commandments, in all time then to come. Can this be reconciled with the idea that he took all or even one of those commandments out of the way, nailing it to his cross? He died to make it possible that men might be pardoned their violations of that law. How utterly absurd the idea that his death to make pardon possible, took away the law, and thus made pardon unnecessary. Such thoughts are unworthy of man made in the image of God. The gospel fact that Christ died for man's transgressions of that law, establishes its justice, and makes it sure that if we do not obtain pardon through repentance and faith in him, we shall finally die for our transgressions. Thus the gospel establishes the law.

Be not deceived, my friend, and lose your life. The

opponents on this question cannot both be right. If you make a mistake and decide against the law by which you are to be judged in the last day, that mistake will be fatal; for the law you have decided against will decide against you. It is a fearful thing to trifle with the law of God; and to try to make an apostle contradict in one place, what he positively affirms in another.

I beseech you then as you love life, and as you would love our Lord Jesus Christ, who gave his life for you, that you crucify the carnal mind, every selfish desire to have the law of God different from what it is, be willing to forsake each and every transgression of that holy law, coming to God through Christ for pardon for all the past, and grace to help you in the path of obedience in time to come, take the positive affirmations of Christ and the apostles concerning the moral law to mean just what they say, and regulate your conduct accordingly, regardless of worldly considerations. In so doing you will be delivered from the state of perplexity under which you now labor. The subject of the law of God will be clear and satisfactory, and you will realize in your own experience that you are no longer under the law, but under grace. Then can you say with David, "I will walk at liberty, for I seek thy precepts," or with Paul, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

By reading Gal. v, 19-23, you can see that works of the flesh are disobedience to the law of God, and the fruit of the Spirit is a character conformed to that law. Those that are led by the Spirit, obey God, and are not under the law,—"against such there is no law."

May there be no law against you, my dear friend, in the Judgment; and may I enjoy the privilege of meeting with you from Sabbath to Sabbath in the new earth, where the sacred institution of Eden shall be a delight to all, and men will not load it with opprobrium and be willing to abolish the whole moral law to get rid of it.

R. F. COTTRELL.

REPUDIATION.

It is sometimes almost painful to witness the attempts of those who were themselves among the foremost in the great Advent movement of 1840-44, to entirely repudiate that movement as being of God. The following from the *Voice of the West*, whose editor was one of the great leaders in that work, illustrates this point:

"Some are puzzled by a specious plea that because God blessed the early Advent movement, therefore the prophetic periods must then have been correctly understood. This fallacious reasoning has deceived some. The same argument, however, would prove the immortality of the soul, because God blessed the great Wesleyan revival in England under men who believed it; transubstantiation, because God blessed the labors of Luther, who held to, and contended for, that error, in the great Reformation that shook the very throne of the 'Man of Sin.'"

Whatever there may be of "fallacious reasoning" in connection with the above, is certainly on the part of the *Voice*. The cases cited are not parallel with the Advent movement, and the comparisons, therefore, are not good. There is a great difference between being blessed for an item of religious belief and being blessed in that belief, or while entertaining it; and that difference must be apparent between the cases cited above, and that of the Advent proclamation.

What was the great burden of the Wesleyan revival in England? Was it to teach the immortality of the soul? And was the preaching of this doctrine the means of bringing about that revival? By no means. While this error was among the incidentals of Wesley's belief, the preaching of Christ and his gospel was the means of saving souls; and the blessing from God experienced by those engaged in the work was not because they believed in the immortality of the soul, but because, even while holding that belief, they labored for the salvation of their fellow-men.

And so of the great Reformation. The cry that "shook the very throne of the 'Man of Sin,'" was not "transubstantiation," but "justification by faith." And this was the message that God blessed, and was

the commencement of the great work, not even yet accomplished, of stripping from the church all the errors of the "mother of harlots," including transubstantiation, the immortality of the soul, and other unscriptural dogmas, not the least of which is Sunday-keeping, yet to be renounced by the church who are to prepare for translation by keeping all "the commandments of God, and the faith of Jesus." Rev. xiv, 12. And the blessing received by Martin Luther, and his fellow-laborers, was not in any sense connected with their belief in those errors, but because of their zeal in defense of the great truths of God's word which brought about the Reformation.

But, unlike these cases, the great Advent movement was based on what is called, by those who now repudiate it, "the error in time." The prophetic periods were not an incidental item of faith, indulged in and preached about by those who were engaged in some other and greater work, but they were themselves the burden of the message, and that which gave it such power. What made the message go with such mighty power? Definite time. What brought such consolation, such rejoicings, and such blessings, to the hearts of those engaged in that work? The belief in definite time; and everywhere, as the prophetic periods were explained, and the certainty of their immediate termination clearly demonstrated, joy and rejoicing were sure to follow. The Lord set the broad seal of his approbation to the work of preaching definite time, by the outpouring of his Spirit, the conversion of sinners, the reclaiming of backsliders, and the comforting of the saints; and to repudiate that work, and prove that God did not bless the preaching of time, for its own sake, will require a greater amount of "fallacious reasoning" than the comparison of that work with the errors of the Reformers, and good men of any age, who have not made their errors the burden of their work in saving souls. W. C. G.

TO THE BELIEVERS IN THE THIRD ANGEL'S MESSAGE.

