

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.

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

AFTERWARD.

No sorrow seemeth joyous,
No bitter tasteth sweet,
No grief but leaves a furrow,
No pleasure is complete,
Here!

But, soul, be ever patient,
Count not thy trials hard;
The joyous fruit shall greet thee;
It cometh afterward—
There!

Deep through thee runs the plowshare!
The soil is harsh and dry;
But it's only growing ready
For harvest by-and-by—
There!

Hot are the tears that blister
Thy cheeks so pale and wan;
While empty hands are groping
For some beloved one gone!
Here!

Bright shall the sunbeams glitter
Above the jasper gates,
Where many a joyous welcome
To greet thy coming waits,
There!

Oh! soul be ever patient,
Though sorrow seemeth hard;
For bliss shall come for sighing,
Not yet, but afterward,
There!

—S. S. Times.

THE THIRD MESSAGE.

An article bearing this heading, and professing to have been written by the "Rev. Wilson Gray," appeared in the *Northwestern Christian Advocate*, of June 9, 1869. As a specimen of the reckless and careless manner in which professed clergymen treat the great Bible truths we advocate, it demands a brief notice. Ignorance, or a willingness to misconstrue our teachings, seems to lie at the foundation of his article; and as the result, his production is but a series of misstatements and misrepresentations.

He first accuses us of pinning our faith to a "non-essential of the Christian life." What he intends by this he does not tell us. All we have to say in reply is, that we pin our faith to nothing but the word of God, and take nothing to be essential but that which it represents to be so.

He next gives us a wonderful piece of information respecting the Seventh-day Baptists, as follows: "The sect called Seventh-day Baptists had its origin since 1846; a more recent development bears the name of Seventh-day Adventists." What would some of the eminent men of the S. D. Baptist denomination, who flourished at least two hundred years ago, say to this statement could they hear it! And the declaration that S. D. Adventists are a development of the sect

called S. D. Baptists, will, I imagine, surprise not a little, some of those now living. The origin of S. D. Baptists is placed this side of 1846, and that of S. D. Adventists later still, whereas S. D. Adventists existed previous to that year. Thus in his self-assumed task of enlightening the world in reference to S. D. Baptists, and S. D. Adventists, Mr. G. is not correct in one particular respecting their origin and rise.

He is further guilty of the unpardonable jumble of confounding the two denominations, making them both equally concerned in the doctrine designated by the expression, "third message," for which the S. D. Baptists will not, I venture to presume, particularly thank him.

He says the "third message dates from the disappointment in 1844." It must then have been given some time by the S. D. Baptists alone; for S. D. Adventists did not rise till after them, and they are placed subsequent to 1846. By whom it was given before S. D. Baptists got hold of it, we are not informed! Such inaccuracy would be simply amusing, did it not amount to an imposition on the public.

He speaks of 1844 as "the time set by Wm. Miller;" another statement which needs no correction so far as those are concerned who have any knowledge of the Advent movement.

After an indiscriminate reference to Daniel and "Revelations," little horn and pope, beast and mark, he says, "Advent exegesis on this text [what text no kind of information is given,] is a gratuitous assertion, which, for folly, misapprehension, or selfish design, cannot be surpassed by any of the Pope's expositors."

But as he gives no reason for calling our exposition gratuitous, nor tells wherein the folly consists, nor points out the misapprehension, nor exposes the selfish design, we pass it by as a harmless ebullition of prejudice unworthy of further notice.

He next makes an assertion, damaging either to the character of God, or to his own profession as one who understands and can teach his word. It is this: "What in particular shall constitute the mark of the beast, is not told in Scripture." What kind of an idea can a man have of the word of God who will make such an assertion as that? Is not the reception of the mark of the beast set forth as a most heinous sin? Is not the generation that lives just before the appearing of the Son of Man on the white cloud, specially warned against receiving it? And is there not on record, the most terrible denunciation of wrath against it that can be found in the word of God? Oh, yes! But yet we are not told what the mark of the beast is, and can, therefore, know nothing in particular about it. Again I ask, What kind of an idea can a man have of the word of God, or the character of God, who will take such a view as this? To fathom the indignity which such a position offers to the great Lawgiver, suppose for a moment that human legislators should make laws against a certain crime, denouncing it in the strongest terms, and affixing to it the severest penalties known, and then give no information as to what that crime was, which was to be so carefully avoided, or if committed, so terribly punished. What would be thought of such men? Their legislation would be denounced as a mockery, and a farce, and they themselves would be a laughing-stock and a by-word from one end of the continent to the other. Yet men will dare to charge

upon the Almighty folly as much greater than this, as heavenly things are higher than earthly.

He further represents us as holding that the "patience of the saints, and keeping the commandments of God are all comprised in observing Saturday." If he knows no more of us than is indicated by the above sentence, he has no right to speak in reference to us at all. If he does, how shall we account for so malicious a representation? Had a person deliberately tried to see how effectually he could falsify in reference to our position, he could not have uttered what is farther from the truth. The patience of the saints is distinct from the commandments of God, and *all* the commandments are not comprised in keeping Saturday. We dwell particularly on the observance of the Sabbath of the Lord, because on this point, the people have long been taught to practice in opposition to the requirements of the fourth commandment.

He continues: "A very pleasant faith. Easily obtained, indeed, would Heaven be, if this were the mark of the righteous. Mohammed could have offered no better terms for entering his paradise." I presume this man has in his articles of faith some Christian duties which he considers it at least advisable to practice. Now suppose we should single out some one of these, and then represent him as teaching that Heaven was to be gained by doing that thing. How would he like it? There is a short passage of scripture which reads, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets;" and we would say to him, Sir, please remember the golden rule, and do not let your hatred of the law lead you to violate that principle which our Lord lays down as the soul and essence of the law, and do unto others as you would not they should do unto you.

Having stated something about the origin of this people, as already noticed, he makes a statement equally reliable respecting one of its leaders. He says:

"A leader of the sect under consideration was first a Congregationalist, obtaining more light he afterward became a Baptist, he next joined the Christians. Still in search of light, he became a Millerite; the disappointment of 1844 left him a Second Adventist. A few years since his mind was greatly enlightened, and he embraced the Sabbath, a doctrine which eclipsed all his former beliefs. Now who would be surprised if this individual found something else to embrace (religiously) before his death?"

Writers of fiction usually have the honesty to give the reader to understand that such is the nature of their writings, or at least only claim that they are founded on facts. But what object a man can have in manufacturing statements, and presenting them as truth, especially a professed minister of the gospel, is difficult to determine. When any reason can be given for such a course, the statements above quoted can perhaps be accounted for. They are not true concerning any leader in this work. The one to whom reference is probably made, never was a Congregationalist nor a Baptist. From the Christian church he embraced the doctrine of the Advent as taught by Wm. Miller, to which he has steadfastly adhered, subsequently adding the observance of the Sabbath, as the light on that subject was presented to him.

But to give credit for the good as well as to take exceptions to the bad, I am happy to notice one excellent paragraph. Here it is: "It is nowhere stated in Scripture that the Sabbath was changed from the seventh to the first day of the week." It is good for the readers of the *Advocate* to know this fact; and we would that the writer, having got so fairly on the track, had kept on; but, alas! he is on only a moment like one crossing it at right angles; for the very next paragraph reads: "But Scripture is not wanting to prove that the keeping of any special day is not essential to our salvation." In support of this, he quotes those texts which speak of ceremonial observances and feast days, but have no reference to the weekly Sabbath whatever. But lest, he says, we should say Paul here referred to Jewish holidays and customs, he quotes Isaiah i, 13: "Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths." "Here," he says, "they are all classed together, and the Sabbath in its observance is declared an abomination." Because the word "sabbaths" occurs here, he thinks it must be the weekly Sabbath. He seems not to be aware that there were seven yearly sabbaths connected with the typical system; and to these Isaiah refers, classing them where they belong, with oblation, incense, and new moons. But rather than lose its application to the weekly Sabbath, Mr. G. is willing to set down the observance of that as an *abomination!!* It would be gratifying to know how the readers of the *Advocate* received that statement.

But compare this with his closing words: "With Paul we would say, Let every man be fully persuaded in his own mind; if he regards the day unto the Lord, the Lord will accept him and the day, whether it be Saturday, or Sunday, or Thursday." How is this? Will the Lord accept it? Had he not just said that the Lord regarded it as an abomination? Does the Lord accept abominations? Mark his positions: 1. No Sabbath; no day is essential. 2. The Sabbath is an abomination. 3. Any day is acceptable to the Lord. But if this is so, and the observance of Saturday is just as acceptable to the Lord as Sunday, why all this uncalled for and gratuitous ado over the matter? Where do men's conscientiousness and ideas of consistency go to, when they take up their pens against the Sabbath? Can any one show us an article, however short, written against Jehovah's rest-day, which is true to facts, or consistent with itself? If so he shall be liberally rewarded.

Greenville, Mich., July, 1869.

UNFAIRNESS.

