

ADVENT



REVIEW

And Sabbath Herald.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. xiv, 12.

VOL. XXXIV.

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 10, 1869.

NO. 7.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association.

JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars a Year, in Advance.

Address, REVIEW & HERALD, Battle Creek, Michigan.

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

CONSECRATED.

Oh, the sweetness of the spirit
That to Christ is fully given!
The last sinful thing rejected,
There is room for joy from Heaven.

Who can tell the rich, full blessing,
Gushing from the springs of love,
All supplied from those pure fountains
From which seraphs drink above.

Oh! so pure must be our being,
Ere this life and love comes in;
For the stream from Heaven flows feebly,
O'er the rubbish of our sin.

And a mountain wall arises,
Reared by guilt around our souls;
Here the gentle stream must tarry,
Checked, rebuffed, aback it rolls.

Let us tear away the hindrance,
Though it leave our dwelling bare;
Then may flow the healing waters,
Heaven's blossoms flourish there.

E. WARREN.

The Sermon.

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

THE GENTILE SABBATH:

A Few Reasons Showing that the Seventh Day Should Be Kept by Gentile Christians.

BY D. M. CANRIGHT.

TEXT: "The Sabbath was made for man."—*Christ.*

As we present the claims of the Lord's Sabbath, it is often objected that it is a Jewish institution, never designed for the Gentiles. To meet this is the object of these lines. I must state my arguments concisely, and ask the reader to weigh them carefully.

Christ says the Sabbath was "made;" if so, there must have been a time and place when and where it was made. It was not made when he was on earth, for it existed long before. It was not made in the days of Solomon, nor yet in the days of Samuel; for it was familiarly known long before that. Nor was it made on Sinai at the giving of the law; for its violation was prohibited before that. See Ex. xvi. Nor yet was it made at the coming out of Egypt, for it is familiarly spoken of at that time, Ex. xvi. The commandment itself points far back of this, even to Eden, Ex. xx, 8-11; and, finally, in Eden we find a plain record of its institution. Gen. i records how God made all things in six days. Chap. ii, 1-3, reads, "Thus the heavens and the earth were finished, and all the host of them.

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." The Sabbath commandment states the same: "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, . . . for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it." Ex. xx, 8-11. The facts stated are plain, simple, and important. First, God created all things in six days. Secondly, He rested the seventh day. That made it his rest-day, or Sabbath-day, as Sabbath means rest. Thirdly, He blessed the seventh day. That made it his blessed Sabbath-day. Fourthly, Then he sanctified the day. To sanctify, is "to set apart to a holy or religious use." Web. How would God set apart the day to a holy use? Ans. By commanding Adam to keep it holy. That he did this, and thus instituted the Sabbath in Eden before the fall, has been generally acknowledged by all Christians.

1. My first reason for believing that the Sabbath belongs to Gentiles is, that the facts on which it is founded are eternal and unalterable. It is just as true to-day among the Gentiles, as it ever was in the past among the Jews, that God created all things in six days, and rested the seventh day. But this is the reason given why the Jews should keep it; and so the same reason still exists why the Gentiles also should keep it.

2. The seventh-day Sabbath was given to man by God as a memorial, or sign, by which to commemorate his creative work and rest. Every time we keep the seventh day it calls to our minds the fact that we worship the true God who rested on that day, after he had created all things in six days. Thus it becomes a sign of the true God, or his memorial. That this is the design of the Sabbath, what God made it for, is plainly stated. Gen. ii, 3: "And God blessed the seventh day, and sanctified it; [why?] BECAUSE that in it he had rested from all his work which God created and made." Ex. xxxi, 17: "It [the Sabbath] is a sign between me and the children of Israel for ever; [why?] FOR in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Sign and memorial are synonymous terms. See Webster. So in Josh. iv, 4-7, of the monument of stones which they made, the Lord said, "That this may be a sign among you, . . . these stones shall be for a memorial." Hence, the Sabbath is God's sign, or memorial.

Says the Psalmist, "Thy name, O Lord, endureth forever, and thy memorial, O Lord, throughout all generations." Ps. cxxxv, 13. Now if it was ever necessary for any people in any age, as the Jews, for example, to keep the seventh day to commemorate God's creative work, that same reason exists still, why all, Jews or Gentiles, who recognize God as the creator of all things, should keep the same day for the same purpose. "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also." Rom. iii, 29. Is it not necessary and all-important that the Gentiles should remember and commemorate the Creator's work and rest? Certainly. This all must confess. Well, that is the very primary object

of the seventh-day Sabbath; the reason God has given why it should be kept. This reason is just as good now as ever, and just as applicable to Gentiles as to Jews. This is my second reason for believing the Gentiles should keep it.

3. The keeping of the Sabbath secures great spiritual blessings to those who observe it, by giving them a day for religious reading, prayer, meditation, and meetings. Though this is not the primary object of the Sabbath, yet its observance secures these highly-important means of grace to God's people. Says the Lord, "The seventh day is the Sabbath of rest, an holy convocation." Lev. xxiii, 3. Convocation, i. e., a calling together, a public meeting. Without the Sabbath, we would have no such meetings, and we all know the great importance of them. Now it needs no argument to prove that, in this respect, the Gentile Christians need the Sabbath as much as ever the Jews did. Here the same reason why the Jews should keep the Sabbath, still exists for Gentiles to keep it. But if the seventh-day Sabbath is not given to Gentiles, then God has never provided a Sabbath-day for them; for he has never required them to keep any other day.

4. Another minor, though highly-important and necessary blessing, connected with the observance of the Sabbath, is that of a weekly day of physical rest for man and beast. I can not, and need not, here argue the importance of the Sabbath-day in this respect. All know that our physical system demands the weekly Sabbath-day for rest. Do not the Gentiles need this as much as ever the Jews did? Certainly, they do. But if God did not make the seventh-day Sabbath for them, then he has left them destitute in this important matter; for he has never given them any other day. If he has, where is the record of it? Here, again, the same reason for keeping the Sabbath applies to the Gentiles as forcibly as to the Jews.

5. Another weighty and important reason, showing conclusively that the seventh-day Sabbath was not a Jewish institution—not simply made for them alone—is the fact that it was made and given to Adam, the father of the whole human race, over two thousand years before ever a Jew existed!! The Jews are the descendants of Abraham, who lived about two thousand years after the creation of the world,—the time when God made the Sabbath. Hence, no Jews could have existed before Abraham's time. But God gave the Sabbath to Adam, who was the father of all men, Gentiles as well as Jews. In giving the Sabbath to Adam, God gave it to all his posterity, of whom he was then the representative. The Gentiles are Adam's posterity, and hence, the Sabbath was given to them through him. Again, Adam was not a Jew. But the seventh-day Sabbath was given to him. Therefore, the Sabbath was given to some one besides the Jews. Hence, it is not for the Jews only.

6. At the very time God made the Sabbath for man, at the creation of the world, he commanded them, Gen. i, 28, to "be fruitful, and multiply, and REPLENISH the earth," that is, to stock, to fill up completely. Web. Hence, as Paul says, God "hath made of one blood all nations of men for to dwell on all the face of the earth." Acts xvii, 26. This strongly corroborates the fact that God made the Sabbath for all nations who dwell on all

the face of the earth. This would certainly include the Gentiles.

7. The fact that the seventh-day Sabbath was made by God in Eden before the fall, is strong evidence of its perpetuity and of its universal application to all nations. It was not a temporal thing, brought in after the fall, to serve a special purpose with a peculiar people; but was given as a blessing to man in his Eden home. This fact should have great weight in this question.

8. Christ says, "The Sabbath was made for man." Mark ii, 27. Now it is a grammatical rule that a noun unlimited by an adjective is to be taken in its broadest sense; as, man is mortal, *i. e.*, all men are mortal. Hence this language is equivalent to declaring that the Sabbath was made for all men. Thus: 1. The Sabbath was made for man. 2. Every Gentile is a man. 3. Therefore the Sabbath was made for the Gentiles. There is no evading this conclusion, unless it can be shown that a Gentile is not a man! The Sabbath was made for man; therefore, wherever we find a man, the Sabbath was made for him. And the Gentiles are men, hence the Sabbath was made for them.

9. Another fact directly showing that the Sabbath was made to be of universal application to all men, both Jews and Gentiles, is that God has placed it in the heart of the moral law, the ten commandments. All confess that the other nine precepts are of universal application to all men, Gentiles as well as Jews. Look at them. 1. Have no other gods before me. 2. Make no images, nor worship them. 3. Take not my name in vain. 4. Keep my Sabbath, the seventh day. 5. Honor thy parents. 6. Do not kill. 7. Do not commit adultery. 8. Do not steal. 9. Do not lie. 10. Do not covet. Ex. xx. This is the substance of them. Did not God know what was appropriate when he classed his Sabbath with these moral precepts which are binding on all men? Certainly he did, and put it there intentionally, thus showing his design that all men should keep it.

10. My tenth reason for believing the Sabbath binding on Gentiles is, that the law of God, the ten commandments, was neither abolished nor altered by Christ at his coming. On the contrary, Christ and all the New-Testament writers declare that it is not destroyed nor made void, but is established by the gospel, and binding on Christians. Says Jesus, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of Heaven." Matt. v, 17-19. So says Paul: "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. iii, 31. James talks in the same strain: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." Chap. ii, 10, 11. This clearly teaches that the law, every point in it, is binding on Christians. The seventh-day Sabbath is a part of that law, and hence must be kept by Gentiles.