DEAR BRETHREN AND SISTERS IN THE LORD: For some time past I have felt it my duty to make some more direct and explicit reference to the testimonies given to the church and to individuals; and now, as close testimonies are being given, and minds unused to the trials of the way, may be tempted to harbor feelings against them, I can no longer forbear, but must utter a few words of warning to all. Some of my brethren know that I have suffered afflictions, and endured trials much of my life; and, although some of them could not be avoided by me, much could have been. And if you wish for peace of mind and strength in the Lord, I entreat you to take warning by me. I have been made weak when I should be strong.

When I first received the faith of this message, I received also the visions given through Sr. White as of God. Some have judged that, because I did not always walk fully up to their instructions, I did not believe them. This was a mistake. Since the fall of 1855 I have never entertained a doubt of their truthfulness and heavenly origin. But sometimes duties were marked out which seemed difficult to conform to, and I excused myself after making an effort, and became discouraged. Again, when testimonies were presented coming close to those whom I loved more than my life, they seemed hard; not that I disbelieved them, or actually rebelled against them; but they seemed hard, and my sympathy was often enlisted to the injury of my judgment. Here was the deception of the enemy, and the danger; and here I wish to give the warning. There may be those somewhat similarly situated, to whom the testimony may seem hard and severe. Let me entreat you, as you value peace of mind here, and your soul's salvation, to resist these feelings, and let your spirits become fully reconciled to the things of God's Spirit. Wherever I have hesitated, or suffered my feelings to rise against a single word in those testimonies, there have I learned by the most painful experience that the word and will of the Lord must be respected in every particular.

No one, it appears to me, could have deeper love for family and home than I have had. My wife and children have been everything in this world to me; and

I have labored with untiring energy to fit up a home that would be pleasant and cheering to them. But where God is dishonored, and his authority disregarded, there can be no real nor lasting happiness. More bitter than a thousand deaths has been the agony I have suffered while some whom I have loved so fondly, and for whom I have labored so devotedly, have turned against me, and planted thorns in my breast, which must rankle there till the Great Physician shall heal all the wounds of his suffering ones. That home, around which might have clustered only pleasant associations, appears gloomy and cheerless to me. Each tree and shrub planted and nurtured by my hand, for the sake of the loved ones, is now but a reminder of wasted energies and blighted hopes. This result was faithfully pointed out years ago, and the way of peace, union and happiness marked out before us; but the spirit of rebellion hedged up the way of peace; my heart sunk in discouragement; my hands hung down in feebleness; and instead of a peaceful home, a cheerful age, and strength to labor for my ever-faithful Master in Heaven, I feel like a homeless outcast, deserted and betrayed by dearest friends, my declining years to be spent in sorrow; and with energies crippled, physical constitution broken, and mental powers greatly impaired, I scarcely dare to offer to God the lame sacrifice of my remaining days.

Dear brethren and sisters, do not think the picture is overdrawn. Words cannot express what I have suffered because these precious testimonies have not been regarded by my household. It is impossible to tell what anguish of spirit I have endured. It is not pleasant to refer to these things. Those who know me best know that I am inclined to hide my sorrows in my own breast, and to let a cheerful countenance hide an aching heart. But I write from a sense of duty; duty to God, to more explicitly acknowledge his kind, Fatherly hand in the gift of these testimonies; and duty to my fellow-beings, to warn them never to slight the messages sent in love through these visions. If you pass them by with the least degree of carelessness, you do it at your peril. No one, perhaps, has had more plausible reasons, or more unfavorable circumstances, to plead, for a partial fulfillment of their directions, than I have had. But God will not be trifled with. He never admits excuses. Circumstances do not stand in his way; and he will order our steps if we promptly acknowledge him.

Do not think I am in despair, or feel at all like giving up the struggle. No, no. I have much, very much, to be thankful for. All is not lost. Some who are very precious to my heart are trying to walk in the way of truth. It is of the Lord's mercy. All that I am, though but a wreck compared to what I ought to be, is to the praise of his grace. Satan has worked mightily for my overthrow, but the Lord is my conqueror. He is my preserver. I have feared I should let my afflictions work against me, instead of having them work for me. I have fainted at the rebuke of the Lord. My daily prayer is that he will forgive me, and still suffer me to occupy some humble place, and bear some little part, with his own dear people, who are preparing for translation at the coming of our Redeemer.

Again I entreat all to draw near to God when you are corrected of him, and you will find him a loving Father, chastening only in love and for our profit. To his name be praise and glory forever.

J. H. WAGGONER.

Battle Creek, Mich., Aug. 25, 1868.

HAVERHILL, MASS.

I HAVE spent Sabbath and Sunday, Aug. 15 and 16, at this place. There are only eight here who keep the Sabbath. Most of them are very poor, and not in very favorable circumstances to live out the truth. Yet most of them seem to love the truth and to be trying to obey it. They have never had but little labor. I enjoyed my visit here very much. Had good freedom in speaking the word. On Sunday we had quite a large congregation.

I tried to show them the importance of the health reform. Here they are much behind. Yet allowance is to be made for their circumstances.

D. M. CANRIGHT.

OUR BLESSED HOPE.

BRO. SMITH: I feel a little ashamed that my friends have not heard from me for so long, through the REVIEW. But longer delay will not bring pardon for past neglect. My confidence remains firm in the truths which have made us a peculiar people. Our conclusions are studied, and that from principles that are founded deep upon the rock that is sure, as the word of God is immutable. Having this confidence, we are ready to endure all things, bear any cross, or make any sacrifice. We have an enduring substance. Even death does not mar our hope, nor blight our prospects.