The advocates of truth can always afford to be fair and candid. They have sound arguments enough to use without resorting to unsound ones. But the advocates of error generally have to resort to all kinds of unfair arguments to support their positions. We find an instance of this in the arguments advanced to prove the immortality of the soul. The denial of the soul's immortality is usually construed by them into a denial of any future life whatever. Hence they proceed to array all the evidences in favor of a future life, and then triumphantly assert that they have proved the immortality of the soul. This is very unfair. Here is an example of this uncandid method of reasoning. Says D. W. Clarke, while arguing for the immortality of the soul, "Our second argument is drawn from the concurrent belief of all ages and all people in a future state." ("Man all Immortal," p. 108.) How does this prove the soul to be immortal? Can there be no future life unless the soul is immortal? Most certainly there can. Man is to have a future life, not by virtue of his immortal soul, but by a resurrection from the dead. Hear the Saviour's promise of a future life: "And this is the will of Him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day." John vi, 40. Paul says, "If the dead rise not, let us eat and drink, for to-morrow we die." 1 Cor. xv, 32. He does not say, "If the soul is not immortal," &c., but he rests all upon the resurrection of the dead.

This is the way the Bible points out a future life for man, and so we believe he will have it. Many unanswerable arguments show that man is designed for a

future life, and should have it. Hence nearly all nations have some notions of a future life. But this by no means proves that man has an immortal life. Here is another specimen of this unfair arguing: Prof. S. C. Bartlett, D. D., of Chicago, Ill., in his preface to "Life and Death Eternal," p. 6, says, "For as a matter of fact, the race have believed it [the immortality of man]. We certainly have testimony showing that the expectation of another life existed throughout the tribes of the Western Continent, from Greenland to Patagonia, &c." He then goes on to argue the necessity of a future state in order to rectify the inequalities of this life, &c., as though the denial of the immortality of the soul would not allow of this. Now we protest against such arguments on this point. We believe in a future life and a future Judgment, as well as they, and so do thousands of others who do not believe that the soul is immortal.

The Bible doctrine of a future life by means of a Saviour and a resurrection from the dead, has been perverted into the doctrine of the natural immortality of the soul. Man will have a future life, it is said, because his soul is immortal. Then all the arguments in favor of a future life are brought to prove this false doctrine, while the true doctrine of the resurrection of the dead, is entirely ignored. This is always Satan's plan to pervert God's truth by a counterfeit, which in many points resembles it. The heathen lost sight of the resurrection; then Satan introduced this counterfeit and he has made capital of it.

There is another fact of the same nature as the above, which I have noticed, viz., many tribes and rude nations are reported by believers in the immortality of the soul, as holding that doctrine, when all the evidence they have of it, is that these people have some exceedingly vague ideas of a future life. From this it is immediately assumed that they believe in the immortality of the soul, and they are set down as orthodox on that point! Such a conclusion is entirely gratuitous. Such statements should be received with much caution and much discount. Yet this is the nature of much of the evidence that is used to show that "all nations and ages have believed the soul immortal." It wants proof.

D. M. CANRIGHT.

Talleyrand, Iowa.

"MAKE AN IMAGE."

Nearly twenty years ago we came decidedly to the faith that the United States was the government symbolized in prophecy as the beast with two horns like a lamb—the power that will cause an image to be made to the Papacy. Rev. xiii, 11-18. It was a bold belief, but the specifications of the two-horned beast had been so far fulfilled in our own government that we felt sure that the remaining portion of the prophecy would certainly follow. The Papacy being an ecclesiastical establishment, controlling civil government, an image must be like it. Hence, we look for a union of sects on some leading points, which will enable them to concentrate their power, so as to procure legislation in favor of some of their religious sentiments and observances, in which they can agree, especially the observance of Sunday, the substitution of which in the place of the Sabbath of the decalogue is the distinguishing "mark" of that power, that, in fulfillment of prophecy, claims to be able to "change times and laws."

But this our faith, though seemingly bold, is being continually strengthened by the current of public sentiment. We see it drifting more and more in favor of a union of religion and politics, of Church and State. Twenty years ago we could say:

"The lightest down will soonest show
Which way the rising breezes blow;"

but now there is no mistaking the matter. All that have eyes and ears, and use them, must know which way the wind and tide are setting. The *Examiner and Chronicle*, which claims to be "the most largely-circulated denominational newspaper in the world," in a recent number has an article on the "Political Effect of Religious Union," which opens as follows: "Some of the political newspapers are anticipating important political consequences from the reunion, now well nigh secured, between the two schools of the Presbyterians. And there is good ground for the anticipations which

are indulged." We give the concluding paragraphs:

"There is, also, a far higher sense in which substantial union among Christians must be productive of important political results. It would create a respect for religious sentiment on political questions. At present no such respect exists. Politicians, often of the most unscrupulous order, have the entire management of our public affairs, and in the present divided condition of the religious public, they do not reckon its sentiments on any question as of the smallest practical account. They know full well that these sentiments are not only unorganized, but wholly destitute of unity and force. The result is, the politicians make combinations for themselves, and select candidates for office without the smallest reference to any religious sentiment that exists among the people. Nearly every other interest of society, however transitory, has made itself felt, and is occasionally consulted; but the religious sentiment, never. Freedmen and foreigners, women and workmen, not to speak of others, are each an organized force, which politicians deem it prudent to respect, or at least not to despise. But this is more than can be said of the faith and conscience of Christian men.

"We do not mean to say that these are ever intentionally outraged; they are only ignored and left wholly out of account. Men are selected for the highest trusts of the State and the nation with no more reference to their religious faith or example and observance, than to their stature or their personal appearance. We have had magistrates of the very highest rank, who were as ignorant of Christianity as of Hindooism, and cared as little for one as for the other. It may not be well to create a religious party, though many worse things have been done. But it is well, it is even very desirable, that the religious sentiment of the country should make itself felt in politics, and become a power that is no longer to be trifled with. And we hail every judicious step towards ecclesiastical co-operation and Christian union, as a means for promoting this important end."

Christian union on the basis of truth is truly desirable. Jesus prayed that his disciples might be one, being sanctified by the truth, the word of God. John xvii, 17-20. But the "substantial union among Christians," in contemplation, and which is to lead to such "important political results," is to be merely a compromise of sectarian differences. The writer says, "Differences of views will of course still remain as they were before, but they will cease to be occasions of alienation." But there are some points on which they can agree, such as the Sunday Sabbath, which, having no divine law to enforce it, stands in perishing need of human legislation. On this "the religious sentiment of the country" will soon "make itself felt in politics, and become a power that is no longer to be trifled with." Then wo to dissenters! Wo to those who prefer the commandments of God, and neglect the traditions of men!

We know from the sure word of prophecy, which has proved, and is proving, itself an infallible guide, that the movement will carry—that the image of the beast will be made, and that legislation will be obtained to enforce the mark. Who will be prepared to endure the struggle, holding fast the commandments of God? Who will hold the faith of God's word at the risk of his life? It is time to think on these things, and be prepared to act with decision.

R. F. COTTRILL.

Will the Editor of the *Sabbath Recorder* do me the favor to give the above a place in his columns?

R. F. C.

THE RIVER OF LIFE.

I HAVE rowed a skiff, in the darkness of night, against the current of a dark, turbid river, whose purling, gurgling waters spoke to my ears of the death-struggles of many a hapless wretch, against its resistless tide. And although help may have been within reach, its merciless waters gagged his last cry for aid, and he sank, to rise no more till the seas give up the dead that are in them.

Then I thought of the resurrection, and how cheerless the end must be to one who is compelled to yield his life to the merciless element that has engulfed millions of the human race, without hope. O God, pity the drowning wretch! But in his lifetime he rejected the call of mercy; he chose to live in pleasure, and now he must die in his sins to await a resurrection to damnation.

I continued rowing my skiff against the resisting cur-

rent; the gnarled and broken trees, heavy with the foliage of June, that studded the irregular bank of the river, were reflected darkly from the bosom of the restless waters, or drawn in dim outline against the murky sky. The rank, wild grass and underwood, that lined the margin of the river, afforded a secure retreat for the serpent. On the air was borne the miasm of putrescent marshes, freighted with disease and death to poor, fallen man.

Then I thought of the river of life, which takes its rise at the throne of God, in the midst of Paradise. Oh! how strange the contrast between its crystal waters; its banks of green, "Where bright angel feet have trod;" its tree of life, yielding its delicious fruit to immortal hands; and the pure air laden with the odor of Eden's blossoms; and the scene I now behold.

Dear reader, does this dark world afford you ample satisfaction? Or have you a desire to inherit a portion in the New Earth, "Where 'tis one bright summer, ever bland, and storms do never come"?

Does not the ceaseless round of toil, care, and sorrow, when contrasted with the inheritance of the saints, inspire within your breast an insatiate thirst for the waters of life, a desire to tread the banks of the beautiful river in the immortal state? God grant that your life, henceforth, may give an affirmative reply.

"Shall we gather at the river
Where bright angel feet have trod,
With its crystal tide forever
Flowing by the throne of God?"

That you and I, dear reader, in companionship with angels, may tread the golden sands that line the margin of the river, is my prayer. ADOLPHUS SMITH.

PAUL A SABBATH-KEEPER.

MANY have tried to satisfy their consciences with the idea that Paul was a Sunday-keeper; and of course were ready to establish their faith upon his example in this, as well as in other things. But if they would carefully read just three passages to which their attention will herein be directed, such as are humble seekers after truth must necessarily come to a very different conclusion.

The first of these is found in Acts xxiv, 14: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets."

The way which they called *heresy*, doubtless, meant the *gospel*. According to the gospel, so he worshiped the God of his fathers, believing all things written in the law and prophets.

If any think Paul's practice did not agree with his belief, we would refer them to the 16th verse; "And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men." How could he exercise himself so as to have always a conscience void of offense? Certainly in no other way than by practicing just what he believed. Then, of course, if he believed all things written in the law, he obeyed them all, the Sabbath commandment with the rest.