The ceremonial law given through Moses, regulating the priesthood, sacrifices, circumcision, feast-days, new moons, and yearly sabbaths, was abolished at the cross, and is not binding upon us; but not so of the moral law.

11. The Gentiles who never saw the law nor the Bible, have the law written in their hearts by nature. Proof: "For when the Gentiles, which have not the law, do *by nature* the things contained in the law, these having not the law, are a law unto themselves; which show the work of the law written in their hearts," &c. Rom. ii, 14, 15. Here we are taught that the Gentiles have the law written in their hearts by nature; hence it is to the principles of this law, the sense of moral right and wrong, that God's word appeals, to convince these Gentiles that they are sinners, and need to repent. Now the Sabbath is a part of that law; a proof of which is, that most of the

Gentiles have a Sabbath, a sacred day, which comes, not once in eight, or ten, or six days, &c., but once in *seven* days. Where did they get this idea from? We answer. From nature and from tradition. Both facts show that God designed the Sabbath for Gentiles as well as Jews.

12. Another fact pointing to the same truth is, that all the world are declared to be condemned by that law, or to be under it. Rom. iii, 19: "Now we know that what things soever the law saith, it saith to *them who are under the law*; that every mouth may be stopped, and all the world may become *guilty* before God." Here the law stops every mouth and condemns all the world. A law cannot condemn those who are not under it; but all the world are under the law; the Gentiles are a part of the world; therefore, the Gentiles are under the law as well as the Jews. This shows that it has claims upon them. Well, the seventh-day Sabbath is a part of that law; hence it is binding on the Gentiles. Paul says we are not under the law, but under grace. Very true. We, Christians, are not under the law, that is, condemned by it, for we have been pardoned; but that does not release us from keeping it.

13. But we have a direct declaration of the Lord, pronouncing a blessing on every Gentile who will keep his Sabbath. Isa. lvi, 2-7. "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. . . . Also the sons of the stranger, that join themselves to the Lord to serve him, and to love the name of the Lord, to be his servants, every one that keepeth his hand from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain." The strangers are the Gentiles. Eph. ii, 11, 12. Here then is a direct declaration from God that he wishes Gentiles to keep his Sabbath. This settles the point that God made it for Gentiles as well as Jews.

14. By the words of Jesus himself we have the Sabbath and the law of the Sabbath recognized as binding in the New Testament, hence obligatory on Gentiles. Matt. xii, 12. "Wherefore it is lawful to do well on the Sabbath-days." 1. Then there are Sabbath-days in the gospel. 2. There is a law with regard to the Sabbath. It is lawful, means that it is according to law; but it could not be according to law when there is no law. Hence, in this language he recognizes the law of the Sabbath in the New Testament. That law says the seventh day is the Sabbath.

15. Devout Gentiles have kept the Sabbath. Paul, in all his travels, as related in Acts, always found devout Greeks and Gentiles keeping the Sabbath with the Jews, and this, too, outside of Judea. Acts xiii, 42-48; xvii, 1-4; xviii, 1-4. Many of these Gentiles became Christians, and kept right on observing the Sabbath as before. Thus, at Corinth.

16. History shows that the Gentiles, as well as Jews, did keep the Sabbath for 300 years and more after Christ. This they probably learned from the apostles themselves.

17. The Sabbath will be kept in the new earth. Isa. lxvi, 22, 23. All will keep it there who are saved, both Jews and Gentiles. This strongly indicates that it should be kept by all who are preparing for that holy place. These are a few of the reasons which lead me to believe that the Sabbath was made for Gentiles as well as Jews, and should be kept by them now.

☞ A man once went to a store and bought a lot of flour on credit. He afterward dealt much with this trader, but was very careful to promptly pay for every article purchased. After a lapse of time, the merchant presented his bill for the flour and demanded payment. "But," answered the debtor, "have I not promptly paid for the corn, the molasses, the sugar, and all other things which I have purchased?" "Yes, yes," responded the creditor, "but are you fool enough to suppose that that cancels your indebtedness for the flour?" Who will not condemn the folly of this debtor? And yet millions are thus hoping to cancel their indebtedness to God. Sinner, could and should you henceforth always do just right, it would not in the least degree atone for your past guilt. God has a fearful account against you, which must be remitted through the merits of Christ, or you are doomed to everlasting chains.

THE LORD'S SABBATH PROVED BY SUNDAY ARGUMENTS.

(Concluded.)

Our extracts, last week, from Mr. Kingsbury's work, closed where he was answering the objection, "But the moral law, or ten commandments, has been abrogated." In refutation of that error he continues to meet the point at issue as follows:

"John vii, 19: 'Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?' Evidently referring to the sixth commandment, the moral law. See also 23d verse, 'law of Moses,' which there means the law of circumcision—a part of the ceremonial law. The ceremonial law is frequently called the law of Moses, while the ten commandments are called the law of God, and we know not that they ever were called the law of Moses, unless when referring to the whole Pentateuch. God wrote the moral, Moses the ceremonial law; hence the propriety of this usage to distinguish them—the law of God and the law of Moses.' The Moral Law is also too high to be reached by mortals. No one can destroy, or alter, or abrogate it. See also verse 49: 'This people who knoweth not the law are cursed,' *i. e.*, the unbelieving people that followed Jesus.

"Some in Paul's day taught that faith made void the law, that the man who believed in Christ was no longer bound by the law. See Rom. iii, 28. 'Therefore we conclude that a man is justified by faith without the deeds of the law.' To this unscriptural conclusion, Paul, in the 31st verse, replies, 'Do we then make void the law through faith? God forbid: yea, we establish the law,' *i. e.*, the moral law, that law which is in its very nature indestructible, and adapted to the government of moral, accountable creatures, in all ages of the world. No one of the commands can be taken from the decalogue: and the Sabbath is an essential part of it, one of its immutable, natural, as well as moral laws.

"The moral law, then, Paul being witness, stands complete in all its parts; established, if possible, more firmly than ever, by what Christ and his apostles have done. Let no man then conclude that he can by any means avoid the claims of the moral law. He cannot do it. It stands, all of it, unrepealed, and will forever so stand. Rom. iv, 15: 'For where no law is, there is no transgression.' If the moral law is done away, then there is no sin. In order, then, to determine what is and what is not sinful, we need the whole law. That touches every case of transgression which can be committed against God or man.

"Rom. v, 13: 'But sin is not imputed when there is no law.'

"Rom. vii, 1: 'Know ye not, brethren, how that the law hath dominion over a man as long as he liveth?' Now infidels acknowledge that the ceremonial law was done away by the coming of Christ; and they would not wish to have it understood that this quotation referred to the judicial law of the Jews. That would be too strict for them. Hence we know not how they can avoid the conclusion that the passage speaks of the moral law as a whole; and that no part of it has ever been abrogated, nor ever can be. This law, O man, whether you will or not, hath dominion over you. Again, in the third verse, Paul states the conditions which constitute adultery, *i. e.*, that a woman be married to another man during her husband's lifetime; in which case 'the law' calls her an *adulteress*; that is, of course, the moral law. In the sixth verse, the phrase, 'delivered from the law,' means, not from obligation to obey it, but that by faith in Christ, we may be delivered from its *condemning power*.

"The passage in verse 7, 'Is the law sin? God forbid,' together with the whole of the apostle's argument in this chapter, amounts to this: The Christian religion, instead of doing away or contradicting the commandments, establishes, and is in exact accordance with them. The law is as holy, just, and good, and as necessary now, as ever it was before the coming of Christ. No part of it is sin, no part unnecessary, no part unjust.

"Verse 22: 'For I delight in the law of God after

the inward man.' Such is the feeling of that apostle towards the law of God, who has been quoted to prove its abrogation. He still 'delights in it.' This holy man, in loving the law, did not love that which he had been instrumental in abolishing. He could not delight in a nonentity. The Christian Sabbath was a part of the law he delighted in. [The reader must decide, from the Scriptures, whether the term 'Christian' Sabbath is a proper expression or not. The Bible says nothing about either Jewish or Christian Sabbath, but simply calls it 'the Sabbath of the Lord.' And the writer, Mr. Kingsbury, has directly contradicted this idea in the words before quoted, as follows: 'The Sabbath is not peculiar to any dispensation, patriarchal, Jewish, or Christian. It is older than either, and belongs to the race.' A.]

"Rom. viii, 7: 'Law of God,' i. e., moral law, not the law of Moses; also xiii, 8, 10: 'Love is the fulfilling of the law.' Of course, law here means the ten commandments.

"Eph. ii, 15: 'Having abolished in his flesh the enmity, even the law of commandments contained in ordinances, to make in himself of twain one new man, so making peace.' This text the objector also thinks supports his position. But, by a careful examination, it is easy to see the apostle's meaning. He is giving to the Ephesians a short view of what Christ has done for them, in breaking down the wall of partition between them and the Jews; that he has brought them nigh by his blood—is their peace; and of the twain, the two classes, has made one new man, in himself, by abolishing in the flesh the enmity, i. e., doing away these ceremonial laws or ordinances, which had been established to keep them separate, and were in the way of their coming together. Thus, by removing the law of commandments, in ordinances, the enmity between Jew and Gentile should, by-and-by, cease.

"James ii, 8, 10, shows that the whole law was yet in force. 'For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.' The sixth and seventh commands are mentioned, which shows that it is the ten commandments of which the apostle speaks.

"1 John iii, 4: 'Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.' From this, also, it appears that the law, the moral law, is still in force.