Brethren, we hold an honored position. Angels are our guards and sentinels, and, when need be, manifest themselves in holy vision, bringing up the rear, and warning us of danger. All this we can believe, because we seek the love of the truth. My motto is, Onward. Victory is sure to the overcomer.

The time has come when men, even ministers, will not believe sound doctrines. They consider it a sin to understand that God's word has a plain, literal sense. I heard one say from the pulpit the other day, "There is no such place as Heaven. Heaven is a character." Oh! thought I, how can men of sense sit under such preaching. Well, they would not if it were not an effort against Adventism. "The people love to have it so." So far as I have access to, and influence with, the people, I must warn them against the influence of such teachers, and show them from the Scriptures of truth the utterly groundless and sandy foundation they occupy, a refuge of lies, which the time of trouble will sweep away, leaving them to mourn over the fruits of rashness and folly.

We have no reasons to exult because we are disposed to believe the truth. If we find ourselves thus inclined it is an evidence of weakness and blindness of heart—an unconverted state of which we need to repent and humble ourselves. Oh! when will our Lord come? We want to see Jesus crowned, and behold the order in Heaven among the four living creatures, elders, and angels. Should we not sigh to be there? Should we not mourn because our Lord is absent? Should our affections be here on things that perish? Certainly not, if we love our Lord.

Love to all friends of truth, and may the God of peace be with us all till Jesus comes.

H. S. GURNEY.

A CAUTION.

For the good of the cause of truth, and that none be deceived, the Seventh-day Adventist church of Alma, Gratiot Co., Mich., with sorrow make the following representation respecting John Hicks, who joined the church at Seville, in said county, when that church was organized. He shortly moved to Alma, and met with the Alma church until about June, 1867, when by trying to enforce quite rigid rules in his family in regard to the Sabbath, against which they rebelled, he rashly drove his wife and daughter from his home. This was disapproved of by the brethren; but it was difficult to bring him to see that he did anything wrong. He, however, made some acknowledgments, in a general manner, and we still tried to fellowship him. Last winter he went to the State of New York, on a visit, and about the last of June left again. It was reported that while gone on said visit he married another woman, and he said, to some of the brethren, that he should not deny the report. We further state that he left on Sabbath evening, and in debt to some here, with whom he made no effort to settle. We think it prudent to have this published in the REVIEW, from the fact that he has a letter of commendation, which he got from the church in Seville just before the rupture with his family, which he did not present here, as he would have done had it not been for that circumstance. We withdraw fellowship from him, and trust that none who see this will be misled by his letter.

Done by order of the church at Alma, Gratiot Co., Mich., Aug. 16, 1868.

T. Z. ANDREWS, Clerk.

SELL not thy conscience with thy goods.

The Review and Herald.

"Sanctify them through thy Truth; thy Word is Truth."

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 1, 1868.

URIAH SMITH, EDITOR.

ARE THE COMMANDMENTS ABOLISHED?

MY DEAR FRIEND: Before the Heaven-sent message concerning the law of God and his Sabbath was preached in your place, the above question did not trouble your mind at all. You had been taught at home, at Sunday school, at meetings, and everywhere, that it was sin to break one of the ten commandments, and had been warned especially of the evil consequences of breaking the Sabbath, as this would lead the way to all kinds of iniquity. No one had ever warned you that if you truly kept the Sabbath of the Decalogue, you would fall from grace, as long as you took it for granted that Sunday was the Sabbath of the fourth commandment. But when you saw that this was false, that there was not a word in the Bible in favor of the first day of the week as the Sabbath, and felt it a duty to turn your feet into God's testimonies, and truly keep the Sabbath of the Lord, then you began to hear that the "Jewish Sabbath" (a thing not mentioned in the Bible), was done away. Your pious friends and neighbors, some of them aged and venerable, who had never before uttered a word of warning against your keeping the fourth commandment, but encouraged it, now began to search up the evidence that it had been long ago abolished, being nailed to the cross; and failing to find any evidence that the particular precept concerning the seventh day had been singled out and expunged from the Decalogue, they have tried to force the Scriptures to say that the whole law, even that which was "written and engraven in stones," has been done away—a position outrageous and presumptuous enough to make any one shudder, but for the soothing opiate, the intoxicating wine, that has been diffused among all nations, which makes men insensible to the guilt of blaspheming against God.

This has thrown you into a perplexing study. You have puzzled your brain over the book of Galatians, and 2 Cor. iii, till your Bible seems unwilling to open to any other place. But you are not satisfied, and your perplexity remains. I propose therefore to try to help you.

In the examination of this question, you must not forget that the "carnal mind," which "is not subject to the law of God, neither indeed can be," will ever strive for the mastery, holding up earthly inducements to get you to decide against the truth. It will be so much more convenient, and tend so much more to your earthly prosperity and happiness, if the decision can be innocently made against the law of God. If you would arrive at the truth, the carnal mind must be crucified, and these considerations must have no weight in the decision.