Another passage is found in chap. xxv, 8: "While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar have I offended anything at all." If Paul had not offended against the law of the Jews, he certainly had not desecrated the seventh day—not that we call the Sabbath law a law of the Jews; it was not; it was the law of God. But all must know that in case of his breaking the holy Sabbath, the law of the Jews would have caused him to be stoned to death. Hence, the act would have been against the law of the Jews, as well as against the law of God. As Paul declares that he had not offended against the temple, it would seem that if he had transgressed one of the ten great rules of the temple worship, located within the most holy apartment of that building, that such an act must have been somewhat against the temple itself. Again, here is sufficient evidence that he kept the fourth, as well as all the other commandments of the decalogue.

But to conclude we will introduce Acts xxviii, 17: "And it came to pass, that after three days, Paul called

the chief of the Jews together. And when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans."

The point to be noticed here, is, that Paul had committed nothing against the people or customs of their fathers. Now if Paul desecrated the holy Sabbath from week to week, every one must know that he did commit something against the customs of their fathers; and that, too, considered by them a very serious offense, even worthy of death.

Further than this Paul says in the 18th verse: "Who when they had examined me, would have let me go, because there was no cause of death in me." Now if he had transgressed that holy law, there was a cause of death in him; "For the wages of sin is death." And further than this, the Jewish law would have enforced the penalty of death also.

Now if we can possibly believe that in all the above scriptures quoted, Paul did utter perfect falsehoods, and that Luke also afterward penned them as inspiration, then we might believe that Paul did desecrate the holy Sabbath; otherwise we must believe that he kept it.

STEPHEN PIERCE.

"THE LAW AND THE TESTIMONY."

MANY read Isa. viii, without considering the proper relation of the Law and the Testimony to each other, or even the meaning of the terms. At the recent tent meeting in Oakland it was objected against the testimonies of God's Spirit now being given to the church, as follows: "Sin is the transgression of the law; if it is a sin to reject these testimonies, show it by the law—the ten commandments."

The objector professed to have embraced the third angel's message of Rev. xiv, but if he holds on to the spirit of the above objection, that message will be no benefit to him; and why? Because his position is on the law alone, which is a position not justified by the message. The Jew might, in like manner, say, If it is wrong to reject Christ, prove it by the law; show the commandment in the law which makes it obligatory on us to believe in Christ. Now the difficulty with the objectors in these cases is that they are sinners, and the law makes no provision for the sinner except this, that he "shall die." The obedient may stand on the law: the transgressor is driven by the law to seek a refuge from destruction. This refuge is Christ and his gospel; this gospel is a remedial system, and among its means are the gifts of the Holy Spirit. The design of the gospel, and of course of its means, including the gifts of the Spirit, is to restore fallen, sinful man to obedience to, and the favor of, God. The law drives the condemned sinner to the gospel; and the gospel leads him back, penitent, justified, and obedient, to the law. Justice and mercy then rejoice together. God's justice is approved while he justifies the penitent believer in Jesus. Rom. iii, 23-26.

We might expect then that there would be a very close relation between the means of the gospel—the gifts of the Spirit—and the law. And such we find, in the Scriptures, is the case.

In Rev. xix, 10, we are informed that "the testimony of Jesus is the spirit of prophecy." Prophecy is one of the most useful and necessary gifts set in the church of Christ (see Eph. iv, 8, 11; 1 Cor. xii, 4-10, 28; xiv, 1-25.); "The spirit of prophecy" is the most gracious blessing ever conferred on a church; and this, according to Rev. xix, 10, is synonymous with "the testimony of Jesus." Now we look for the proof of our proposition, that the law and the gifts, or spirit of prophecy, are closely united in the Scriptures of truth.

Rev. xii, 17, speaks of the "remnant" of the church of Christ; the remnant must be the last part of the church—that part living immediately preceding the plagues of God's wrath, and the second advent. Of course, this remnant are under the third angel's message, which is given just preceding the coming of Christ. See Rev. xiv, 9, to close. In this message are "the commandments of God and the faith of Je-

sus." The remnant, of Rev. xii, 17, are said to "keep the commandments of God, and have the testimony of Jesus Christ;" which, as has been shown, is the spirit of prophecy. How any one can profess to believe the Son of Man is soon coming on the white cloud, and profess to keep the commandments of God, and yet oppose the testimony of Jesus, or the spirit of prophecy, is a marvel to me. Ungodly worldlings, and formal, unsanctified professors may love such a contradictory and unscriptural position; but I trust the Lord in mercy will preserve "the remnant" from parting asunder what God has so intimately and inseparably joined.

Another proof on this point is found in Prov. xxix, 18: "Where there is no vision, the people perish; but he that keepeth the law, happy is he." Let the objector try his skill on this text. How plain it is that "vision" is given to direct to, or aid in, keeping "the law." Thank God that he is now working for "the perfecting" of "the remnant" in this gracious manner. Compare Rev. xii, 17 with Eph. iv 11, 12.

In the Lamentations of Jeremiah is given a most touching description of the deplorable condition of Israel when cast off for her sins. Chap. ii, 9 speaks as follows of Zion: "Her gates are sunk into the ground; he hath destroyed and broken her bars; her king and her princes are among the Gentiles; the law is no more; her prophets also find no vision from the Lord."

Again, in Eze. vii, a prophecy of threatening is spoken against God's people, because they will not hearken to him; verse 26 says: "Mischief shall come upon mischief, and rumor upon rumor; then shall they seek a vision of the prophet: but the law shall perish from the priest, and counsel from the ancients." When visions are denied the people perish. Why? Because the law is no more regarded, and men are left to follow their own ways. And such has always been the case when God withdrew his gifts from the people. 1 Sam. iii, 1, says: "And the word of the Lord was precious in those days: there was no open vision." And what was the condition of the church at that time? Even the priests, who ministered before the altar, committed abomination at the very door of the sanctuary, and the offerings of the Lord's house became contemptible in the sight of the people.

By the prophet Micah the Lord threatened the people for their sins, saying they should cry unto him and he would not hear them; he would hide his face from them. Verse 4. When this shall be fulfilled their condition is described in verse 6: "Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them." To judge by the talk of professors in these days, it is a disgrace for the church to have visions of the Lord; but they do not realize that God has fixed in his word the absence of visions and revelations of the Spirit as evidence of spiritual darkness, and that they have so forfeited his favor that he has withdrawn his Spirit and hid his face from them. To endeavor to put to shame those who have the gifts of the Spirit of God, and boast that they have them not, is surely to "glory in their shame." Rather let the spirit of our minds be this:

"And oh! may this my glory be,
That Christ is not ashamed of me."

Coming to the New Testament, we find that, instead of separating the Law and the Testimony, the gospel is emphatically "the ministration of the Spirit." Joel prophesied of this age as a time when God's Spirit and its gifts should be more bountifully bestowed upon his church. The church was built up and established upon faith in, and reception of, these gifts. But a terrible apostasy—a "falling away"—has come, and it has been shown that the threatenings quoted in the past dispensation have also been fulfilled in this: when the church apostatized or fell away, the Spirit was grieved; darkness came upon them, and the gifts of the Spirit were not known. But the Lord is soon to return, and will present to himself a glorious church, without spot; in order to this the remnant must be perfected; they must keep the commandments of God and have the testimony of Jesus, or the spirit of prophecy. And may the Lord hasten the time when we shall "come behind in no gift, waiting for the coming of our Lord Jesus Christ." 1 Cor. i, 7.

J. H. WAGGONER.

Rochester, Mich., July 11.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 20, 1869.

J. N. ANDREWS, EDITOR.

THE PORTION OF THE UNFAITHFUL WATCHMAN.

"The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matt. xxiv, 50, 51.

Certainly this is an awful declaration. But the guilt of that man whose fate is here portrayed, is very great. He had undertaken to watch for souls, as one that should give account. He had undertaken to care for the household, and to help them prepare for the Master's return. He did nothing of the kind. He laid down that watch. He plunged into sin himself. He dared to betray others into sin. He proved utterly unfaithful to his high trust, and when the Master returned, the blood of many souls was found upon his garments.

Such fearful guilt must bring upon him a terrible punishment. He is to be cut asunder, and his portion appointed with hypocrites. Surely this is in the highest sense just. He belongs with the hypocrites. Of all hypocrites that one is worst who makes high profession as a minister of Christ, and a herald of the swift approaching and immediate judgment, and yet secretly betrays others to ruin. No language can express the guilt, nor can any mind conceive the awful judgments of God that shall be visited upon such persons in the day of final wrath. When our Lord says that he shall be cut asunder, there seems to be a plain allusion to the solemn imprecation, anciently used in making a covenant with the Lord. Thus the case of Abraham in Gen. xv. And thus also that of the Hebrews in Jer. xxxiv, 18, 19. The covenant was ratified by dividing asunder the sacrifice, and then each of the contracting parties passed between the parts. This was a solemn imprecation upon themselves, that should they prove unfaithful to the covenant they had made, the like fate should be theirs. Thus the Hebrews passed between the divided calf. Thus the angel of God, as a burning lamp, did the like in the case of Abraham. Gen. xv, 17.

When the Son of God says this evil servant shall be cut asunder, it is not unlikely that he alludes to the treachery of which he has been guilty. He had by solemn covenant entered into the service of Christ. He had pledged himself in the sight of God and men, to be true to the great work of the Christian ministry. He stood before man as a herald of the immediate advent of the Son of God. His solemn vows he had broken, and now their awful imprecation hangs over his head. His portion is with the hypocrites. The sword of divine justice shall cut him asunder. And with our Lord's most expressive declaration, we leave him: "There shall be weeping and gnashing of teeth."