"Let it be observed that the original institution of the Sabbath, as related in Ex. xx, is not only a moral precept, but is among the immutable natural laws, and can never be abrogated or repealed by any being on earth, or in Heaven, without a change in the divine government, as appears from Christ's own words, and the declaration of the apostle, as before stated. Let the enemies of that institution know that it stands so high that they cannot reach it, is so broad that they cannot span it, and so deep that they cannot fathom it. It was given distinct and apart from the ceremonial laws, written on stone by the finger of God, and held a most prominent and honorable place in the decalogue. It was laid up in the ark with the other immutable, holy, and just precepts, there forever to remain. Christ did not abrogate it, for one jot or tittle of the law, that is, the moral law, could not fail."

Pages 58 and 59 speak plainly of the distinction between the moral and ceremonial law, and of the immutability and eternal perpetuity of the former.

"The moral and ceremonial laws God has always kept separate and apart; and, by so doing, shown to his creatures his intention forever to keep them distinct. He wrote the one, and caused Moses, his servant, to write the other. In their natures they differ. Their objects are different, and their effects different. One could be spared from the world before the days of Moses, and since the days of Christ; the other could never be spared from this world, as may clearly be inferred from God's governing his creatures, before the ten commandments were written, by the principles of that law, which, in all probability, were well known to the ancients, though not yet written. Do not these things establish the doctrine, that all men are now under obligation to keep the fourth commandment? Here is a great rule of moral right, which, though the record of it might be burned up and forgotten by man, can never

cease to be binding on moral beings. We consider it, in its nature, indestructible—immutable as the throne of Him from whom it emanates. It stands a holy rule between God and man. Through it we see and know God, while we learn our duty to him, ourselves, and to one another. All the law is holy, perfect, essential, and everlasting in its very nature. We should as soon expect the infidel and the deist to succeed, were they to attempt to pull down the throne of the Almighty, as to expect they would succeed in destroying that law, or even rendering one jot or tittle of it liable ever to fail. Let them beware how they lay their polluted hands on so holy and so important an instrument. Their enterprise is as fruitless as it is wicked and malicious, and may bring down, in this life, merited rebuke. It certainly will, if unrepented of, be punished in the next with everlasting destruction. When we attempt to defend the character of this law, it awakens in us feelings similar to those we have when we undertake to defend the character and existence of God. It seems a work of supererogation, and too holy a matter for sinful man to engage in. The law was from eternity. God has written it, and handed it down to men. He holds it out before their eyes. It is himself in perfection; and rather than suffer it to be blotted out, or any of its principles dispensed with, as it relates to rational, accountable creatures, he would dash this world, which he has made, and which he sustains, to atoms—and none could prevent the awful catastrophe.

"This law cannot be lost or abrogated, either by men on earth, or spirits in Heaven or hell. It is forever settled; it cannot be abrogated or lost. No, not even its author—with deference we speak it—can abrogate it, until he change his own nature and the mode of his government.

"But he is immutable. Blessed truth! Let it be repeated by all good men in the ears of the ungodly—HE IS IMMUTABLE."

To all of the foregoing the pious heart of every good Sabbath-keeper will readily respond, Amen. And from the extracts given, the reader of the REVIEW must decide whether the statement of our caption—"The Lord's Sabbath proved by Sunday Arguments"—has been sustained or not. In justice to Mr. Kingsbury, however, perhaps we should say that his thoughts on the Sabbath were first published to the world upwards of thirty years since, at a time when the claims of the seventh-day Sabbath were not urged as at the present time. The design of the book is to persuade men to observe Sunday in a more sacred manner. But in doing it, arguments have been used, which, the reader will readily see, completely upset Sunday, and exalt to the heavens the Sabbath of the fourth commandment.

How true it is that "truth crushed to earth shall rise again," and that God often accomplishes this through means least expected. G. W. A.

INCONSISTENCY.

WHILE attending a meeting held by first-day Adventists recently, one of their number asked the following question: "If we are to be saved by keeping the law, what need of the death of Christ?" This man had recently heard from the lips of our esteemed Bro. Cornell that we do not trust in the law and the keeping of the Sabbath, for salvation, and that it is not in the nature of law, either human or divine, to redeem the transgressor. And yet this man asks a question in which he assumes a point of faith which he has been plainly taught we do not believe, and then desires us to prove that we are to be saved by keeping the law, as assumed by him in the question.

How inconsistent men will act and talk when arrayed against the law of God. The law was given to man as his saviour. He broke it; but it could not redeem him. Christ must do this work. But after receiving pardon through Christ for sin (which is transgression of the law), shall we continue in sin (or

continue to transgress the law) that grace may abound? Says Paul, "God forbid. Nay, I had not known sin but by the law." "For without the law sin was dead." "For I was alive without the law once, but when the commandment came, sin revived [from a dead and slumbering condition], and I died." Paul was once alive, and, in his own estimation, thought he was blameless as touching the "law of God;" but when the commandment came which required him to be holy, just, and good, sin revived, and Paul died, as to all hope in himself, from the law, or from obedience to it. He saw that it condemned him, and that, judged by it, he was lost; hence, he exclaims, "Oh, wretched man that I am! who shall deliver me from the body of this death?"

Paul was wretched on account of his remaining proneness to violate the law; hence, with earnestness, he exclaims, "Who shall deliver me?" Not the law, not my own efforts, nor my abhorrence of myself on account of disobedience; not any expedients which ever have been, or can be, devised by creatures. Left to these, merely, he who is filthy will remain filthy still. What then? Must I perish, or drag on forever this body of death? No. "I thank God," says Paul, "for his unspeakable gift." There is deliverance, complete, everlasting deliverance, from all evil, through Jesus Christ our Lord. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. viii, 3, 4. The law could not deliver Paul, who had broken it, from condemnation and ruin. Neither could it lead him to obey it, nor to repent of having broken it; nor could it lessen his disposition to violate it. It could make no atonement for sin, and could not save from it. It was weak through the flesh; and for sin, condemned sin in the flesh; destroyed the power of sin over those who trust in Christ, by showing, through his atonement, the evil nature of sin, the guilt of those who commit it, the excellence of the law of which it is a violation, the wrath of God against it; and so, opening a way in which God could be just, and the justifier of all that believe in Jesus; and through their union with him, to render to the law, true obedience; thus delivering them from both the condemnation and the reigning power of sin, neither of which things the law could do. "That the righteousness of the law might be fulfilled in us;" that we might be brought into that state of true righteousness which the law requires. The law could not save Paul, and it cannot save us. We may observe all these precepts to the best of our ability; but if we look no farther than the law for salvation, we can never find pardon for our sins. The hope of eternal salvation hangs upon Christ. Adam hung his hope there. Abel, Enoch, Noah, Abraham, and the believing Jews, hung theirs there. We can do no more. The hope of the next life depends upon Jesus Christ. Faith in his blood can alone free us from our transgressions; and a life of obedience to the commandments of God and the faith of Jesus, will be a sufficient passport through the golden gates of the city of God. CHARLES P. WHITFORD.

Addison, Vt.

A SLEEPING CHRISTIAN.—"The Devil," says Luther, "held a great anniversary, at which his emissaries were convened to report the results of their several missions. 'I let loose the wild beasts of the desert,' says one, 'on a caravan of Christians, and their bones are now bleaching on the sand.' 'What of that,' said the Devil, 'their souls will all be saved.' 'For ten years I tried to get a single Christian asleep,' said another, 'and I succeeded, and left him so.' "Then the Devil shouted," continued Luther, "and the night stars of hell sang for joy."

As one single drop of black ink will tinge and pollute a vessel of crystal water, so one little act of faithlessness may irredeemably poison a whole lifetime of the purest friendship and confidence.

SINCE Gethsemane's garden and Olivet's wood-crowned summit witnessed the fervent prayers of our Saviour, let us follow his example till earth is made Heaven.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUG. 10, 1869.

J. N. ANDREWS, EDITOR.

LET US PREPARE FOR THE CAMP-MEETINGS.

The grand secret of a successful camp-meeting, so far as ourselves are concerned, is found in the work of preparation. We need a suitable location in every case. It should be central, accessible, commodious, suitable. It should be fitted up in such a manner as to favorably impress those who come as even mere spectators. This is the business of the committee. Many things are needed during the meeting, which it will be the duty of the committee to be able to furnish at reasonable expense. Also every tent's company should come upon the ground prepared to stay during the meeting, having a suitable shelter for themselves, and proper provisions for their own sustenance.

But all these amount to only a small part of the work. The object of the camp-meeting is to seek God. We go out to the tented grove to get away from worldly business, and to wait upon God without distraction. If we desire that our meeting shall be productive of real good to ourselves, we must begin to seek God now. Let us, like the people of God in ancient times, prepare our hearts to seek the Lord. Let us give up our idols before we go to the camp-ground. Let us confess our sins now. If we are overcharged with worldly business, let us cut it down at once by sacrificing to the Lord. If we have been setting a bad example before our neighbors, let us go to them and confess before we go to the meeting, and not merely after our return. Let us break our hearts preparatory to the meeting. Let us not think there will be so many at the meeting that we shall be hidden in the crowd, and no responsibility will come on us. Rather than go thus, do not go at all. You will stand as one single individual in the Judgment. Act now as though you had an individual preparation to make.

We cannot afford to trifle. Those who are willing to be lost, can be allowed this privilege if they claim it. But we who hope to be saved must be awake and in earnest. The camp-meetings of this fall will be the last ones that many of us will ever attend. With some of us they will be the turning-point, either for Heaven or hell. None of us can afford to waste so precious a privilege. Let us awake to the work of preparation. These meetings will soon be in the past. It is for us so to seek God that he shall come and rain righteousness upon us. But if we are careless and indifferent, the season will be wasted, and in the Judgment it will come up against us. If we wish to have excellent camp-meetings, we can make this sure by entering earnestly into the preparation for them now.