Now, if you can get positive testimony that speaks right to the point, inferences from passages that do not thus speak are proved to be unnecessary and inadmissible, unless indeed the Scriptures contradict themselves, a conclusion, as I trust, you are not prepared for. You have read of not being "under the law," and of being "delivered" from it by the reception of the faith of the gospel, but this may only mean that by faith in Christ we are justified from our sins that are past, so that we are no longer under its condemnation, but are delivered from its claims against us as sinners, and consequently from the penalty of a law which still remains "holy, just and good," and which the spiritual still delight to obey. Bear in mind too, that the Apostle Peter advertises as of the fact that some would wrest the teachings of Paul to their own destruction. Now if we make Paul abolish a holy, moral law, one he has not told us is abolished, this will prove our destruction, when the penalty of that law comes to be executed. But should we err in favor of so good a law as the ten commandments, doing more in obedience of it than God requires, we cannot apprehend much danger, since he has nowhere forbidden us to keep any one of its precepts. You

have found no place where Paul brings up the question of the abolition of the law, and plainly tells us that it is abolished. He nowhere teaches this doctrine so pointedly as one Eld. Levi H—— did in a discourse delivered against the Sabbath in Niagara Co., N. Y. Said he, "Levi, do you believe the law of God is dead? I do!"

The apostle in his writings has left no such decisive record. But on the other side of the question he has given an explicit decision; first raising the very question now at issue, and then deciding it most emphatically in the negative. "Do we then make void the law through faith?" he inquires. This is the very question you wish decided. Then hear the answer, and do not forget it: "God forbid! Yea, we establish the law." To make void is to abolish; it is rendered from the same Greek term translated so in 2 Cor. iii. To establish is the very opposite of this. If the law is established it remains in full force. Does the apostle teach the very reverse of this? does he say that that which was engraven on stones is done away? No. He teaches that the *ministration*—service of a minister—connected with the giving of the law on tables of stone, and its *glory*, which was seen in the face of Moses the minister, was to be done away and is abolished, being eclipsed or excelled in glory by the ministry of Jesus Christ, and the glory that shines forth from his character and office as the High Priest of the present dispensation. Death is used by a figure of speech to represent the law of God written on the tables, because to administer the law of God alone, to those who have transgressed it, could only bring death—the penalty of the law—upon them, while the ministration of Jesus Christ brings pardon for the violation of that same law, righteousness and life. But *death*, representing the law, is in the objective case, and governed by the preposition *of*, and consequently cannot be the subject of the affirmations expressed by the verbs in the clauses, "was glorious," "is done away," and "is abolished." The language of the apostle must be violated, forced, wrested, to make him teach that that which was engraven in stones was to be done away, and is abolished. And what would be the result? Men would be at perfect liberty to break any and all of the ten commandments; for that which is abolished is no longer a law, and "where no law is, there is no transgression,"—no sin. And there is no re-enactment of one of these commandments in the New Testament. If I quote the commandments to enforce a doctrine, as Paul has done, (See Eph. vi, 1-3,) no one ever thinks that I am re-enacting them. This plea of re-enactment is a subterfuge to evade the legitimate and logical conclusion or consequence of their own teaching.

My friend, do you wish the question concerning the abolition of the law, decided by apostolic authority? Paul has deliberately and distinctly enunciated the decision. "Do we then make void the law through faith? God forbid! Yea, we establish the law." If this direct and positive answer will not satisfy you, neither would you be persuaded though the apostle should rise from the dead and repeat it. He could not speak more to the point. He taught in perfect harmony with his Lord. See Matt. v, 17-20.

Jesus Christ came not to destroy the law. "I came not to destroy." But he did accomplish all he came to do, and no more. Therefore he did not destroy the law. And because the law was not to be abolished, nor a jot or tittle of it removed, he promised a blessing in the future kingdom of Heaven, to all that should do and teach all its commandments, in all time then to come. Can this be reconciled with the idea that he took all or even one of those commandments out of the way, nailing it to his cross? He died to make it possible that men might be pardoned their violations of that law. How utterly absurd the idea that his death to make pardon possible, took away the law, and thus made pardon unnecessary. Such thoughts are unworthy of man made in the image of God. The gospel fact that Christ died for man's transgressions of that law, establishes its justice, and makes it sure that if we do not obtain pardon through repentance and faith in him, we shall finally die for our transgressions. Thus the gospel establishes the law.

Be not deceived, my friend, and lose your life. The

opponents on this question cannot both be right. If you make a mistake and decide against the law by which you are to be judged in the last day, that mistake will be fatal; for the law you have decided against will decide against you. It is a fearful thing to trifle with the law of God; and to try to make an apostle contradict in one place, what he positively affirms in another.

I beseech you then as you love life, and as you would love our Lord Jesus Christ, who gave his life for you, that you crucify the carnal mind, every selfish desire to have the law of God different from what it is, be willing to forsake each and every transgression of that holy law, coming to God through Christ for pardon for all the past, and grace to help you in the path of obedience in time to come, take the positive affirmations of Christ and the apostles concerning the moral law to mean just what they say, and regulate your conduct accordingly, regardless of worldly considerations. In so doing you will be delivered from the state of perplexity under which you now labor. The subject of the law of God will be clear and satisfactory, and you will realize in your own experience that you are no longer under the law, but under grace. Then can you say with David, "I will walk at liberty, for I seek thy precepts," or with Paul, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

By reading Gal. v, 19-23, you can see that works of the flesh are disobedience to the law of God, and the fruit of the Spirit is a character conformed to that law. Those that are led by the Spirit, obey God, and are not under the law,—"against such there is no law."