GOD IS NOT THE AUTHOR OF SIN.

If it be remembered that sin is simply rebellion against God, in act, or word, or motive, it would not seem that men, possessed with reason, would ever make God the author of this wicked thing. But men love sin. Moreover, they do not love to repent. That they may quiet their consciences while persisting in sin, they resort to the Bible, notwithstanding its awful denunciations of this abominable thing which God hates, and they attempt to prove from its sacred pages that sin proceeds from God. Here is the text which they produce for this purpose: Isa. xlv, 7: "I form the light, and create darkness; I make peace, and create evil: I the Lord do all things well." Surely this text need not be perverted. The evil which God creates is not moral evil. It is something which stands in contrast with the place which he makes. It represents trouble and calamity which is the certain fruit

of wrong doing. There is peace to the man of God. There is no peace, but distress, calamity and evil to the wicked. No man can justly excuse himself for confounding the evil of sin with the evil which God sends upon men in punishment for that sin. Here is a text that mentions both these kinds of evil, and clearly distinguishes between them: Jer. xxvi, 3: "If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose, to do unto them because of the evil of their doings." The reader cannot fail to distinguish between the evil which originates with man and that which proceeds from God. The evil ways of men are wicked acts of rebellion against God. The evil which God creates is simply just retribution for the evil doings of men. God is not the author of murder, theft, nor blasphemy, but he will bring terrible evil upon men in the day of his wrath, who have dared to commit these evil deeds. And if men will commit sin against God, let them at least beware how they charge upon him the guilt of their evil ways, lest he justly inflict upon them greater damnation as their portion.

THOUGHTS ON HEBREWS III AND IV.

THE END OF PROBATION.

"For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end; while it is said, To-day if ye will hear his voice, harden not your hearts as in the provocation." Heb. iii, 14, 15.

Here observe, 1. What is to be held, viz., the beginning of our confidence. 2. How it is to be held, viz., in a steadfast manner. 3. How long it is to be held, viz., to the end. 4. What measures this duration, viz., the period called "To-day." 5. Thus verse 15 is the measurement of verse 14. For what verse 14 enjoins upon us, verse 15 limits and defines by the phrase "WHILE it is said To-day." So it is seen that the period during which we are under trial as designated in verse 14, is the period called "To-day" in verse 15.

THE "TO-DAY" OF HUMAN PROBATION.

"Again he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts." Heb. iv, 7.

This is the day of human probation. It is the day in which men may hear God's voice, and find forgiveness. But this day is limited. There is a bound beyond which it will not extend. God has fixed the limits of probation, and we are swiftly hastening forward to its close. Besides the general period assigned to mankind at large, which is now almost expired, there is in the case of many of us a period limited which shall close our own personal probation forever. Our own individual day may close before that of mankind in general. How should the thought of these things inspire us to act while the day lasts. It is only the present moment that we can call our own. A point stands before us in the future which shall close our probation. Then let us use the passing moment. Now, while it will avail, let us seek God with all the heart. To-day it is possible for us to be accepted of him. Soon it will be absolutely too late.

THE TWO DAYS OF HEB. III AND IV.

When it is said (Heb. iv, 8), "For if Jesus had given them rest, then would he not afterward have spoken of another day," it is plain that the apostle has reference to the day spoken of in the previous verse. In that verse the Holy Spirit speaks of a certain period of time as limited by divine appointment for human probation. This period is called "To-day." But why should Paul speak of this day of probation as "another day." This is made plain if we turn back to the previous chapter, where a former period of probation is mentioned in intimate connection with the period of probation which we now enjoy, and both of these periods are termed days. Thus we read, Heb. iii, 7-9: "Wherefore, as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years."

The first of these days was the day of temptation in the wilderness. It was forty years in duration. Had those who entered the promised land at that time received the real rest which God has designed for his people, then another day of probation would not have been spoken of by the Spirit of God through David some five hundred years after that event. But inasmuch as the rest which the Hebrews received in the possession of Canaan was not the final rest promised, another day of probation is spoken of in Ps. xcvi, which the apostle here quotes. The day of temptation in the wilderness was the first of these days; and the present day of probation, called by the Holy Spirit "To-day," is the second. At the close of the first of these days, Israel entered Canaan; at the close of the second, the Israel of God will enter the rest which remains for them. And thus it follows that the announcement of a second day of human probation, which even yet continues, is direct and conclusive proof that the rest promised to the people of God is still future.

THE NAME JESUS IN HEB. IV.

"For if Jesus had given them rest then would he not afterward have spoken of another day." Heb. iv, 8. This does not refer to our Lord Jesus Christ, but to Joshua who led Israel into Canaan. And thus it is explained in the margin. Jesus is the Greek spelling of the Hebrew name Joshua, just as Esaias is the Greek spelling of the Hebrew name Isaiah; and in short, just as almost all the Old Testament names are changed in their form of spelling in the New Testament. The word Jesus is used for Joshua in Acts viii, 45: "Which also our fathers that came after, brought in with Jesus into the possession of the Gentiles." The Hebrew name Joshua signifies Saviour, and such is the signification of the name Jesus. Matt. i, 21, margin.

PARAPHRASE OF HEB. IV, 8.

"For we which have believed do [as the final reward of our labor] enter into rest, [for the case of those who were by oath excluded from entering the rest of God, proves that there is such an entrance for those who are counted worthy of it;] as he said, [in Ps. xcvi,] As I have sworn in my wrath [to the rebels in the wilderness] if they shall enter [a Hebrew expression signifying they shall not enter] into my rest; although the works were finished from the foundation of the world [i. e., although I entered that rest when I finished the work of creation]."

THE GOSPEL PREACHED IN THE WILDERNESS.

"For unto us was the gospel preached as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." Verse 2. Many people have the impression that in the wilderness there was nothing given the people but law, and nothing enjoined but works. Yet Paul shows us that the people in the wilderness had the gospel preached to them, and that their grand failure arose from the lack of faith in that which was preached to them. But the form of expression is remarkable. He does not say the gospel was preached to them as well as to us. He says: "For unto us was the gospel preached as well as unto them." So it appears that when the gospel was preached to them in the wilderness, what was said to them pertains also to those that should live afterward. They had the promise of entering into his rest. That was preached to them with all its conditions and with all its importance. What was said to them was also addressed to all the heirs of salvation to the end of time. They failed because they did not in their hearts mix faith with the word preached; and all others will fail in the same way who act thus. By the term gospel in verse 2, it is evident that there is direct reference to the promise mentioned in verse 1. That promise was made to them, but was not secured by them because of unbelief. That same promise passes to us, to be inherited by us, or to be lost by us, according to our own action.

SOME MUST ENTER THEREIN.

Is not this a reference to the doctrine of election? And are there not some persons who must certainly be saved? It is no doubt true that a certain number will be gathered into the kingdom of God at last. But everything in the Bible shows that particular individuals are not determined upon. On the contrary, to each genera-

tion there has been the offer of admission to this rest. Had the rest into which Israel was introduced by Joshua been the rest to which the promise of God relates, then David would have made no mention long afterward of another day of probation in which the heirs of salvation are to be made up. And indeed, though Canaan were not the promised rest, we may say with safety that had the whole body of the Hebrew people accepted the gracious offer of eternal salvation, the whole number of the heirs of salvation would long since have been accomplished. But they to whom it was first preached refusing to accept, the offer has been passed forward to the next generation, and to the next, and thus has come down to us. And thus in a certain sense we are indebted to the refusal of past generations for the opportunity to seek this rest. Had they all accepted the offer, the number of heirs would have been completed, and the generations of men would have come to an end long ago. But the unbelief and blindness of others have caused this number to remain unfilled till now, and thus existence and probation have been extended to us. All have the offer, yet most men live in vain. The offer of salvation still holds good to this, the last generation of men. Yet how small a number of places did actually remain unfilled when this generation came on the stage of action. How great a competition for them we should naturally expect to see. And yet it is with the utmost difficulty that these places will be filled. Surely every lost man can blame only himself.

GOD'S REST INTO WHICH THE SAINTS SHALL ENTER.

The works of God were finished from the foundation of the world. That is to say, when the works of God, recorded in Genesis 1, were finished, he had accomplished his purpose in creating worlds. His rest from that work still continues. It is but another term for that state of satisfaction which the great Creator experiences in the contemplation of his infinite work. He has given existence to innumerable worlds, and peopled them with many orders of intelligent and holy beings. In their blissful existence, and in their devout adoration, he finds delight. For his pleasure they are and were created. Rev. iv, 11. All unfallen beings are by virtue of their creation sharers in that exalted rest. But while their probation lasts, they are on trial to determine whether they shall be confirmed in this state of blessedness or expelled therefrom.

MAN ONCE HAD THIS REST IN POSSESSION.

The future rest of the saints will be of the same character as that which man had in his innocence, differing from it chiefly in that he was then upon probation, but will be, in the coming kingdom, no longer upon trial. The whole earth in its sinless loveliness belonged to Adam. His home was Paradise. The tree of life was his. He had free converse with his Creator face to face. This rest he lost by sin. This rest redemption will restore to the overcomer. God has had great compassion on our race. He gave to man a period of probation in the garden of God, and when they failed in that exalted place, he has given them a state of probation in this sin-cursed world to recover their lost innocence, and to regain and secure forever their ancient Eden home.