THE BEHAVIOUR OF MINISTERS.

NO CLASS of men are under such sacred obligation to behave with circumspection in all their conduct, as the ministers of Christ. The eye of the world is upon them, to discover whether their lives indicate that the truths which they preach are to them a reality. The eye of the church is upon them, to see how the truth should be lived out; for they are commanded to be ensamples to the flock, and their lives are to exemplify the truth which they preach. The eye of Satan is upon them, to watch for their haltings. The eye of God is upon them, to see whether they do, with faithfulness, serve him in their sacred calling; and his angels preserve a faithful record of their conduct. Wherever they may be, they stand as the representatives of the Saviour. They are ambassadors of Christ, and unless they are willing to put their Master to shame, their conduct must be such as shall be worthy of their high calling.

Virtue, integrity, and piety, no one, perhaps, will deny, are absolutely indispensable in those who are called of God and of his people to act in this sacred work. But there is, connected with this, something

else which must not, for any consideration, be left out of the account. Ministers of Christ must not only possess true moral excellence; they must also be men of prudent behaviour, especially toward women. I do not now speak at all of such ministers as are corrupt at heart. Such men are the servants of Satan, who, if they ever behaved with prudence and reserve, do it that they may the better deceive the unwary. But it is with reference to truly upright and worthy men, who, from lack of caution, or wise discretion, are liable to act in such a manner as to create suspicion, or, at least, to give anxiety and pain to those who have the cause of God at heart.

Brethren, be circumspect. Better be too reserved toward such persons than too forward. You know not always with whom you are conversing. Others, looking on, may know evil of them, and suspect evil of you. Be so much upon your guard that you shall, if possible, wholly avoid the appearance of evil. It is not enough that you have no evil intent. You must be careful that your good be not evil spoken of. Many ungodly men have crept into the ranks of the Christian ministry. These persons have turned the grace of God into lasciviousness. They have made their sacred office the means of committing abomination. The office itself is dishonored, and those who fill it are justly watched, to see whether they are men of God, or wolves in sheep's clothing. There is such a thing as so walking in the fear of God, and with such propriety of conduct, that even the tongue of malice and slander shall be disarmed. If every minister of Christ, who is such in reality, would thus act with strict propriety of deportment, it would be far more difficult for evil-minded persons to act their part of ruin and of death. Let the sad lesson, so recently taught us, put both ministers and people upon their guard.

THE VIOLATION OF THE SEVENTH COMMANDMENT UNDER THE GARB OF RELIGION.

THERE is such a thing as degrees of sinfulness in wicked acts. Thus we may be very certain that such crimes as blasphemy, adultery, and murder, possess greater inherent guilt, than theft, or lying, or covetousness. Yet it is easy to see that even these may be fearful in wickedness, and that they can never be any thing short of damnable in their character. But it is not the distinction between sins which make no pretense to any thing good, that is here alluded to. It is the blackness of that criminality which commits sin under the garb of piety, that is the special subject of these remarks. Those sins that are cloaked under a show of piety, and that are carried on under a pretense of godliness, are so much worse than ordinary deeds of blasphemy, adultery, or murder, that while these may sometimes be forgiven after the deepest penitence and humiliation on the part of the transgressor, such crimes, in all probability, can never be forgiven. Other sins may be prayed for; but sins of this kind seem to be exactly such as John says may not be prayed for. 1 John v, 16, 17.

Our Lord has spoken something touching this kind of sin in what he said concerning those scribes "which devour widows' houses, and for a show make long prayers: the same shall receive greater damnation." Luke xx, 45-47. Religion was the pretense, and the devouring of widows' houses was the real intent of the whole transaction. The unwary were deceived by this apparent piety, and thrown off their guard; and these men, thus getting the property of widows into their hands, because of their supposed superior piety, seized it for their own, regardless of the anguish which they caused. Our Lord has said with terrible emphasis, "THE SAME SHALL RECEIVE GREATER DAMNATION."

But there is another kind of crime committed in this same manner, which is still more wicked and Heaven-daring than that which our Lord has placed to the charge of the scribes. It is the violation of the seventh commandment, on precisely the same plan as that pursued by the scribes in robbing widows' houses. What language can adequately describe the guilt of that man who makes his reputation for piety the means of deceiving the unwary, and of decoying them into his snare? What words can express the magnitude of

such crimes when committed in the name of religion? And if to this be added the high profession of a minister of Christ, and the sacred office of pastor, are there any words in the English language that can express the baseness of such iniquity and crime? The professed minister of Christ, wearing the garb of Christianity, but taking advantage of that most awfully responsible and sacred office, to lead the unsuspecting into sin, and crime, and ruin, and death! The apostle Jude has fitly described these persons in the following language:

Jude 4: "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness; and denying the only Lord God, and our Lord Jesus Christ."

These are men who profess to know God, though they deny him in works, else they would have no place among the people of God. Titus i, 16. They have crept in unawares into the church. It is evident that they are men not suspected of wickedness. They pass for pious men, and perhaps, for religious teachers. But here is the statement of the Spirit of God concerning them: they turn "the grace of God into lasciviousness." In plain English, they make their high reputation for piety the means of leading their victims to commit adultery. They teach them the innocency of sin! They study the depths of Satan in the practice of such wickedness as would make common sinners tremble, but which they are able to carry on in the name of religion! Jude well says of them: "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear, . . . raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever."

These are, indeed, fearful words. It is an awful thing to commit sin in the name of religion. But when the minister of Christ, in the professed exercise of his high calling, leads the members of his flock into shameful sin and crime, there are no words strong enough to express the measure of his guilt, or to portray the dreadful retribution which awaits him.

THE ADDRESS TO THE SEVENTH-DAY BAPTISTS.

At the session of our General Conference in May last, a committee was appointed to write a brief address to the Seventh-day Baptist denomination, expressive of our feelings toward them as a people. This committee, having attended to the duty assigned them, forwarded the address to the *Sabbath Recorder*, the organ of the denomination, published at Westerly, R. I. From a late number of the *Recorder*, we copy this address for the columns of the REVIEW. We believe it to express the sentiments of our people as a body.

The Seventh-day Adventists, to the Seventh-day Baptists:

DEAR BRETHREN,—We desire briefly to address you on matters pertaining to the cause of Christ. You stand before the world distinguished by the fact that you observe the hallowed rest-day of the great Creator. You sacredly observe, not merely nine precepts of the decalogue, but with them that precept also which, for long ages, the mass of mankind have trampled in the dust. God has honored you by making you in his providence the depositaries of his great memorial, the Sabbath. As a people, you form a part of that grand succession of witnesses, who, from the creation of the world to the present time, have hallowed the day of the Creator's rest; for God has never, in any age of the world, left himself without witnesses to the grand central truth of his moral law. The day hallowed by the Creator in memory of his rest from the six days of creation, you hallow as a day of sacred rest, and solemn commemoration. We honor you for cleaving to this sacred institution, at the expense of convenience, of reputation, and of worldly advantages. The sacrifice, with those of you who were trained up from childhood to observe the Sabbath of the Lord, may not be so great as with the earlier generations of your people, who have suffered much, in behalf of this divine institution. Yet we are persuaded that some measure of this spirit still

remains with you who honor God in the actual observance of the fourth commandment. For your fidelity to the truth in this good work, we honor you. For the valuable works which you have given to the world in vindication of the law of God, and in defense of his ancient Sabbath, we acknowledge our heartfelt gratitude. In all the effort put forth by yourselves to hallow the Sabbath of the Lord, and to lead men to its sacred observance, you have our cordial sympathy, and our earnest prayers for your success. In all this our hearts are as yours.

We have, as a people, been called to the observance of the Bible Sabbath, while deeply interested in the doctrine of the speedy advent of the Son of God. We may even add, that our connection with the Advent movement has lead us directly, and almost inevitably, to the observance of the Sabbath of the Lord. We refer to the subject of the heavenly sanctuary with the ark of God's testament, and to the proclamation of the third angel relative to the commandments of God.

To us, the doctrine of the immediate advent of Christ is a theme of most absorbing interest. In view of the swift-approaching Judgment, we are constrained to labor earnestly, that we may lead as many of our fellow-men as possible to observe, in letter and in spirit, every precept of the moral law, that they be able to pass its searching, awful test. The Lord has been pleased to bless our efforts to some extent in the conversion of men to the commandments of God and the faith of Jesus. Yet we are constrained to acknowledge that the circumstances of the case have demanded at our hands far greater zeal and consecration to the work than we have ever manifested therein.

We respectfully invite our Seventh-day Baptist brethren to weigh the evidences of the near approach of the kingdom of God. The subject is in itself one of momentous interest. We think you cannot fail to see that there are weighty reasons for expecting the speedy advent of the Redeemer. We believe, also, that it will quicken your love for him, and your zeal in behalf of his down-trodden Sabbath. We have not found it difficult to convince our fellow-men that the Sabbath of the great Creator is still a part of his moral law, sacredly binding all mankind in its obligation. But we have found the doctrine of the swift-approaching Judgment a powerful means of constraining men to obey their convictions of truth and duty in this important matter. We have found this doctrine a strong incentive to activity in the cause of God. We believe it to be worthy of your candid and prayerful attention.