May there be no law against you, my dear friend, in the Judgment; and may I enjoy the privilege of meeting with you from Sabbath to Sabbath in the new earth, where the sacred institution of Eden shall be a delight to all, and men will not load it with opprobrium and be willing to abolish the whole moral law to get rid of it.

R. F. COTTRELL.

REPUDIATION.

It is sometimes almost painful to witness the attempts of those who were themselves among the foremost in the great Advent movement of 1840-44, to entirely repudiate that movement as being of God. The following from the *Voice of the West*, whose editor was one of the great leaders in that work, illustrates this point:

"Some are puzzled by a specious plea that because God blessed the early Advent movement, therefore the prophetic periods must then have been correctly understood. This fallacious reasoning has deceived some. The same argument, however, would prove the immortality of the soul, because God blessed the great Wesleyan revival in England under men who believed in transubstantiation, because God blessed the labors of Luther, who held to, and contended for, that error, in the great Reformation that shook the very throne of the 'Man of Sin.'"

Whatever there may be of "fallacious reasoning" in connection with the above, is certainly on the part of the *Voice*. The cases cited are not parallel with the Advent movement, and the comparisons, therefore, are not good. There is a great difference between being blessed for an item of religious belief and being blessed in that belief, or while entertaining it; and that difference must be apparent between the cases cited above, and that of the Advent proclamation.

What was the great burden of the Wesleyan revival in England? Was it to teach the immortality of the soul? And was the preaching of this doctrine the means of bringing about that revival? By no means. While this error was among the incidentals of Wesley's belief, the preaching of Christ and his gospel was the means of saving souls; and the blessing from God experienced by those engaged in the work was not because they believed in the immortality of the soul, but because, even while holding that belief, they labored for the salvation of their fellow-men.

And so of the great Reformation. The cry that "shook the very throne of the 'Man of Sin,'" was not "transubstantiation," but "justification by faith." And this was the message that God blessed, and was

Conference Department.

Exhorting one another, and so much the more as ye see the day approaching. Heb. x, 25.

This Department is designed to fill the same place in the paper that the Conference or Social Meeting does in the worship of God. Speak often one to another to comfort, edify and aid each other in the way of holiness and true Christian experience.

From Sr. Geroy.

DEAR READERS OF THE REVIEW: I have a desire to serve God, and have felt it my duty for some time to write and make known what the Lord has done for me. I was thrown upon a sick bed, and there had ample time to review my past life. I was brought near the gates of death, and that without a hope in Christ; but God in his tender mercy heard the prayers of his children in my behalf, and I was raised up again. I prayed to God to spare my life, determined that I would try to serve him with a full purpose of heart. Oh! how unworthy I am of such great blessings as have been bestowed upon me all my life long, and how little I have appreciated them. How great is the goodness of God to spare the lives of the wicked, and to give them a chance to repent of their sins. God is good, and his mercy endureth forever. I ask the prayers of commandment-keepers, that I may prove faithful unto the end.

I am trying to keep the Sabbath. I want to humble myself before God, that he may continue to show mercy unto me. I have got a great work to do. My calling is no small thing. If I live up to what I profess to believe, I have got to work continually. There is no standing still for me. I feel as though I had more to do than all the rest, because I have known the way and departed therefrom. I have wandered far from God. I have grieved the great Being who gave me life, and moreover I have sinned against, and grieved, his dear children. For all this I am sorry, and humbly ask the pardon of God, also of his children, that have known me. I feel myself too unworthy of a place among God's people. I feel myself entirely too unworthy to take God's name upon my sin-polluted lips; but what else can I do, but to try to undo what I have done wrongfully? Even if I make many mistakes, it is better to try to do right than to continue willfully in sin. I want to get more of the love of God in my heart. I need more of the spirit of prayer to keep me from temptation, and the snares of Satan. I feel it necessary that I should set a good example before the world, and my family; and this I am determined to do by the grace of God.

I love the REVIEW. I love Sabbath-keepers. They look good to me while passing by to their place of worship. I should like to be one of their number, and for this end I shall try hard to humble myself before God, until I may be accounted worthy a place among them here, and an inheritance on the new earth.

"Yet doubts still intervene,
And all my comforts fly,
Like Noah's dove I sit between
Rough seas and stormy skies;
Anon the clouds depart,
The winds and waters cease,
While sweetly o'er my gladdened heart
Expands the bow of peace."

MRS. L. J. GEROY.

Jeff. Co., N. Y.

From Bro. Brown.

BRO. SMITH: I am oftentimes cheered and encouraged by reading the communications from the dear brethren and sisters in the Conference Department of our good paper. I feel unworthy and incompetent to write. Notwithstanding this, I do not feel excused on these grounds.

It is upward of seven years that I have been identified with Seventh-day Adventists. During this time I have been trying to learn in the school of Christ, and I am satisfied that my effort has not been in vain. I know that Jesus has the words of life; and may the Father ever give us grace and faith to submit to the instructions given us through the law of God, the gospel of Jesus Christ, and the testimonies for the church. With these I feel that it is our privilege to go on to

perfection, and that we are thoroughly furnished unto all good works.

Now as God is so good in giving us instruction how to live, and what to do, let us move forward in our pilgrimage, bearing our burdens, and the strong helping the weak, and let us be united in staying up the hands of those whom the Lord has called out and placed at the head of this great work, that they may be free to labor in new fields and teach the truth to others, that they may be gathered into the fold of Christ.