THE NATURE OF GOD'S REST.

1. The rest of the Creator was entered upon when he finished the work of creation.
2. When God had rested upon the seventh day, he put his blessing upon that day, and set it apart to a holy use.
3. But though he hallowed that day as a memorial of his rest from the work of creation, he still continues his rest.
4. God still rests in that his work of creation is done, and that he takes infinite delight in what his hands have wrought. But he works even from the beginning, if we consider that it is by his power that the heavenly bodies are upheld, and that they are caused to continue their motion, and that it is his providence that watches over and preserves everything. Thus there is no real discrepancy between the words of Paul, Heb. iv, 3, and the words of the Lord Jesus, John v, 17.
5. The seventh-day rest of the Creator was to lay the

foundation of a weekly memorial of creation; but the continued rest of God is his own condition of infinite blessedness as he views the innumerable host of holy beings that exist in consequence of that work, and that offer before him grateful adoration.

THE SABBATISMOS WHICH REMAINS.

"There remaineth therefore a rest to the people of God." Heb. iv, 9. The margin reads instead of "rest," "keeping of a Sabbath." This is a very important reading, certainly, if it be reliable. And it is susceptible of clear proof that this reading is to be depended upon. The apostle does not use the word *katapausin* in verse 9 for "rest," as he does in verses 1, 3, 5, 8, 10, but he selects another word, *sabbatismos*. This word is thus defined by the lexicons:

Donnegan's Greek and English Lexicon defines it thus: "The celebration of the Sabbath."

Dunbar's Lexicon defines it as follows: "Observation of the Sabbath."

Liddell and Scott: "A keeping of the Sabbath."
Schrevelius: "Observance of the Sabbath."

The marginal reading of Heb. iv, 9, is therefore correct. The noun *sabbatismos* represents the act which is indicated by the verb *sabbatize*. This verb *sabbatize* expresses the act of Sabbath-keeping, and the noun *sabbatismos* is the name of the act. We therefore learn from this text that the keeping of the Sabbath is to characterize the rest of the saints in the kingdom of God.

One of two things must be true: 1. The saints are to keep in the kingdom of God the antitype of the Sabbath of the Lord; or, 2. They are to keep in that kingdom the Sabbath itself. But they are not to observe the antitype of the Sabbath; because they are to keep the Sabbath itself forever. This great truth is plainly revealed in Isa. lxvi, 22, 23. It being therefore an undeniable fact that the Sabbath is to be regularly observed in the kingdom of God when it shall be established upon the earth, we may with strict propriety understand the apostle to state that great truth in Heb. iv, 9.

We have seen that the final rest of the saints in the kingdom of God is simply the restoration of that which man lost by sin. He then had Paradise, the tree of life, innocence, felicity, and he had personal intercourse with his Creator, and with the angels. All this he shall have again, and with this grand difference, that he shall be in no danger of losing it a second time. And let it be observed that when God gave to man Paradise, he gave him the Sabbath; and when he restores the redeemed to Paradise again, the whole family of the second Adam shall keep it even for endless ages.

THE SEVENTH DAY IN HEB. IV.

1. "For he spake in a certain place of the seventh day on this wise, and God did rest the seventh day from all his works." Heb. iv, 4. This relates to the first seventh day of time.

2. "And in this place AGAIN, if they shall enter [i. e. they shall not enter] into my rest." Heb. iv, 5. The allusion to the seventh day which Paul emphasizes by the word "again" is found in the facts presented in verse three. That state of supreme felicity which the Creator experiences in receiving the adoration of the infinite host of happy beings created by himself, is what Paul refers to by his rest. This he entered upon when on the seventh day he rested from all his works.

3. There remaineth therefore a rest [Greek, *sabbatismos*, the keeping of a Sabbath] to the people of God. Verse 9. So the rest-day of the Creator hallowed in Eden shall be observed by immortal saints in the future and everlasting kingdom of God.

THE OATH IN THE WILDERNESS.

Did this absolutely exclude the rebels from all opportunity to secure an entrance into the kingdom of God? It certainly did shut them out from Canaan. Did it also cut them off from all chance to prepare for the Paradise of God? Perhaps this cannot be determined with certainty. The oath of God in Num. xiv makes distinct allusion to the new earth as well as to the land of Canaan. Some things in Paul's comments upon this oath strongly indicate that the men who were by it excluded from Canaan were also excluded from the opportunity to gain Paradise. 1. The rest which

God shut them out from, is that rest into which believers are to enter. Heb. iv, 1-3. 2. The rest which they failed to reach, remains for us to enter. "Some must enter therein, and they to whom it was first preached entered not in because of unbelief." Verse 6. This cannot be Canaan merely from which they were excluded, for it is not Canaan, but Paradise, that we are invited to enter. 3. Even those that entered under Joshua did not receive the rest of which Paul speaks, and to which God's oath relates. Verse 8. This not only argues that the rest is even yet future, but it also indicates that the rebels in the wilderness were, by the oath of God, excluded therefrom. This is an awful topic. Let us hope that the oath had reference to Canaan as a type of Paradise, and that it did not cut the rebellious Israelites off from all space of repentance.

DOES HEB. IV, 10, RELATE TO CHRIST?

This verse reads thus: "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." Some assert that Christ is referred to by this text. The proof may be thus stated:

1. The pronoun he, relates to a single individual.
2. The past tense is used with reference to his entrance into rest.

But this is very insufficient proof that Christ is the subject of this verse. Nothing in the connection in any way relates directly to him. The use of the past tense for the future is very common in the Bible. And the use of the singular for the plural, is also of frequent occurrence. The previous verse plainly indicates that the entrance of the people of God into their rest is the subject of this statement. That Christ could not be here intended by the apostle is evident:

1. Because no text represents him as having yet entered into rest.
2. When he says [John xvii, 4], "I have finished the work which thou gavest me to do," it relates to the first of his three offices, that of prophet. But his violent death remained to be suffered, and his whole work in the heavenly sanctuary as high priest remained to be fulfilled.
3. When he went away to his Father he entered upon the great work of mediator, intercessor, advocate or high priest. It became his work to be touched with the feeling of his people's infirmities, and ever to live to make intercession for them. Heb. iv, 15; vii, 27.
4. He went away to his Father to prepare mansions for his people. John xiv, 1-3.
5. Even the measure of Christ's sufferings will not be filled so long as any of his saints suffer. Col. i, 24.
6. Even now the Son of God may be crucified afresh and put to an open shame, and trodden under foot. Heb. vi, 6; x, 29. These facts are quite sufficient to show that the Saviour has not yet entered upon his rest. That rest, however, is at hand to come, and it will be glorious. When he enters upon it all his saints will share it with him. They shall behold the glory which he had with his Father before the world was, and they shall enter into his joy, never to know sorrow more. Thank God that this rest is sure to all who overcome.

THE OLD MAN.

This is but another term for the carnal mind, and signifies our fallen nature. It is that self which gives us so much trouble, and which must die or it will be our ruin.

In Rom. vi, 6, Paul calls the old man "the body of sin," a most expressive designation of our evil nature. What a term, "the body of sin"! In exact conformity with this idea he represents the sins and evil propensities of the natural man as members of this body of sin. Thus he says, Col. iii, 5, "Mortify therefore *your members* which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry."

What a picture this presents! Here is the body of sin, or old man, and here are the members of that body. This is the carnal mind that is enmity against God, and that is not subject to his law, and cannot be. God's law forbids the existence of such a nature, and refuses to tolerate it for a moment. And this evil heart of sin has not one particle of submission to the law. There is no chance for peace between them.

This evil nature must die. Everything pertaining to it is wrong. It has no right to exist. This is why we must have it crucified. The process of crucifixion is painful; but if we do faithfully attend to this daily dying to self, we shall not die the second death. We must die to sin or we shall inevitably die on account of it. Which of these deaths shall we have for our portion?

APOSTASY AND CRIME.

THE readers of the REVIEW will be pained to learn that Eld. Nathan Fuller, of Wellsville, N. Y., has been guilty of violating the seventh commandment. Of his wickedness there can be no doubt, as he has confessed himself guilty of this great iniquity. The clerk of the church of which he was a member writes that at a meeting of that church, held June 25, 1869, Mr. F. "sent a request to be dropped from the church, stating that he was guilty of charges alleged against him for violating the seventh commandment; that he was the wickedest man that lived; that he had no hopes, but expected to suffer the pains of the second death."

Such criminality is appalling. But it is necessary that it be exposed at the earliest moment that it becomes known. Here is a man, had in reputation as a Christian, who has fallen into shameful sin and crime. Let him that thinketh he standeth take heed lest he also fall. It is proper for me to state that I have been greatly deceived in the case of this man. Though my acquaintance with him has been quite limited, for I have only met him occasionally, yet having never seen in him any evil thing, and particularly nothing of an immoral or licentious nature, and having found him apparently very self-sacrificing, zealous, and faithful in the work, I had confidence in his integrity and uprightness of character. In good faith I have commended him to the brethren as a man of virtue and piety. Also, after the serious sickness of himself and family, when I learned of his pecuniary distress, I wrote an appeal in his behalf, which was published in the REVIEW, and generously responded to by the brethren. Whether he was then unworthy of all confidence, I cannot say. But this present development of his wickedness leaves the past a matter of just doubt.