We are using our best endeavors to induce our fellow-men to turn away their feet from the Sabbath, and to cease trampling it in the dust. This work is, in a peculiar sense, yours also. We are interested in every effort of yours in this direction. In your prosperity in the conversion of men to the keeping of God's commandments, we sincerely rejoice. And in this work we bid you God speed. Perhaps direct co-operation is impracticable; but we believe that friendly and Christian relations may be established and maintained between our respective bodies, as they already exist between many of us as individuals. We extend to you, as a people, our Christian sympathy and our hearty good will.

We deeply regret the fact that errors have been committed, on the part of various individuals, which have been well calculated to produce alienation of feeling between us. We will name, in particular, the course pursued by D. P. Hall and J. M. Stephenson, at Meadville, Pa. These persons were not at that time in sympathy with our people, and, indeed, had only a nominal connection with us, which very soon after gave place to open hostility on their part. They acted solely upon their own responsibility in that whole matter; and their course has been wholly disapproved by us from the time that we first correctly understood it. We have no desire to excuse any fault on our own part. Whatever demands correction at our hands shall receive it promptly when that fact is understood by us.

Having thus expressed to you the feelings of our hearts, we submit the whole subject for your consideration, and subscribe ourselves, with much respect,

Yours in the hope of everlasting life at the appearing of Jesus Christ our Lord.

JAMES WHITE, J. N. ANDREWS,
J. H. WAGGONER, R. F. COTTRELL,

In behalf of the General Conference of Seventh-day Adventists, assembled at Battle Creek, Mich., May 18, 1869.

AN OBJECTION AND A REPLY.

DEAR BRO. SMITH: I received Testimony No. 17. I will quote a few sentences from her vision, and append a few thoughts as they present themselves to my mind, and send them to you for your consideration:

Testimony No. 17, page 5: "The sins of the world were upon him. He was suffering in man's stead as a transgressor of his Father's law. * * * * * The wrath that would have fallen upon man, was now falling upon Christ. * * * * * The sins of a lost world were upon him, and overwhelmed him." Page 11: "The glorious Redeemer of a lost world was suffering the penalty of man's transgressions of his Father's law. * * * * * He was paying the just claims of God's holy law." Page 12: "The sin of the world, with all its terribleness, was felt to the uttermost by the Son of God. The displeasure of the Father for sin, and its penalty, which was death," &c. Page 13: "Salvation has been purchased for them [sinners] by the suffering and death of the Son of God. * * * * * Their [the sinners'] wages, which is the wrath of God and eternal death." Page 17: "Some have limited views of the atonement, and think that Christ suffered only a small portion of the penalty of the law of God," &c. Page 18: "The sins of the world are upon him. * * * * * He suffered the penalty of the law," &c.

REMARKS.—If the wrath of God and eternal death are to be the wages of sin, and if Jesus suffered the penalty of his Father's law in the room and stead of sinners, to the full extent, to purchase their salvation, then Christ must have suffered eternal death. And if this be true, then Christ is still dead, and must eternally remain dead, in the second death. But this is not the fact, Jesus having risen from the dead. Therefore he did not die the death of the sinner in his room and stead, the second death.

And, furthermore, if Jesus has suffered the full penalty of the Father's law, as a substitute for the punishment of the sins of the whole world, and if sinners have to finally suffer the punishment due (or rather not due) for the same sins, then sinners are punished twice: first, in the substitute, and secondly, by the transgressors themselves. And thus the debt of punishment is paid twice to divine justice. And what reason is there for all this? Answer. Because the sinner did not believe and obey the law of God. For these were the conditions.

I will try to illustrate this by a simple supposition. Suppose a man commits murder under laws where he must suffer death. Suppose an innocent substitute should offer to die in his stead, and were accepted by the legal authorities, and thus be hanged by the neck till dead. Then because the offender would not believe that the innocent man could have been so good as to do this for him, they should hang him also. Would this be right?

J. B. F.

REPLY.

1. The Scriptures teach that "The wages of sin is death;" and, "The soul that sinneth, it shall die." Looking forward to the ultimate result—to the hopeless and irrecoverable loss of life to the wicked, we say they suffer eternal death; and because it is suffered subsequent to a resurrection, it is called the second death. But neither of these terms are used in the declaration of the penalty, nor are they necessary. It is death, whether the subject remains dead a single hour, or to all eternity. On this subject the objection, by no means new, has always appeared to me as of no force or consequence.

2. The opponents of the truth on the atonement seem always to lose sight of the relation of facts and principles, and array themselves against each other on opposite extremes. One class affirms that the atonement is a doctrine of mercy only, and not to be advocated or explained on grounds of justice. On this side we find Dr. Barnes, and other writers. Others make the death of Christ a matter of justice alone, so that pardon is inadmissible and reformation unnecessary. All reasoning is of little consequence unless we keep the Scripture facts in view. We notice the following points taught in the word of God:

(1) Christ's death is set forth in the Scriptures as the means of dispensing mercy to those condemned to death on account of their sins. This, all will admit. But it will readily appear, that if mercy were the only object in view, that could be granted without his death; as it is quite possible to forgive one man without condemning another in his place. And, indeed, if mercy were the only principle regarded in the transaction, the infliction of the penalty upon a substitute would not be admissible.

(2) His death is set forth as the means of dispens-

ing mercy consistently with justice; that is, "that God might be just and the justifier of him that believeth in Jesus." Rom. iii, 26. Now we have in his death a coincidence of two principles which, in the sinner's case, would forever stand in conflict without such means. This is clear evidence that his death meets the demand of the law in the sinner's behalf; and how else does it enable God to be just in the justification of him who has violated the rule of justice? This view is reasonable, and the Scriptures teach it. "He was bruised for our iniquities;" he "died for our sins." Why should he die for our sins? Because "the wages [or penalty] of sin is death," and the law holds us under condemnation until justice is satisfied. If any one is disposed to dispute this, let him give an exposition of Rom. iii, 23-26, on any other view.

(3) Man must accept the offering made to the law and to justice, and fulfill the conditions annexed, in order to be saved thereby. This I need not attempt to prove; it will be admitted at once. But if any question should be raised on the ground that justice must be satisfied without this, according to our second point, we reply that the objector loses sight of one great object of the atonement, to wit, the renovation of man's nature, and the reformation of his life. If "remission of sins that are past" were the only object to be gained by the gospel, the objection might have some force; but with another great and indispensable object in view the objection is really groundless.

We think the Scriptures plainly show that the above three points are all intimately connected with the death of Christ; or, his death was necessary to dispense mercy, to vindicate and satisfy justice, and to secure a reformation of character. And if so, the objections now under consideration are not against "Testimony No. 17," but against the Bible. And as the objector professes to believe the Bible, we leave it here for the present, inviting him to do one of the following things: 1. Deny that the above three objects are all secured by the death of Christ, or, 2. Admit that his objections are based on a limited view of the atonement, or, 3. Show that his objections are valid, the above three points being admitted as true. We shall be pleased to notice this matter further, if desired, when he complies with this request.

J. H. WAGGONER.

REPORT FROM CALIFORNIA.

OUR meetings still continue in Healdsburg, with increasing interest. Last Sabbath six new ones arose to keep the Sabbath. Others have since decided. We expect to hold on at least a fortnight longer. Ministers have opposed in private, as usual, and there is now a prospect of a more public effort. At Santa Rosa, three opposition sermons have been given. Two on the Sabbath question, and one on Spiritual Gifts; which have served to raise the interest higher, and to bring some others to a decision, as we have replied to each of the discourses.

The first discourse was by Eld Jenks, Episcopalian, from Petaluma, taking the ground of the change of the Sabbath. He put but little force in the texts usually quoted for Sunday-keeping, having previously read "History of the Sabbath." He said that probably Christ met many times with his disciples during the forty days before his ascension; but the fact that the two cases in John xx, of his meeting on the first day of the week, the day of his resurrection, and "after eight days," the next first day, only being recorded of his meeting with them, showed that the evangelists designed to mark, in their record, the first day of the week. The Elder forgot John xxi, 1-4, where Christ met with them the "third time" after his resurrection, on a fishing day.

He admitted, on Acts xx, that Paul traveled on the first day of the week, but said that ships were scarce; that there was no evidence that they had control of the ship; they had to sail when the ship went, if it was on the first day. Verses 13 and 16 show positively that Paul had the control of the ship, so as to say where it should stop, &c.

He claimed that the council of Nice fixed the matter of Sunday-keeping, and it was "morally impossible for that council to err in their decisions." That we had

no right to reject their decisions; "It was the voice of the church," and the Scriptures commanded us to "hear the church." As he was about closing, he bethought himself, I suppose, that some might wish Bible authority. He said the early church were so well instructed in the matter of the change of the Sabbath, that it was not necessary for the New-Testament writers to say anything on the subject. The whole effort had a tendency to show the people that what we had preached was true; that Sunday-keeping rested upon the authority of the church.

Eld. Hallam, Disciple minister, gave the second discourse on the Sabbath question, taking the no-law and Sabbath-abolished position. Nothing especially new was elicited by him till after he had, as he supposed, got the seventh-day Sabbath killed, when he undertook a contrast between the seventh and the first day. The new point was, that while the seventh day was the day in which creation was completed, the first day was the one on which the great work of creation was commenced.