McConnell's Grove, Ill.

J. BROWN.

From Sr. Edmunds.

BRO. SMITH: With feelings of gratitude, I attempt to write a few lines this morning. God is very good. He has watched over me. He has kept me from the cruel devices of the enemy, with which he has been trying to ensnare my feet. I am thankful for the words of warning we have through the gifts of the Spirit, and also that I have had a heart to heed the admonitions there given.

My brethren and sisters, God knows where our danger lies. Let us hasten to comply with his requirements while the light of his countenance shines upon us, lest the light that is within us become darkness, the Judgment work in the most holy place find us sleeping, and the sentence be pronounced upon us, "Filthy still." I think of the children of Israel, how that they did all "eat the same spiritual meat; and did all drink the same spiritual drink." "But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth, take heed lest he fall."

I am more than ever confirmed that we are living in the last days, when "evil men and seducers shall wax worse and worse, deceiving, and being deceived;" and I do feel determined, with the help of my Heavenly Father, to profit by the words written for our instruction in the word of God. I look over my past life, and see that I come far short of reaching that perfection to which I wish to attain. I have not heeded the admonitions of older persons as I should. I have been imprudent, placing too much confidence in the honesty and sincerity of those who professed to love the truth.

I do desire to do right, and be an ornament to the cause I love so much, conducting myself in such a way that I may occupy a position where I can, with the blessing of God, be the means of doing some good. I want to confess all my faults, no matter how humbling it may be, that my sins may go beforehand to Judgment. Sad, indeed, will be the condition of those who will not confess and forsake their sins while Jesus is pleading for them. Soon he will cease pleading. In that day there is no mercy. Now mercy lingers. Delay not while there is time and opportunity to repent. "It is a fearful thing to fall into the hands of the living God."

My trials have been severe of late. While my confidence here has been shaken, I have still found Jesus faithful, and these words are cheering: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." "Ye have in Heaven a better and an enduring substance." "Cast not away, therefore, your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." Yes, Jesus is soon coming. Does

not this thought cheer you? While many shall call on rocks and mountains to fall on them and hide them from his face, we, if faithful, shall exclaim, "This is our God, we have waited for him, and he will save us." Oh! may not one who shall read these lines be of that number who shall draw back unto perdition, but may we all have to the saving of our souls.

I feel unworthy, but I want to find a low, humble place at the foot of the cross, and there plead for mercy. Pray for me, that my sins may all be forgiven, and that I may with the dear saints sing the song of victory in Heaven.

Johnstown, Mich.

ANGELIA J. EDMUNDS.

BRO. WM. E. EVERETT writes from Faribault Co., Minn.: I feel very grateful to the brethren and sisters for the light and truth of the REVIEW. I save the sermon to read every Sabbath morning. I think them the plain truth of God's word. The book of Revelation has always seemed a sealed book to me; but now I see light in its pages. As I look on the fields that are ready to harvest, and see so few to labor in the fields, it brings to my mind the words of Christ, "Pray ye therefore the Lord of the harvest, that he would send forth more laborers into the harvest." I hope I shall be able to help the cause of truth some. I can send the paper to my neighbors and friends, and spread the truth in that way. Some are convinced of the truth, but as yet choose to go with the multitude.

BRO. C. D. COOK writes from Tuscola Co., Mich.: It cheers my heart to read the encouraging testimonies of dear brethren and sisters scattered abroad. I feel that I have great reason to praise the Lord for his goodness in sending two more families of Sabbath-keepers within our reach. Six months ago there were but three of us who kept the Sabbath; but now there are ten who can meet together for prayer and conference meeting on the holy Sabbath. I can truly say, Praise the Lord, O my soul, and all that is within me praise his holy name. Brethren and sisters pray for us that we may be bright and shining lights before the world, and that our numbers may be increased by the addition of such as shall be saved.

Myself and companion would like to be baptized the first opportunity. I believe if we could organize a church here others would join us. I would say to all who wish to purchase a home in a good country of farming land, that this is a good place, and land is cheap. And if there is a Sabbath-keeper who wishes to find employment as a farmer, whether single or a man of a family, I would like to hire by the month, or let land to work. For further particulars address C. D. Cook, Akron, Tuscola Co., Mich. Brethren, come and see for yourselves, and help us to organize a little church, and get ready to meet the Lord.

Obituary Notices.

Blessed are the dead which die in the Lord from henceforth.

DROWNED, in Wolcott, Vt., Aug. 6, 1868, Bro. James Heath, aged 62 years and 3 months. Bro. Heath went out to pick berries. His long absence caused his affectionate companion anxiety for him, as he was not usually well. She went in search of him, and found his lifeless body in deep water. His clothes were all lying upon the bank of the river, and the opinion of all is, that he went in to bathe (as he occasionally did), and that his death was accidental.

I had been personally acquainted with this brother more than a score of years, and had ever considered him a devoted and consistent Christian.

Some fifteen years since, his attention was called to the Sabbath question, and an interest awakened in his mind on the subject by reading a few tracts, which I left in the town where he then resided, while passing through that county. About nine years since, he embraced present truth under the labors of Bro. Sperry and others in Wolcott. In his last testimony at Wolcott, and also at Bordoville (to which place he had just moved), he spoke words of good cheer to the church, of his ardent love for the brethren, and of his willingness with them to suffer future trials, in hope of rest in the kingdom of God.