Certainly there may well exist in such a man's breast a "fearful looking for of judgment and fiery indignation, which shall devour the adversaries." And now, if there are any more such sinners in Zion, God grant that they may be exposed. It is time that fearfulness should surprise the hypocrites. Men that can, under the cloak of piety, plot the ruin of others, and that can turn the grace of God into lasciviousness, deserve the devouring fire for their portion, and are not likely to fail of their just deserts. The fire of gehenna, prepared for the Devil and his angels, will be the portion of all those men who are the ministers of Satan, while they wear the outward appearance of the ministers of righteousness. Their end shall be according to their works. "Verily he is a God that judgeth in the earth."

J. N. ANDREWS.

WHAT IS WANTED.

1. PRAYER—intelligent prayer, with the facts, by reading, personal examination, and reflection brought clearly before the mind; anxious prayer, feeling the burden of the doom of the impenitent; believing prayer, knowing and trusting fully in the almighty arm and the infinite love of Him who has appointed prayer as a means to the performance of his glorious purposes of mercy; sincere prayer, seeking counsel and strength to do fully our own individual share in the great work.

2. Faithfulness in the administration of the trust of property. Every man to give one-tenth of his income to the Lord. This is to be multiplied as the Lord prospers him. The responsibility for this trust to be realized, and taught, and preached, until faithfulness to it shall be the rule and practice of the whole church.

3. Consecration of personal effort. There is something for every man and woman to do, and every man and woman should do something. The young must be taught to feel that life, in whatsoever walk, is to be Christ's. The brightest, most pious, most strong, must have the call of the Master for their services as heralds of his kingdom sounded in their ears.—*Sel.*

THE SABBATH IN THE NEW EARTH.

It will be a delight; the holy of the Lord. It will be honorable. All flesh—the whole host of the redeemed—will delight to honor their Creator and Redeemer by assembling for grateful worship and praise on each returning seventh-day. None will wish to be excused, and therefore no excuses will be framed. No one will have any difficulty in finding the day. No one will say it is impossible to keep the Sabbath on a round and revolving earth. No one will wish to be absent from the general assembly; but on the contrary their language will resemble that of the sweet singer of Israel: "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem!" None will be late. "O God, thou art my God; early will I seek thee."

None will need to be absent. Home cares will not require it. All will be right at home. No sick ones that cannot go, or to require the care of others. There will be "no breaking in, nor going out." No wicked neighbors, nor strolling thieves, will enter and steal. No; there will be none that will choose their own way in preference to the way of the Lord. A wicked man will not be found. All the wicked will have had their part in the lake of fire. And there will be no disagreement in regard to the day. All will be satisfied with the one that God has appointed, and will not wish to choose another.

All will go to meeting. None will be absent from the holy convocation. Jesus will be there, and all will delight to be in his presence. Abel and Enoch, Noah, Abraham, Isaac, and Jacob, David and all the righteous kings of Israel, Isaiah and all the holy prophets, Peter, and John, and James, and Paul, and all the apostles and martyrs, and all of our families and friends who now sleep in Jesus, will be there. There the first Adam will bow at the feet of the Second, adoring Him, because He has restored the lost family, which he now beholds in immortality. No more curse! Glory to God and the Lamb!

No, no! none will be deprived of, nor wish to be excused from, that holy convocation. The theme will ever be new and glorious. None will think, as now, that "it is difficult to say new and entertaining things fifty-two times a year about seventh-day observance." The hearts of all will glow with love and gratitude to their Creator and Redeemer. Creation and redemption will furnish an ever new and glorious theme.

Oh, I want to be there. Do not you, my brother, my sister, my friend? The New Jerusalem is a holy place. Nothing will enter there that defileth, or that loveth or maketh a lie; but they that are written in the Lamb's book of life. Is your name there? Is my worthless name there?

There remains one short, preparing hour. Mercy still lingers; Jesus pleads. He pleads before the throne of his Father. He pleads with us. He stands at the door and knocks. Will we let him come in and sup with us, and then go to sup with him in his kingdom, at the marriage supper? Blessed are they that are called to the marriage supper of the Lamb! Shall we be called, or shall we excuse ourselves? Now is the time for us to choose whether we will go up to worship the King, the Lord of hosts, to celebrate his Sabbaths and keep the feast of tabernacles. We can now choose to go up and escape the impending plagues.

Oh, let us get ready. Let us have a part in the new earth, and be present at the weekly and monthly convocations in the New Jerusalem. Blessed be God for the hope. And it will be forever. "The new heavens and the new earth shall remain." "So shall your seed and your name remain." Oh, glorious hope! Oh, blessed abode! The eternal theme will be ever new and glorious.

R. F. COTTRELL.

Holy fear is the door-keeper of the soul. As a nobleman's porter stands at the door and keeps out vagrants, so the fear of God stands and keeps all sinful temptations from entering.

You may as well talk of an honest thief, an ignorant philosopher, or a cowardly hero, as of a proud Christian.

MEETINGS IN MICHIGAN.

OUR last report was from Vergennes. Sabbath, June 19, enjoyed a good meeting with the church in Allegan.

June 23, teachers and children of the Sabbath Schools, with their parents, from Monterey and Allegan churches, enjoyed a pleasant half-hour's ride of ten miles over the railroad from Allegan to Otsego. There we united with parents and their children of the Sabbath School, under the shade of a beautiful grove of oak trees connected with the village seminary. Brn. Gage and Bell, with others from Battle Creek, were present. Bro. G. gave an instructive discourse to parents and children, after which the cheerful, social circles, seated in and around the encampment, partook of the precious fruits of the earth prepared by themselves from their own loaded dinner baskets, after which Bro. Bell gave an interesting discourse to teachers and children of the Sabbath School. It was deeply interesting to all, to witness teachers and children voluntarily rising one after the other and distinctly repeating appropriate portions of Scripture. The singing was well timed and listened to with deep interest. Thanks to the Lord, all returned to their homes well and in good season.

June 25-28, Bro. C. Jones and self took the steamer to the mouth of the Kalamazoo, some 50 miles, to Douglas and Saugatuck, to spend the Sabbath and first-day in meeting with some of the scattered members of the church in Allegan, and other Sabbath-keepers and friends. Brn. Pierce and Spear joined us in D. We believe the Lord wrought for them. We left them much encouraged to go forward.

July 3, Monthly Meeting in Allegan. In consequence of the violent thunder-storm in the morning some did not go, but yet there was a goodly number present, and the meeting was interesting and encouraging.

A stranger bore her testimony in the meeting, professing to have been a Sabbath-keeper for some years in the past. Through protracted sickness, and destitute of means to support herself, she was taken to the county house. The church have arranged to give her a home with Sabbath-keepers.

JOSEPH BATES.

Monterey, July 7, 1869.

MEETINGS IN WISCONSIN.

SINCE the Quarterly Meeting in Waterloo, I have continued to labor with the church by visiting and preaching occasionally. Since the Quarterly Meeting three have been baptized and united with the church. I have also preached twice at Beetown, seven miles from Waterloo, which has increased the interest there to hear more. Yesterday, July 4, I spoke twice at Waterloo, on the past and future of the two-horned beast. On the Sabbath I spoke to the people on the importance of not despising prophesyings, but proving them and holding fast to that which is good. In the afternoon discourse I read largely from Vol. 4 of Spiritual Gifts under the heading Health.

The Lord willing, next Wednesday I will start for Trempeleau, Trempeleau Co., Wis., and spend three Sabbaths with the little band there, and on the 29th of July, the Lord willing, I will be at Victory and speak to the people there on the Sabbath, and continue as long as the interest may demand. I hope to meet all the scattered, lonely ones at this meeting, who live within twenty-five miles of Victory. May the Lord direct them and me.

I. SANBORN.

Waterloo, July 5, 1869.

REPORT FROM BRO. BYINGTON.

SABBATH, June 5, I was with the church in Alameda. Meeting also on first-day. I spent several days with them, visiting from house to house. I endeavored to show them that there must be a trial of our faith, and no doubt there are some here that will not endure trial; but nearly all seemed firm in the truth.

Sabbath, the 12th, and first-day following, I had meetings with the church in Otsego. Their new house of worship was well filled with attentive hearers on each day. Two were baptized and added to the church.

Our meetings were interesting. I felt blessed with this people.

Sabbath, July 8, I attended Monthly Meeting with the church at Jackson. It was quite rainy in the morning, but cleared away about eight o'clock, so that nearly all were in. Bro. and Sr. Gilbert, who embraced the truth under Bro. Matteson's labors in Alameda, and soon moved away to Lenawee Co., came twenty-five miles to this meeting. They are anxious that some one should labor in that place. Their post office is Geneva, town of Woodstock.

Sabbath, the 10th and 11th, I met with the brethren and sisters in Johnstown. Four were baptized, fifteen gave in their names for church membership, and Bro. Moxom was appointed leader, until, at some future time, the organization should be completed. It is thought that the grove meeting held here by Bro. and Sr. White has overcome much of the prejudice before existing. Our meetings here have been quite interesting.

J. BYINGTON.

Johnstown, July 11, 1869.

MEETINGS IN NORTHWESTERN MICHIGAN.

I LEFT Battle Creek May 27, arriving at Blendon the 28th. Spoke in the evening at Bro. Smith's. Sabbath, the 29th, walked three miles back from the river to a school-house, where a good congregation of brethren from Blendon, Allendale, and Wright, were assembled, to whom I spoke twice with freedom, and had a good social meeting. First-day spoke in Blendon, then baptized three from Allendale, then celebrated the ordinances. This church have mostly taken hold of the reforms.