The discourse on the gifts was also by Eld. Hallam. He contended that miraculous gifts were confined to the apostles, and those on whom they laid their hands, and that those on whom hands were laid could not confer it upon others, so that when the apostles, and those they laid their hands on, were dead, the gifts must necessarily cease. Said that history showed that the gifts ceased at the beginning of the second century; but he quoted no history to prove it. We claimed that the Bible showed that the church, during this dispensation, was to have the promise of the Spirit, and that the gifts were only different manifestations of that Spirit, and were not limited by human power; that the church who should be waiting for the coming of Christ, should "come behind in no gift." 1 Cor. i. Quoted thirteen authors to show that the gifts continued in the second, third, and to some extent, in the fourth century, until apostasy corrupted the church; and that in the reformation, in the days of Luther, Wesley, &c., God again manifested his power.

The interest is better at Santa Rosa than when the tent left. The Piner school-house is closed against us. The Monroe school-house was closed; then opened by a vote of the majority of the district, and we held two meetings in it, when two of the trustees took upon themselves the authority to close the house again. Last Sabbath the Santa Rosa church met with us here, and expect to do the same next Sabbath.

It seems to be a matter of necessity to build a meeting-house at Santa Rosa. About \$1100 are already pledged toward it. We think this can readily be increased to \$1500, which will buy a lot 80 by 100 feet, and enclose and temporarily seat a house 32x60. In this climate a house is quite comfortable for a time without plastering. They are frequently used two or three years before plastering, and "re-opening."

The interest increases daily in this State. We see not much before us but work, and thank God that some success follows our work. Every effort of opposition stirs up interest somewhere. The article Bro. B. mentioned in the *Advocate* against us, fell into the hands of an Adventist at Virginia City, Nevada. We received a letter from him last night, telling us how he found out there were Adventists in the State, requesting us to send him books to read. Bro. Kellogg is trying to so shape his affairs as to take hold with us in speaking the truth.

Brethren, still pray that God may bless the work here, and give the truth success over all opposition.

J. N. LOUGHBOROUGH.

Healdsburg, Cal., July 22, 1869.

OVERCOMING.

SAYS the blessed Saviour, "Be of good cheer; I have overcome the world." John xvi, 33. It is the privilege of the disciple of Jesus to feel an assurance from day to day that he is overcoming. That he is gaining victory over the devices and power of Satan; over the allurements and temptations of the world; and over the evil traits of his own nature, and the secret sins of his heart. The deep and earnest cry from the soul, fixed to overcome and gain the victor's reward, will ever be, "Cleanse thou me from secret faults," as well

as, "Keep back thy servant also from presumptuous sins."

To overcome in all things, and be numbered with the conquerors at last, is no small thing. The heart must be watched with a godly jealousy. It must be kept with "all diligence; for out of it are the issues of life." The treasure of the heart, is good or bad. Good or evil things proceed therefrom. Now to have the heart in that condition, that its issues will be good, and tend to life, it must be guarded with constant care.

"Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." If we live in obedience to God, the blood of Christ is adequate to cleanse us from the dark stain of every sin.

"If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Christ, his Son, cleanseth us from all sin." 1 John i, 7. Oh! the unspeakable privilege of being cleansed from all sin; of being made white, free, and pure; of being made ready to meet the Lord when he cometh.

This preparation of heart will only be attained unto by overcoming everything unholy, impure, and wrong, in the sight of God. The remnant church will attain unto this eminent state of piety and happiness, by keeping the "commandments of God, and the faith of Jesus." And when the final victory is gained, it is said of them, "And in their mouth was found no guile; for they are without fault before the throne of God."

Priceless treasure! Inestimable blessing! to be "without fault before the throne of God;" before Him who "searcheth all hearts." Shall not this one thought inspire us cheerfully to suffer and toil on in the work of overcoming? Yea, is it not sufficient to make up for all our tears and trials? But, dear saint, dear brother, this is not your reward. No; listen to the Master's promise to the overcomer: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. xxi, 7.

A. S. HUTCHINS.

THE SCHOOL OF CHRIST.

JESUS is the great teacher, as Nicodemus said: "We know that thou art a teacher come from God." And in his own words: "I sat daily with you, teaching in the temple." Every one who learns from Jesus can with propriety be called his disciple. Some scholars are apt, others slow to learn. Some study hard, others are very indifferent about their study. Some bid fair to obtain the qualifications necessary for a graduate; others make so slow progress that it is very doubtful whether they will ever go through; again, others have already got tired and left the school.

It is a blessed privilege to be taught of God. "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law." Ps. xciv. The great God of Heaven condescends to teach the children of men, and the school is free for all. Yet how few are willing to be taught.

Suppose there is a free school in a certain place. Teachers are there at certain hours, ready to instruct all who will come. Some do not go to the school at all. Of course they receive no instruction. You hear some say: I would really like to go; I wish I could; yet they do not make proper efforts to get there. These also learn nothing. Others go, but when there, their minds are most of the time on play, or something else separate from the interest of the school. These, too, learn nothing. But some go, and while at school apply themselves to their studies with all their energy, and receive instruction with all willingness. These are true disciples.

Christ does not now personally go about in this earth, teaching. Nevertheless, his school is in operation every day. He has left us his word: "I will instruct thee, and teach thee in the way which thou shalt go." Ps. xxxii. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name he shall teach you all things." Was this spoken only to the disciples of old? No. It applies to all ages until the Master comes. "Neither pray I for these alone, but for them also which shall believe on me

through their word; that they all may be one." "And lo, I am with you alway, even unto the end of the world." No doubt the following is also written of the Holy Spirit: "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: [men who have not the fear or knowledge of God,] but as the same anointing teacheth you of all things, [necessary to godliness and salvation] and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." 1 John ii, 27.

We can learn of Christ when our minds are in such a condition that we are ready to receive impressions by his word and Holy Spirit. This world, with its many evil and useless habits, has been stamped on our minds.

We need to be converted. Our minds need to be moulded over. This is done when we walk with God, and commune with him, leave out the world and wait before the Lord. We can commune with God through the reading and study of his word, through prayer and holy meditation; attending preaching of the truth, and meetings with brethren where the good Spirit moves on the minds. And especially can we draw near to God by sacrificing our own comfort, convenience, time or property, to do others good. On missions of love, to deal our bread to the hungry, to clothe the naked, visit the sick, comfort the afflicted, seeking after the lost, bringing souls to Jesus, giving up self, living for others to do them good; all such are excellent opportunities to learn of Christ, to have our minds molded for the kingdom of Heaven.

Dear reader, do you daily attend the school of Christ? You say you feel so weak; it is so difficult to overcome. Come, learn of the Master, this will make you strong. Come daily, come often. Make strong efforts to learn, until you may become a graduate for the kingdom of Heaven. JOHN MATTESON.

DETACHED THOUGHTS.

By anticipating the storms of winter, we provide for its necessities: so by anticipating future judgments, we realize the protection of God.

If we have a style of dress, or of deportment, for ourselves and for the church, which we lay by, adopting another for our intercourse with the world, there is danger of being considered as traitors to the cause of truth.

There is danger of sometimes being too much affected by little things; there is still more danger of considering our own faults as small, and others' great.

By inviting the Lord Jesus to take possession of our hearts, we prevent Satan from taking control of them.

It is a great virtue to take the trials of life, not merely with patience and fortitude, but pleasantly, as though we looked beyond them.

Fear of the world keeps many from the service of God; but the fear of God keeps a few from the service of the world.

It is fickleness to justify that in our conduct which we repented of yesterday.

If we pray for God to save us, let us not be hurt at the means he takes to do it for us.

To avoid low spirits, go to doing good.

Parents should never be treacherous toward their children, or to any one, nor allow them to be so toward each other, or toward any one. This would prevent a host of evils.

To be wisely sensitive is a virtue; to be unwisely sensitive is a vice.

Respect for our cotemporaries goes far toward securing our own safety and usefulness and happiness.

J. CLARKE.

SUBMISSION to the will of God, with experience of his support in pain, sickness and affliction, is a more joyous and happy state than any degree of health or worldly prosperity.

HORACE GREELEY says that the darkest day in any man's earthly career is that wherein he fancies there is some easier way of gaining a dollar than by squarely earning it.

REGRET not a golden age that is behind you. There is one before, and it beckons you. Its rewards are not for the idle, but for the brave hearts disciplined to toil.

Conference Department.

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

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

From Brn. Matteson and Lawrence.

DURING the first part of this month I have labored in the neighborhood of Altovista, as much as the rain would permit. The frequent rain storms have been a great hindrance to meetings so far, for it makes the roads in this country almost impassable.

There is only one union meeting-house in this place, owned by every body, and the majority of the people wanted me to preach there, but two of the trustees opposed it. The first time, I preached by the side of the house, standing on a box. The young men carried the seats from the meeting-house all out doors, and the congregation was there seated. During the week, and next Sunday, preached in the house. This place is noted as a hard place, but there was quite an interest to hear. The opposing parties commenced strife about the house, and went to see the lawyers. Next Sunday we were locked out again. Bro. Lawrence had arrived. We held two meetings in the grove. The strife had got to such a height that we deemed best not to have any more meetings before they got the case settled. It is a country place, and right in the midst of the harvest, which is not favorable at present. Two individuals have taken hold of the Sabbath, and others are favorably inclined, of whom we have hopes. Some young men who were noted for wickedness, have commenced reading the Bible, and are trying in earnest to reform. The work of darkness, slander, and misrepresentation, in this place, is great. The Devil is active in leading out in such work. But God is greater. And if his children will only live near to him, they will be victorious.

We have held four meetings here in Hamilton. Patched and pitched the tent yesterday. Held meetings in it last night. Have had a good hearing so far. Pray for us.

JOHN MATTESON,
R. J. LAWRENCE.

Hamilton, Mo., July 27, 1869.

From Bro. Tomlinson.