On Sabbath, the 8th, more than the meeting-house full of attentive hearers listened to a discourse from Rev. xiv, 13. Elders Stone and Bourdeau were present, and assisted in the solemn duties of the occasion. All seemed to sympathize with our bereft sister, and the afflicted children. May Heaven's blessing rest upon them.

A. S. HUTCHINS.

The Review and Herald.

Battle Creek, Mich., Third-day, Sept. 1, 1868.

At a meeting of the Trustees of the S. D. A. Pub. Association, held Aug. 27, 1868, it was decided, as the enlarged size and increased price of the paper tends to limit its circulation among the poor, to return to the original size, and former price \$2 per year. Those who are willing to let their credits stand as at present, are invited to do so. Those who wish them extended, can have them so arranged on application.

The next paper will probably be delayed a few days in order to get in a report of the campmeeting.

Note from Bro. Byington.

BRO. SMITH: I did not learn of the appointment for the camp-meeting until I had made arrangements to visit a sick and aged natural brother in Vermont. I concluded to delay the visit for the meeting, but receiving a letter informing me of his great anxiety to see me, I concluded to go immediately. We arrived in Ogdensburg the 21st, a few minutes too late for the cars. Finding a private conveyance I passed through Lisbon to Morley by the Wesleyan chapel which I labored hard to build, some eighteen years ago, just before embracing the Sabbath. I passed down Grass River three miles to Buck's Bridge, where stands the Methodist Episcopal chapel, parsonage barn, and sheds, all of which I assisted in erecting some thirty-five years since. Here stands our plain Advent church which I labored hard to finish just before leaving for Michigan ten years ago this fall.

Here I spent last Sabbath. We had an interesting meeting with the brethren, some of whom I had not seen for ten years. First-day I was with brethren in Norfolk at the house of Bro. Haskell, who had long labored to maintain the truth. Here I met Bro. and Sr. Lawrence, she is feeble in health. I would gladly get back to the camp-meeting, but probably cannot.

J. BYINGTON.

Knapp's Station, Aug. 23, 1868.

"ST. JOHN'S BREAD."

AUG. 24, we received by mail a singularly shaped package, which, on opening, was found to consist of four pods of the locust tree, which grows on the borders of the Mediterranean Sea. Bro. M. G. Kellogg, M. D., now on his way to California, sent them to us from N. Y. City, with the following note:

"BRO. SMITH: Please find inclosed a few 'locusts,' generally known as St. John's Bread. They grew near the Mediterranean Sea, and are said to be of that species of vegetation on which John the Baptist subsisted, when his meat was 'locusts and wild honey.' I am inclined to think that John was a vegetarian."

These pods are from four and a half to six inches in length, one inch in width, and about half an inch in thickness. The bean-shaped seeds are small, and the pulp of the pod, which is the principal portion of it, has about the taste of dates. If this kind of fruit abounded in the region where John preached, we should think it probable that it constituted the body of his living. For our part, we should much prefer it to the grasshoppers.

A WORD TO THOSE WHO SAY, AND DO NOT.

OFTEN do we hear individuals express themselves as having confidence in our views, especially in the testimonies; but at the same time their whole course contradicting what they so strongly affirm. For instance, in the writings of Sr. White, which we acknowledge to be of the Lord, we find it plainly stated that the Lord would be pleased to have his people adopt a reform in dress. Test. No. 12, p. 39, ¶2. After this has been fully explained and understood, there are still those who have confessed the truth and reasonableness of it all, wearing a dress far different from the one recommended. Why is this? They believe the testimonies,

and the importance of living them out. But, says one, "I am going to adopt the reform dress as soon as I can get the time." This seems to be the excuse of many, a lack of time. But is there not enough importance to this, viewing it only in the light of health, when the spare moments are so long coming, to take time?

But this is not what has impressed me so particularly of late as another thing which has had some weight on my mind. While there are some who have had comparatively little experience in the way, and, as it were, half questioning the testimonies, adopting the reform dress, there are others, as we have said, professing faith in them, with years of experience, still wearing the long dress. Can we not see the influence it must have on the minds of the weak and unbelieving? It reminds me of the illustration used by our Saviour, of a certain man who had two sons; and he came to the first and said, Son, go work to-day in my vineyard; and he answered and said, I will not; but afterward he repented and went. And he came to the second and said likewise. And he answered and said, I go, sir; and went not. Whether of them did the will of his father? They said unto him the first. Sisters, let us exemplify our faith, not only in word, but in deed. L. C. CANRIGHT.

South Lancaster, Mass.

"FREELY YE HAVE RECEIVED, FREELY GIVE."

Why are springs enthroned so high,
Where the mountains kiss the sky?
'Tis that thence their streams may flow,
Fertilizing all below.

Why have clouds such lofty flight,
Basking in the golden light?
'Tis to send down genial showers,
On this lower world of ours.

Why does God exalt the great?
'Tis that they may prop the State;
So that toil the sweets may yield,
And the sower reap the field.

Riches why doth he confer?
That the rich may minister
In the hour of their distress,
To the poor and fatherless.

Does he light a Newton's mind?
'Tis to shine on all mankind.
Does he give to virtue birth?
'Tis the salt of this poor earth.