Monday, May 31, I went to Allendale; spent four days, visiting, and preaching evenings.

Thursday, organized a church of eighteen members; baptized three; organized Systematic Benevolence to the amount of \$100.54. Bro. Taylor was chosen elder.

Sabbath, June 5, attended the Monthly Meeting in Casinovia. A good delegation was present from Wright. First-day following met with the brethren at Wright in church meeting. Some matters of misunderstanding concerning their meeting house were quite satisfactorily adjusted.

June 15-20, visiting and holding meetings in Fulton. Baptized thirteen; organized a church of sixteen members; Systematic Benevolence \$42.00. This church has taken hold of the reforms. Next came to Bay Co., where I spent two days, visiting and organizing a church of six. Systematic Benevolence \$79.96.

Returned to Jay. No meeting on the Sabbath on account of rain. On first-day, friends came from Williams. I spoke in Jay on the Gospel Commission, afterward baptizing seven.

Then hastened home to superintend the pitching of the tent in Oakland, and make preparations for the tent meeting, which was held July 1-4. The Spirit of the Lord was present to help his servants in giving the straight testimony. The churches represented were aroused, and I trust that good was accomplished. May the blessing of the Lord attend this work and hasten it to its consummation. R. J. LAWRENCE.

Treasures in Heaven.

WE read of a philosopher, who, passing through a mart filled with articles of taste and luxury, made himself quite happy with this simple, yet sage, reflection: "How many things there are here that I do not want!" Now, this is just the reflection with which the earnest believer passes happily through the world. It is richly furnished with what is called good things. It has spots of honor and power to tempt the restless aspirants of ambition of every grade. It has gold and gems, houses and lands, for the covetous and ostentatious. It has innumerable bowers of taste and luxury, where self-indulgence may revel. But the Christian whose piety is deep-toned, and whose spiritual perceptions are clear, looks over the world and exclaims: "How much there is here that I do not want! I have what is far better. My treasure is in Heaven."

CHRISTIANITY commands us to pass by injuries; policy, to let them pass by us.

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.

How I Prize my Review.

MY DEAR BRETHREN AND SISTERS: I have taken the precious paper for ten years; have ever prized it next to my Bible. I have never had one leaf torn or destroyed since that time, but I have only two numbers in my house now. When I write to my friends, I always talk the present truth to them, and send them a paper. Some have gone to Florida, some to Maine, some to Massachusetts, some to Oregon, and the rest of them are scattered here and there.

I am yet one of the lonely ones striving to keep all the commandments of God and the testimony of Jesus. I love him as a Father. In vain will it be to profess to love him if we do not keep his commandments. Since I commenced to keep the Sabbath of the Lord, my path has been strewn with losses, disappointment, and trouble of many kinds, but God is good. I think I have needed all of these things to wean my affections from this world. I want to be led by God's own hand to a home in Heaven. Dear brethren and sisters, let us press on. The battle will soon be over. Oh! let us ever be found at the feet of our Saviour, holding communion with him in secret prayer, that we may be ready to go away to the mansions he has gone to prepare.

"Then I would clasp his hand in mine,
And never murmur nor repine;
Content whatever lot I see,
Since 'tis my God that leadeth me."

LUCY H. WINSLOW.

Boone Co., Iowa.

From Bro. Rodman.

OUR meeting, June 19 and 20, was good. The most of those present spoke of being encouraged to press on in the work of overcoming, while a few that attended complained of being discouraged because of others' faults. To those I would say, Instead of talking to others of the faults of your brethren, seek the Lord in deep humility for your own sins, and obtain pardon; then in meekness restore such as may be overtaken in fault, and in so doing you may help on the work, instead of helping to tear it down. Heb. vi, 1; James v, 19, 20. Satan and his host will do all that kind of work without Sabbath-keepers' lending a hand. We are all faulty enough, but do not magnify each other's faults by thinking them over and talking of them when it cannot possibly do good, but rather injury to yourselves and be a source of discouragement to others.

I would recommend the apostle's counsel in Phil. iv, 8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

P. C. RODMAN.

Ashaway, R. I.

From Bro. Stratton.

MAY 9, I left our home in Maine to attend the General Conference of Seventh-Day Adventists in Battle Creek. Arrived one week before the Conference assembled, which gave me the privilege of visiting the Health Institute, and as my health was not good, of receiving some treatment and instruction, which have proved very beneficial to me. Here I formed a very agreeable acquaintance with Drs. Lay and Lamson, and many of the sick that were here from the different States. Never shall I forget the kindness that I received from the officers of this Institute.

The meetings during Conference week were of great interest to me. I was enabled to see some of my faults, and confess my sins before God and before my brethren and sisters.

June 1, in company with Bro. Canright, went to Chicago, and from there I went to the southern part

of Illinois, to visit friends. Found most of them opposed to present truth. Stayed two weeks and labored with them, and distributed tracts. On the 16th, took the boat at Quincy for McGregor, Iowa, and on the 22d, arrived at Bluffton, Iowa, in the north-eastern part of the State, where I am now holding meetings, hoping to do some good. CHAS. STRATTON.

Bluffton, Iowa.

From Sr. Keefer.

DEAR BRETHREN AND SISTERS: I am trying to serve the Lord, so as to be prepared to meet him when he comes. I love the REVIEW, and I love to read the many cheering letters from the brethren and sisters. It is some time since my name has been in the columns of our paper, but it is not because my interest is abated in the least. No; it has the rather increased in the present truth.

I do sincerely believe that our cases will soon be decided; when he that is filthy will be filthy still, and he that is holy will be holy still. I hope to meet you all in the earth made new. Oh! what joy and gladness it brings to my heart to think we are almost home.

Pray for me that I may be able to stand against our adversary, the Devil, and hold out faithful to the end. Oh! that I may have strength to overcome everything that is wrong, and get right in the sight of God.

MARY J. KEEFER.

Gratiot Co., Mich.

From Sr. Moorehouse.

THROUGH the tender mercy of our God, I am still striving for the truth and for the kingdom of God. I rejoice in the Lord, and in the clear light which is shining over present truth. Praise the Lord for his goodness and kindness.

The REVIEW is all the Advent preaching we have here. The sermons are cheering to my heart. May God bless all who take part in preparing the paper for the remnant, and may we all be found without spot, or wrinkle, that we may be prepared to stand on Mount Zion to share in the immortal glories of Heaven, and reign with Christ forever.

AUGUSTA MOOREHOUSE.

From Bro. Reynolds.

MANY are interested in learning the result of my labors at Protection. The Lord has hearkened to the prayers of his faithful children, and blessed the endeavors made there. The Spirit of God is at work there, despite the great excitement of the first-day tent at Yorkshire Corners. I have had good attendance, and absorbing interest. One family has commenced to keep the Sabbath. Three young men who never cared to interest themselves about matters of religion, are studying the Bible, two of them now prayerfully. Several are convinced, and last Sunday a number declared that they would do no more work on Saturday, if they kept Sunday or not. Dear brethren, pray for the people at Protection, that they may, under the influence of the Holy Spirit, live out the truth as they receive it. And still continue, dear friends, to entreat that I may be humble, earnest, and devoted, keeping at the foot of the cross, every act and thought governed by the conviction of the soon coming of our Lord, to receive account of our stewardship.

Yours in that blessed hope,

CHAS. B. REYNOLDS.

Wyoming Co., N. Y.

LIFE is a morsel of frankincense, burning in the hall of eternity.

Obituary Notices.

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

DIED, in Battle Creek, Mich., July 10, 1869, Celesta B., widow of the late Preston Dickinson; aged 62 years, 7 months and 7 days. Sr. D. was a firm believer in present truth, having had an experience in all the messages, and being among the first to embrace the Sabbath in the State of Michigan. Her godly and consistent life leaves ample ground for hope that she will awake in the morning of the first resurrection. Funeral at the house of worship in Battle Creek, July 12. w. c. a.

The Review and Herald.

Battle Creek, Mich., Third-day, July 20, 1869.

The Cause of God.

We cannot overthrow the cause of God. That rests upon a foundation that is not capable of being moved. It has a divine protection that renders it invincible as the throne of God. It shall never fail. It must and will triumph at the last. He who has undertaken the work will carry it through to a successful issue. He will not fail nor be discouraged till he have set judgment in the earth. Isa. xlii, 4.

But though the cause of Christ shall triumph, many who have connected themselves with it will meet with disastrous failure. The crowns of life which they might have had shall pass to others. The places which they might have filled, others shall occupy.

We cannot destroy the cause of God, but we can destroy souls for whom Christ died. We cannot prevent the salvation of the final overcomers, but we can prevent some from overcoming. We cannot cause the ruin of the work of God as a whole, but we may be the means of ruining many souls, who, but for our evil example and influence, would have gained eternal life. How awful the thought that we may cause the ruin of others! Our Lord tells us that it were better that a mill-stone were hanged about the neck and that we be cast into the sea, than that we cause one of the least to offend. How this solemn warning should cause us to fear and tremble, and to walk with the utmost circumspection before God.

Quarterly Reports.

THESE are continually falling due from the ministers of the several Conferences, and from the officers of the various churches. Will these brethren look after this matter, and see if they have been prompt in the fulfillment of this duty? Our State Conferences will, no doubt, be convened in connection with our proposed camp-meetings. They will, therefore, very soon begin to be held. How many of those who have accepted responsibilities in the business of their Conference, will be found faithful when the Conference shall assemble? One very important matter, is that of quarterly reports. These should be made by the ministers and by the church clerks or treasurers to the Conference secretary. If he has all your reports, it will be an easy thing to transact the financial business of the Conference. Those who are on the background can at least partially redeem the past by now making out their reports. Brethren, will you not attend to this thing at once? You can save many hours of valuable time in the Conference if you will discharge this simple duty. You have been honored with a place in the Lord's work. Will you not show at least one excellent qualification for the place, viz., promptness?