ARE we workers in the cause of God? Are we spending the time that is being given us in the way that the Lord would have us? Have we been living in a way that our lives have reflected the image of Jesus in our dealings with our brethren or neighbors? Have we shown to those around us that there is a reality in what we profess to believe concerning Jesus's soon coming? Does this inspire our hearts with zeal and energy? or has it become so familiar that it makes but little impression on our hearts? Do we act as though we believe that we are not our own, but that we are bought, and cost the life of the Son of God? The greatest price ever paid has been laid down for sinners.

He is ready and willing to make our bodies a fit temple for his Spirit to dwell in. If we are willing and obedient, we shall eat the good of the land; but if we refuse, and rebel, we shall not taste of it. He has gone to prepare a place for us, and he will return again, to gather his children home, so that where he is we may be also. Are we getting ready? He will wait but little longer. He has been pleading with us to follow him. He has told us to take his yoke upon us, for it is easy, and his burden is light.

If trials come, and difficulties are on every hand, can we have faith to believe that all things work together for good to them that love the Lord? If so, we should endure it with patience. Let us endeavor to get on the whole armor of God, and fight the good fight of faith, that we may lay hold on eternal life. What an example our Saviour has set for us to follow! His joy will not be full, till he comes again, and takes his waiting children home. I want to be one that will help to make up the number. Pray for me, that this may be my happy lot.

JESSE TOMLINSON.

Linn Co., Iowa.

From Sr. Dukes.

DEAR BRETHREN AND SISTERS: I would, for the first time, say a few words through the REVIEW to the friends of present truth. I have been a reader of the REVIEW for several years. I united with the S. D. A. church at Princeville, last March. Truly, it was a solemn day to me.

I thank God that he has shown me some of my errors, and has been aiding me by his Spirit to overcome. Oh! that I could see myself as God sees me, and get right before it is forever too late. I am striving for a home in the kingdom of God, where our blest Saviour has gone to prepare mansions for his children. The way looks very straight and narrow; so narrow that but few will walk therein; but all that will, may partake of the water of life freely. Oh! then, let us strive to enter in at the strait gate. Are we, like Jesus, going about doing good? Do we visit the sick, and administer to their wants? Do we care for the poor, and seek the salvation of all around us? Do we live daily under the impression that we are responsible for our time, talent, and opportunities to do good? Are we growing in grace? Is Christ precious to our souls? We must imitate his example, as well as trust in his blood.

Are we prepared for his coming? We shall soon be summoned to the Judgment. How much better to be called from a field of labor, than from a state of idleness! Then let us work while the day lasts; for soon the night cometh, when no man can work. Are we looking for the glorious appearing of the Lord Jesus, who will come to be glorified in his saints, and to reward every man according to his works? Are we ready to hail him with joy, or will it be with grief? I want to have clean hands and a pure heart, that I may have a right to the tree of life.

MARY C. DUKES.

Peoria Co., Ill.

From Sr. Vincent.

DEAR BRETHREN AND SISTERS; I feel very unworthy to attempt to address a few lines for the REVIEW; but, unworthy as I am, I can truly say that I love the cause of God and present truth, and it is my determination to try to live it out. But oh! how sad I feel when I see those in whom we have had the utmost confidence, turning their backs upon the truth, and bringing shame and disgrace upon the cause of God and his people.

Yet I believe there are some who will overcome, and walk with Him in white; and I want to be one of that number. How careful we must be to watch and pray, lest we enter into temptation. I want the prayers of God's people, that I may be an overcomer, and have an entrance into that beautiful city, where sickness and pain cannot enter, and the weary saints shall rest.

L. VINCENT.

Allegheny Co., N. Y.

From Bro. Haines.

DEAR BRETHREN AND SISTERS: Let us pray and labor more earnestly for the prosperity of the cause of truth and righteousness, and follow on to know the Lord, whom to know aright is life, joy, and peace, in the earth made new. I have passed through many trials and temptations, but the Lord has been my help. I know that my Saviour has traveled there before me. He knows what sore temptations mean, for he has felt the same; and it is by trials, patiently borne, that we are to acquire holy characters for that rest that remaineth for the people of God.

Oh! how thankful we ought to be that there is so much light shed upon our pathway, through the gifts that are in the church. I am striving to profit by these solemn truths. God grant that I may realize the time in which we live, and strive to get ready to meet the Lord at his coming.

My prayer is that God will revive his work in the hearts of his people, and give them grace and strength to do his will.

DANIEL D. HAINES.

Haverhill, Mass.

From Sr. Van Horn.

DEAR BRETHREN AND SISTERS: I would like to say to you that I realize in a measure that God is very good to us. I attended the tent meeting in Oakland,

and was greatly blessed; and I feel as if the strength I gained there would sustain me many days. Let us all praise the Lord. I had the privilege of meeting with Sr. White, whom I receive as God's chosen instrument to unite a people to stand amid the perils of these last days. I saw the wisdom of God in choosing a woman, for the ears of this generation are dull while listening to the word spoken by men; but I noticed great attention when she spoke.

I heard the remark that God was not so particular as to notice in what fashion our dress was cut. Such do not remember the dealings of God with his children, and would have thought Jeremiah a fanatic when he went and obtained a linen girdle, and wore it awhile, and then put it where it would rot. They forget, also, the case of the children of Israel, when they wore a hem of blue in their garments. God is not changed; he takes notice of what men term small things, as well as great. Let us love and trust like little children, and God will lead us. Let us follow the Lamb of God, and soon we shall enter the green pastures, and drink the living waters. Praise the Lord for the prospect.

MARY VAN HORN.

Macomb Co., Mich.

From Sr. Hiddleston.

DEAR BRETHREN AND SISTERS: I am still trying to serve the Lord, so as to be prepared to meet him when he comes. Time is short, and we have a great work to do to be ready to meet him in peace. Oh! I do want to be able to stand in the great day which hasteth greatly. I intend to labor to enter into that rest that remaineth for the people of God. There are many ways in which we can labor for the Lord. We can labor in secret, where none but God's all-seeing eye rests upon us. We can labor at the family altar, where strangers and friends behold our works. We can labor in the prayer and social meeting. We can visit the afflicted. We can lend a helping hand to the poor and needy, and as the poet says,

"If we want a field of labor,
We can find it anywhere."

Now let us hear the words of the apostle Paul: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord." How encouraging those words to God's dear children.

Cheer up, lone pilgrim, the rough storms of life will soon be over. Labor on a little longer; your work will soon be done. A bright crown of glory will be placed upon the heads of those that overcome. May you and I share with that happy company.

Our number is few that meet here from Sabbath to Sabbath; but, praise the name of God, his presence is with us as we meet for his worship. Some of our brethren and sisters have moved to Missouri; some to Iowa; others have been laid away in the cold and silent grave, there to await the last, loud trumpet, to bid them arise to obtain their rich reward. May the Lord help us that are left to labor on until Jesus comes to take his weary children home. May we all be ready to enter into the glories of that heavenly home.

From your unworthy sister, hoping for victory over sin.

N. HIDDLESTON.

Whiteside Co., Ill.

Obituary Notices.

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

DIED, in Bourbon Co., Kansas, July 21, of consumption, Sister Dorind Hackett, wife of James Hackett, aged 44 years and 2 months. The deceased embraced present truth a little over three years ago, and received baptism at the hands of Eld. Ingraham, on the third of last January. Her life has certainly been an ornament to the truth that she professed, as was also her death.

She leaves a husband, two children, and a large circle of relatives and friends, to mourn her loss. But we confidently expect she will come forth in the first resurrection.

J. H. COOK.

DIED, at Clarke Grove, Minn., July 21, 1869, son of Bro. C. and Sr. M. Nielson; aged 2 years, 7 months, and 3 days.

JOHAN HANSON.

The Review and Herald.

Battle Creek, Mich., Third-day, Aug. 10, 1869.

Rest is Near.

The rest of the saints is now nigh at hand. It is now a period of toil and anguish, but what matters that when rest is so nigh? Every day counts in the accomplishment of the journey. The days are not all of them days of joy, but they should not be days of gloom. The kingdom of God is almost in sight. Everything indicates that the day of triumph and of joy is now about to be ushered in. The toil shall make the rest most welcome and refreshing. Let us labor, then, and not faint.

Do not Appear before God Empty.

We are about to assemble in general gatherings, at our Camp-meetings. We hope thus to meet with the Lord of hosts. At these meetings the wants of the cause of God will, no doubt, be presented to his people. Would it not be well for all of us who love that cause, to read the directions which God gave to his ancient people under like circumstances:

Deut. xvi, 16, 17: "Three times in a year shall all thy males appear before the Lord thy God, in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles; and they shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." Ex. xxiii, 15: "None shall appear before me empty."

Tents Can Be Hired.

It may be of interest to the brethren in N. Y., and perhaps in other States, to know that tents can be hired for use, during one week's meeting, of Mr. James Field, of Rochester, N. Y. He will rent them at the following rates: tents 24 ft. by 30 ft. for \$9.00; 16 ft. by 24 ft. for \$7.00; 12 ft. by 17 ft. for \$5.00; 9 ft. by 12 ft. for \$2.50.

Ten per cent discount when over \$50.00 in rent is engaged. Those who hire tents must pay transportation both ways. Yet this seems to be a very favorable opening. The tents of Mr. Field will shed rain far better than those made of common cotton cloth, and they are all ready for pitching.

Those who wish to procure tents should address J. B. Lamson, Lake Avenue, Rochester, N. Y.

J. N. ANDREWS.

Michigan Camp-meeting Committees.