Reader, wheresoe'er thou art,
What thy God hath given, impart;
Hide it not within the ground;
Send the cup of blessing round.

Hast thou power? The weak defend:
Light? Give light; thy knowledge lend.
Rich? Remember him who gave;
Free? Be brother to the slave.

Called a blessing to inherit?
Bless, and richer blessings merit;
Give, and more shall yet be given;
Love, and serve, and look for Heaven.

—Sel.

HABITS OF LIFE.

By daily and hourly performance of duty, and in the frequent exercise of acts of benevolence, and piety, and devotion, and filling all the recesses from labor and care, with meditation and reading, we shut the door against the attacks of impiety, and profanity, and presumption, and lay the foundation for stability, and permanence of character.

By regular habits of living, of labor, and diet, and devotion, and usefulness, we anticipate the danger beforehand, and arm ourselves against the most malignant darts of the enemy.

Habits of irregularity, or slothfulness, in any of these things, are the doors by which Satan enters, to seduce the pliable, easy soul, which by its negligence, invites the ready foe. JOS. CLARKE.

No man is free who has not command over himself, but suffers his passions to control him.—Pythagoras.

MICHIGAN CENTRAL RAILROAD.

On and after July 1, 1868, Passenger Trains will run on this road as follows:

GOING WEST.

LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Detroit,.....	6:45 A.M.	9:30 A.M.	5:25 P.M.	9:10 P.M.
Battle Creek,	12:45 P.M.	2:15 P.M.	11:30 P.M.	2:00 A.M.
Chicago, Ar'v.	7:40 P.M.	8:00 P.M.	6:30 A.M.	8:50 A.M.

GOING EAST.

LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Chicago,.....	5:00 A.M.	8:00 A.M.	5:15 P.M.	9:30 P.M.
Battle Creek,	12:03 P.M.	1:48 P.M.	11:30 P.M.	3:37 A.M.
Detroit, Ar'v.	5:55 P.M.	6:30 P.M.	3:40 A.M.	8:25 A.M.

These trains all run by Chicago time, which is fifteen minutes slower than Detroit time.

Appointments.

And as ye go, preach, saying, The kingdom of Heaven is at hand.

Vermont State Conference.

THE sixth annual session of the Vermont State Conference will be held in Enosburgh, Vt., commencing Thursday, Oct. 1, 1868, at 9 o'clock, A. M. It will be borne in mind that the ministers and licentiates belonging to this Conference should come prepared to present written reports of their labors, receipts, and their expenses during the year; and that each church also should be represented in the sessions of the Conference, by delegation, or by letter.

The religious meetings will commence Friday morning at 9 o'clock, and continue till the next Sunday evening. It is expected that the brethren and sisters generally in Vermont and Canada East will attend. A cordial invitation is extended to brethren and sisters in adjoining States to come to this Conference.

We hope that Bro. and Sr. White, and Bro. Andrews, will be able to favor us with their presence and labors at this meeting.

Let us all pray that God may meet with us by his Spirit, and that this meeting may prove a great blessing to all who shall attend.

VT. STATE CONF. COMMITTEE.

The next quarterly meeting of the S. D. A. Church of Monroe, will be held at Monroe, Wis., Sept. 19. We hope to see all the scattered brethren present.

JOSEPH. G. WOOD.

THE next Quarterly Meeting for the Pilot Grove, Washington, and Iowa City churches, will be held at Pilot Grove, Sabbath and first-day, Sept. 5 and 6. Meeting to commence with the beginning of the Sabbath. H. NICOLA.

A MEETING for the brethren of Vernon and Fairfield with the Mt. Pleasant church will be held at Mt. Pleasant, Iowa, Sept. 5, 6, commencing with the Sabbath. Those desiring baptism will have opportunity at this meeting. Bro. Butler is expected.

A. A. FAIRFIELD.

Business Department.

Not Slothful in Business. Rom. xii. 11.

Business Notes.

The Post Office address of D. W. Johnson is changed from Springfield, Mass., to Battle Creek, Mich.

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money received pays, which should correspond with the Numbers on the Pastors. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$1.00 each. V N Cudworth 33-1, J Bradley 32-11, Mrs O E McCord 32-11, H Gould 33-1.
\$1.50 each. Eld J Byington 33-1, D W Johnson 33-1, A Vansyc 32-13, C E Craner 33-9.
\$2.00 each. E E Farnsworth 33-1.
\$3.00 each. Wm Van Gieson 34-1, C Owen 34-1, H Keeney 33-14, Mrs M Thompson 34-9, D N Fay 34-1, W P Clark 33-1, Sarah Bowers 33-14, Wm E Newcomb 34-1.
Miscellaneous. Charles Higgins \$2.50, 33-17.

Books Sent by Mail.

Wm Harold \$1.66, W D Sharpe 1.32, H C S Carus 33c, Foss Burnham 50c, Mrs O E McCord 3.00, Zera Brooks 70c, S H Bonfoey 22c, George Smith 15c, Thomas Alverson 25c, Wm Cottrell 25c, W Vancil 2.00, H H Butler 1.00, W F Crous 70c, W E Newcomb 50c.

Received on Book and Tract Fund.
J T Ashley 50c.

Receipts for Benevolent Fund.
H Keeney \$2.00, C W Lindsay 10.00.

For California Mission.
J T Ashley \$1.00.

On Shares in the H. R. Institute.
C W Lindsay 25.00.