Systematic Benevolence.

THIS should be paid with strict regularity. Why not every family have a box of their own, and on each first-day every one pay his weekly offering into the treasury of the Lord? The money is then ready for the call of the church treasurer. The apostle certainly recognizes this offering as coming due each week. 1 Cor. xvi, 2. With such an uncertainty to human life, is it best to let week after week elapse, and our tithes remain unpaid? See Mal. iii, 8-10.

The Celebration of the Ordinances.

A CORRESPONDENT inquires whether it is best to omit the ordinances, because of the existence of trials in the church.

No absolute rule can be given. Much must depend upon the character of the existing troubles. Probably it would in most cases be best to maintain the regular observance of these sacred memorials. Frequently these will be found the means of leading those who are in trial with their brethren to seek reconciliation with them, and to confess their wrongs with brokenness of heart.

Notice.

THE General Conference Committee request the following brethren to act as Camp-meeting Committee in the state of N. Y.:

J. M. Lindsay, W. B. Prentiss, J. B. Lamson, P. Z. Kinne, Ira Abbey, S. N. Walsworth, Henry Hilliard.

To Correspondents.

D. M. C.: We send your request to Eld. D. T. Taylor, as the person best prepared to give information on the point. We trust he may possess the means of giving a definite answer.

✎ We cannot publish anonymous contributions, but must always have the real name of the author. Hope our friends will bear this in mind.

✎ The permanent Post Office address of Elders D. T. Bourdeau and J. N. Loughborough, is Santa Rosa, Sonoma Co., California.

Camp-meetings in New York.

TO THE BRETHREN IN THE STATE OF NEW YORK: Shall we have a camp-meeting this season in our State? You have seen by the last REVIEW that such a meeting may be held in the State of New York, immediately after the one in New Hampshire, if the brethren are interested to have it. This meeting is greatly needed, and should certainly be secured by us. We can also hold our State Conference at the same time. If we have such a meeting several things are needed:

1. We must purchase one large tent, of the size used for tent meetings.
2. We ought also to secure from some other State a second tent of the same size, to be used during the meeting.
3. We need an efficient camp-meeting committee. This committee would need to take responsibility in advancing means to purchase the large tent. But the brethren would at the camp-meeting raise the money and refund it to the committee. This committee must also attend to the selection and preparation of the ground, and to the general wants of the meeting.

The meeting should be held at some central point, and in the vicinity of a railroad station, so that those who come on the cars need not be compelled to hire conveyance to the ground. Arrangements should be made for supplying provisions on the ground for such as wish to purchase them. Let us by all means have the camp-meeting.

J. N. ANDREWS.

P. S. If any wish to purchase tents ready made they can be obtained of Mr. James Field, of Rochester, at the following prices: Tents 24 ft. by 30 ft., \$145. Tents 19 by 24, \$92. Tents 12 by 17, \$54. Tents 9 by 12, \$35.

J. N. A.

To the Churches in Ohio.

AS THE close of the conference year in Ohio, the first of August, is close at hand, we request the treasurers of the churches to immediately collect in their s. b. funds now due, and send them to Bro. John Mears, of Bowling Green, Wood Co. We also request the clerks of the churches to make out all the quarterly reports due, and the financial and church reports for the year, and send them by mail to me at Portage, Wood Co.

By so doing, we may keep the affairs of our State Conference in order, even if the Conference does not convene at just the close of the conference year. But by letting the close of the year slip by unheeded, confusion ensues. When the reports are received, we can make out our general reports, and have them ready for conference at whatever time or place it may be held.

JOS. CLARKE, Ohio Conf. Sec.

How Long Will It Be?

"WHAT would you do if time should continue twenty years longer?" said an inquisitive person to an Adventist not long since. "I would still look for the coming of Christ more than ever," said the Adventist, "for by that time, if time should continue so long, there would be far greater evidences of his coming than at present."

The present movement, under the third message, loses none of its interest by the lapse of time; every month adds to its weight, and increases its strength and force; and like the unique march of Israel through the desert, it is best understood after its experience. In sullen silence, those strong men sat in their tents, week after week, month after month, protesting against the long delay, and cursing the hand that held them motionless and passive. Almost in sight of Canaan, and only a few days' march from Egypt, with only a single day's rations in advance, and dependent on a constant miracle for this, as well as for their clothing, with no opportunity for accumulating wealth, their detention was to them a mystery, a problem, a dark dispensation, a terrible misfortune.

But the facts rightly understood by those who walked in harmony with God's providence, justified God in his dealings with Israel in the wilderness; and such men as Moses, and Joshua, and Caleb, had good employment in the wilderness, did not feel at all uneasy, nor accuse God, but improved their time, were grateful for manna, and lived to see the promised land.

JOS. CLARKE.

Appointments.

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

PROVIDENCE permitting, I will meet with the brethren in Braintree or Roxbury, (as the church shall appoint,) the first Sabbath and first-day in August. We hope to see all of our brethren and friends in this section, on this occasion. Come, brethren, to get good, and do each other good.

A. S. HURCHINS.

THE next Monthly Meeting of the Greenbush church, will be held at, or near, Bro. Seavy's in Greenbush, the first Sabbath and first-day of August next. Will Bro. J. H. Waggoner meet with us, or use his influence to send some one else? The brethren of Duplain have united with us for the present. We hope to see many from sister churches.

A. HAMILTON.

THE next Monthly Meeting of the Marion, Lishon, and Anamosa churches, will be held at Anamosa, commencing July 30, at the setting of the sun, with prayer-meeting.

W. V. FIELD.

PROVIDENCE permitting, we will meet with the church in Charlotte, July 20, 21. Convis, Sabbath and first-day, July 24, 25.

JOSEPH BATES.

THE next Monthly Meeting for Jackson Co. will be held at Parma, August 7. Baptism will be administered.

J. BYINGTON.

Business Department.

Not Slothful in Business. Rom. xii, 11.

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. C A Osgood 35-1, H Carpenter 35-1, R Barnett 34-23, H Howe 33-22, Mrs S H Bonfoey 35-5, Sarah A Phiney 35-1, A Olson 36-1, H N Lowry 36-1, C Rice 35-1, J G Jones 36-1, B G Jones 35-6, Mary Borden 35-1, M J Umphrey 36-1, H S Curtis 35-1, H Thurhur 34-5, Mrs L H Eastman 34-13, H D Cory 35-1, T J Bosworth 35-1, C P Williams 35-1, Benj Sweat 35-1, Mrs H A Rogers 35-1, L Hall 35-1, W E Caviness 35-1, R P Stewart 34-21.

\$2.00 each. B Godsmark 36-1, John Patterson 35-9, S D Barr 35-1, Mary Gordon 36-1, J S Farnsworth 35-17, J P Lewis 34-9, C Clapp 36-1, W Herald 36-1, Phebe Vedder 35-1, Dr J Grover 35-1, C Christopher 36-1, Mrs L Austin 35-20, M S Merriam 36-1, C Gregory 36-1, P Peterson 36-1.

Miscellaneous. L Edmunds \$4.00 37-1, A Damon 80c 33-6, H Crosby 3.00 39-1, E Dalgrien 50c 37-1, W H Slown 4.00 33-14, C M Chamberlain (one year) 3.00 36-1, W D Sharpe 3.00 35-1, J W Blake 1.38 35-17, Mrs D F Chase 2.50 33-7, O D Washburn 37c 36-1, T T Brown 1.75 35-3, Ruth E Hamilton 1.50 36-1.

Review to poor \$1.00

Books Sent by Mail.

W Lawton 10c, A Damon \$1.37, J R Corson 11c, Mary E Trowbridge 3.00, G L Holliday 1.00, G W Bennett 12c, Mrs A White 60c, Mrs H B Lidenton 25c, P L Cornell 25c, H Thurbur 26c, Dr J Grover 10c, J W Blake 1.62, Mrs D F Chase 70c, H D Cory 25c, A Fay 25c, O D Washburn 1.73, S W Randall 50c, L Hall 50c, S C Perry 25c.

Cash Received on Account.

Reuben Griggs (deceased) for J N Loughborough \$8.73, S N Haskell 35.48, T M Steward 14.00.

Received on Book and Tract Fund.

S W Randall \$1.00.

Received on New Michigan Tent.

Dan R Palmer \$25.00, S J Gardner 50c.

Foreign Missionary Fund.

Mary Rasmussen \$5.00, Willis Nichols 20c, Mrs M J Shattuck 25c, From a Friend 5.00, Daniel Gould 5.00, Mary Mace 5.00, Worcester Ball 5.00, Sarah F Nichols 2.00, Alden Green 1.00, Carrie Nichols 5.00, L A Dodge 10c, E Richardson 10c, M M Osgood 38c.

Michigan Conference Fund.

Church at Orleans \$22.00.

General Conference Missionary Fund.

Mrs Mary Shattuck 50c, Church at Orleans \$72.00, Church at Washington, N. H., 31.25, Church at Peterboro, N. H., 8.00, Church at Newport, N. H., 83.12, Church at S. Lancaster, Mass., 20.50.