MEETING AT OWOSSO:—E. S. Griggs, D. W. Milk, W. W. Lockwood, H. A. Fenner, H. S. Gurney, Wm. Potter, R. Griggs.

MEETING AT CERESCO:—C. S. Glover, J. F. Byington, Thomas Lane, J. G. Whipple, Myron J. Cornell, Daniel Carpenter, Richard Godsmark. GEN. CONF. COM.

N. Y. and Pa. State Conference.

THIS Conference will hold its eighth annual meeting at the time and place of the N. Y. Camp-meeting, which will soon be definitely appointed.

The churches of this Conference, and those wishing to unite with it, are requested to represent themselves by delegates, or by letter. Delegates will bring letters showing their appointment. Churches will send a written report of their standing, their additions and losses during the year, and the amount of their s. b. funds.

Delegates will come prepared to settle up the pledges of their respective churches for the Conference year ending Oct. 1, 1869; and ministers to report according to our constitution.

Let us be prompt. Let none fail to have their reports, as early as possible, in the hands of our Secretary, so that there be no loss of time at the Conference for failure in making reports.

R. F. COTTRELL, } N. Y. & Pa.
J. N. ANDREWS. } Conf. Com.

Notice of Danish Books.

We have at the Office a supply of "Liv og Dod," divided as follows: "De Retfærdiges Belønning" (Reward of the Righteous), price 15c; "Liv og Uforknelighed" (Life and Immortality), price 15c; "De Ugudeliges Straf" (Punishment of the Wicked), price 10c. We call the attention of our brethren who are living in the neighborhood of Danes or Norwegians, to these tracts. We have also a tract on the Sabbath, "Sabbatens Dag," price 10c, and "Scripture References," price 5c. Now you can introduce, by these tracts, such a subject or subjects first as may be best suited to the individuals who are willing to investigate. In general, you will find the "Reward of the Righteous" the best one to introduce first. Brethren, labor, and pray the Lord of the harvest to bless.

J. M.

Note from the Ohio Tent.

Our last report reached to the busy time of harvest. Up to this period we had full congregations. But as the wheat crop was large, and help scarce, the attendance soon became quite small, and we found it necessary to have meetings only about alternate evenings in the tent; and other evenings go out into meeting and school-houses, as opportunities were presented to us. By so doing we have had full attendance, and a great interest has been awakened all around this vicinity to hear on the subject of present truth. In one town south of us we were invited to speak in the M. E. meeting-house. After delivering several discourses, some took offense, and of course the lock-out argument was used by them, as this was all they had. We did not then leave them, but spoke to them in their streets, and felt very thankful for this privilege. The interest became such that they have since opened their house and bidden us walk in, and are very attentive to listen to all that is said. May God bless them.

There are some twenty-five or thirty who have decided to keep the Sabbath; others are very much interested. We hope to see a good work accomplished here. We shall take down the tent, Aug. 2, and go to Camp-meeting. Yet we do not intend to leave this work until we can feel that we have done all for this people that is possible for us to do.

I. D. VAN HORN,
A. O. BURRILL.

Melmore, July 30, 1869.

Note from the New England Tent.

Our meetings have resulted in accomplishing all we could expect in so short a time, where there is so much prejudice. The weather has been favorable, so that we have not lost one meeting, and quite an interest is being awakened. Thus the Lord is apparently going before his truth, to prepare the way. Some few are already convinced that we have the truth, and will, no doubt, obey the Lord; and there begins to be quite a call for books.

We have invitations, already, to go to East and South Boston. Pray for us, that the blessing of the Lord may rest upon us more and more, so that being led by his Spirit, we may not his work; for it appears to me that the time has come for the third angel's message to be presented here.

Bro. Cornell labors earnestly, and endures well, having good liberty in presenting the truth. He needs greater help than I can render. P. C. RODMAN.

Note from the Iowa Tent.

Our meetings in Sigourney still continue. Since the last report we have had a few days of fair weather, just enough to get the roads passable, and then another heavy rain, that raised the streams higher than ever. This is a very dark time for farmers and all classes. The wheat harvest has commenced, but reapers can hardly run on account of the soft ground. Most of the grass is still standing, because there is not enough sunshine to make it safe to cut, and it seems now, that half a crop of grain will not be raised of any kind. On the account of high water, the mills cannot run, and flour can hardly be bought. Altogether, things look dismal. But there is a bountiful crop of fruit this year.

Under these circumstances, it can be readily seen that tent-meetings are not delightful. But we have kept at work as well as we could under the circumstances, holding meetings in the court-house when we could not use the tent; and we trust our labor here is not all thrown away. Last Sabbath we had a Bible

Class and Sabbath School, for the first time. There must have been nearly a hundred persons, old and young, present, who seemed to be interested. In the afternoon we had a social meeting; some sixteen testimonies were given by those who had never spoken before in our meetings. Altogether, we trust from fifteen to twenty Sabbath-keepers will be brought into the truth here, as the result of our efforts. Had the weather been favorable, we think a much greater number might have been reached. We do not expect to remain here much longer, that is, if the roads ever get dry enough so that we can get away.

GEO. I. BUTLER.

Sigourney, Iowa, July 27, 1869.

Appointments.

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

THE next Quarterly Meeting of the Seventh-day Adventists of Blendon and Allendale, Mich., will be held at Allendale, on the 21st and 22d inst. Can some messenger attend? ADOLPHUS SMITH.

THE next Monthly Meeting for Northern New York, will be held at Chase's Mills, instead of Norfolk, Aug. 28 and 29. This change is made by mutual consent.

S. B. WHITNEY.

THE next Quarterly Meeting of the church at Princeville, Ill., will be held Sept. 4 and 5, at Princeville. We wish to see as many of our brethren and friends of the truth present as possible. Come, brethren, praying for and expecting a refreshing from the presence of the Lord.

B. F. MERRITT.

THE next Quarterly Meeting of the church at Gridley, Ill., will be held at the Gregory school-house, August 28 and 29. Meeting to begin with the Sabbath. Brethren Merritt and Bliss are expected to be with us. We hope all will come to this Quarterly Meeting, as it may be the last we shall all ever enjoy together on earth.

WM. H. SLOWN.

THERE will be a Monthly Meeting at Washington, Iowa, Sabbath, August 21, 1869. The brethren and sisters of Brighton and Talleyrand are cordially invited. We hope to see a general attendance at this meeting. H. NICOLA.

Business Department.

Not Slothful in Business. Rom. xii, 11.

Business Notes.

THE Post Office address of Eld. H. C. Blanchard is changed from Woodburn, Ill., to Avilla, Jasper Co., Mo.

R. LOVELAND: Where shall we change C. B. French's REVIEW from?

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 receipted 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. Mrs C Sexton 36-1, Mrs E Aldrich 36-1, Wm Hill 34-20, Mrs N Hadly 36-1, A Rasmussen 35-1, Mrs J S Rapp 36-1, R B Delap 35-1, E Bullard 35-1, S D Butler 34-15, W McClenathan 35-1, H Miller 35-1, J G Wood 35-1, E W Darling 35-14, I N Pike 35-1, A Bourne 34-13.

\$2.00 each. Wm Hoag 35-1, Mrs A M Groen 37-1, S Zollinger 36-20, James Loudon 36-1, Elijah Loudon 36-1, H Moore 35-1, A Gleason 36-1, Mary Field 36-1, David Michael 36-1, J B Landon 36-1, H C Blanchard 35-1, Mary McFarland 36-1, R B Smith 36-1, H M Hall 36-1, Wm Raddue 36-1, B F Bradbury 36-1, J Luddington 33-21, N Ward 36-2, Mrs A C Babcock 36-1, Rebecca Adams 36-5, E S Lane 36-1, Geo. Kimble 36-7, L Upson 36-1, W B Prentiss 36-1, B Morrill 36-1, J Marvin 35-1, J M Santee 35-1, H K Pike 35-1.

Miscellaneous. John Snyder \$4.08 35-1, Wm Kerr (6 mo.) 1.50 35-1, Ann Lane 2.75 36-1, H C Watkins 1.75 34-19.

Books Sent by Mail.

L L Baily \$1.05, C R Rice 50c, W Hill 1.37, Geo Walling 1.60, J W Nicholson 20c, H M Kenyon 45c, B Pottle 1.00, S O Winslow 75c, A Lewis 25c, W H Dorcas 1.35, S C Perry 13c, E Van Deusen 25c, C M Ledyard 31c, E S Lane 2.25, M Middleton 1.00, C B Reynolds 1.10, Chas Angle 12c, A H Sanders 20c, E W Darling 2.85, C Christopher 2.00, L Turney 50c, H T Crosswell 1.00, M B Cyphers 25c.

Foreign Missionary Fund.

Mary M Osgood \$5.00, Elizabeth Kinne 5.00, P Z and Lucy M Kinne 15.00, S Zollinger 1.50, Sarah Mears 5.00, Adeline P Chamberlain 2.00.

Michigan Conference Fund.

Church at Holly \$39.10, church at Montcalm 16.43.

General Conference Missionary Fund.

C R Rice \$2.50, M W Kerns 10.00.

Benevolent Fund.

W S Ingraham \$10.00.

Cash Received on Account.

H F Phelps \$20.00.

For Review to the Poor.

John D Pearson \$1.00.

Books Sent as Freight.

Eld P C Rodman, Chelsea, Mass., \$171.31, Eld James White, Clyde, Ohio, 241.81.

Books Sent by Express.

Eld John Matteson, Hamilton, Mo., \$50.31, Mrs S H Bonfoey, Mat-tawan, Mich., 4.48.