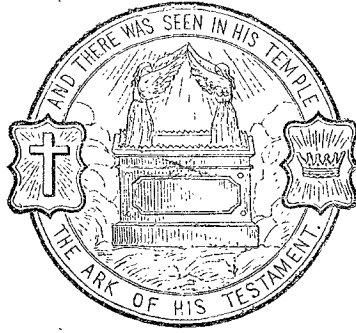


# ADVENT



# REVIEW

## And Sabbath Herald.

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

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#### SUBMISSION.

I LONG to leave this world of care,  
This world of sorrow, sin, and gloom,  
And go and dwell with Jesus, where  
All is immortal, fadeless bloom.

Here, pain and anguish rack my frame;  
And doubts and fears do fill my breast;  
And oft, in all earth's wide domain,  
I seek but find no place of rest.

In weariness, from day to day,  
I toil with aching, saddened heart;  
And oh! how oft I'm led astray,  
By Satan's wily, subtle art.

Watch, O my soul! oh, watch and pray!  
Nor murmur at thine earthly lot;  
Thy strength shall be e'en as thy day,  
The Father's promise faithful not.

Toil on, the span of life is brief;  
Have all thy work below well done;  
Jesus will bring thee sweet relief,  
Whene'er the victor's crown is won.

Go, cast thy burden on the Lord;  
His grace and love will thee sustain;  
He will all needed strength accord—  
Let not thy lips of him complain.

Submissive to thy will, O God,  
I all to thee would now resign;  
I'll shrink not from thy chast'ning rod,  
But own it all thy love divine.

MARY E. GUILFORD.

#### REMARKS BY MRS. E. G. WHITE, AT THE TENT-MEETING IN OAKLAND, JULY 2, 1869.\*

I WOULD be glad if I had more strength to-day. But my trust is in God, that if he has a testimony for me to bear to this people, I shall have strength to bear it before this meeting shall close. I feel the deepest interest in the work and cause of God. It has been a privilege to me, although unable to sit up through the entire meeting, to be present, and to hear what I have heard this afternoon. I feel thankful for this privilege.

We have the deepest interest that this meeting, at this time, shall not be in vain. We want to see the work of God prospering. We know that it is a very important time. It is a solemn time. We feel the importance of our people's arousing and awaking, that they may understand the time in which we live. The probation of all of us must soon close. And are we ready for the appearing of the Son of Man in the clouds of heaven? Have we the wedding garment on? Or shall we be of that number that shall be left outside

because unready? How anxious we are that every one of you should have the wedding garment on. Not the garment of your own righteousness, but the righteousness of Christ; that you should have this on, and so be prepared, that, when the examination of the guests shall take place, you may not be of those that shall be bound hand and foot, and cast out, because unready. It is readiness that we want. It is fitness that we want. And who is ready? To be unready will be an entire failure. To be unready will be an eternal loss. But if we can, in this day of probation, see that we are unready; if we can here see our wretchedness, and our need, and now humble ourselves before God, he will be found of us, and he will work for us mightily. And now is the time for us to begin to work. You that have not entered, heart and soul and spirit, into this work, now is the time for you to engage in it with all your souls. Christ has said, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength." Tell me, is any provision made here for a division of your affections? Where is there any chance for your affections to be separated from God, and yet you be acquitted in the day of God? I terribly fear that many that bear the name of Seventh-day Adventists are stumbling-blocks in the way of sinners. They neither enter into the work themselves, and those that would enter in, they hinder by their unconsecrated lives. God forbid that we should go down to death with the blood of souls upon our garments. God forbid that we should stand merely bearing the name of Christians, when we are not sanctified by the truths we profess. God forbid that we at last find that our lives have been an entire failure, an entire mistake, and there appear no soul to whom we can point, as one whom we have been the means of saving, and bringing in through the gates, into the city. Shall it appear finally that we have been wrapped up in our own self-righteousness, all covered up with the spirit and love of the world?

And you that have not sanctified your souls by obeying the truth, do you expect that Christ at his appearing will make you ready? "There will then be no atoning blood to wash away the stains of sins. It is while it is called to-day that you may, if you will, hear his voice, and harden not your heart, as in the day of provocation. It is to-day that the Spirit of God invites. It is to-day that the sweet voice of mercy is falling upon your ears. It is to-day that the heavenly invitation comes to you. It is to-day that in Heaven everything says, Come. And the Spirit and the bride say, Come. And whosoever will, let him come and take of the water of life freely.

Will you enter into the work right here at the commencement of the meeting? We have not come here for the amusement of any. We have not come here to gratify the curiosity of any. We have come here thinking that perhaps God, in our weakness, would give us strength to speak a word to the people, and invite them to come, for all things are now ready. The heavenly invitation to the supper has gone forth, and we want you to come. We do not want you, backslidden ones, to wait till the meeting is about closing, and then try to put in for a share. You want the blessing at the very commencement.

Do you want to find Jesus? He is at the feast.

You may find him here. He has come up to the feast. There are men and women that have brought him with them; and now we want you to press through, and touch the hem of his garment, that you may receive of the virtue that is found in him, and triumph in the God of your salvation.

The waters of the fountain are freely opened for you; and will you drink? Will you come? Will you obey the gracious invitation? Come, for all things are now ready. Whosoever will, let him come and partake of the waters of life freely. It is now that we want childlike simplicity. We want to see everything like pride, and vanity, and folly, put away. We have the Judgment in view. Men and women will want strength that is greater than any human aid to lean upon. They must lean upon the mighty arm of Jehovah. We have in view that day when the works of men are to be tried, and tested; and we want you to get ready. We make appeals to you, in the name of our Master, to get ready. We make appeals to you to rid yourselves of the pride of the world, the pride, and vanity, and folly, of life. Jesus loves you. Jesus pities you. The angelic host he sends to minister unto you. And now, while all Heaven is interested for you, will you be interested for yourselves? Will you begin to seek God earnestly for your own salvation? Will you work it out with fear and trembling? Will you be careful how you step before God? Will you have the approbation of him whose arm moves the universe? Give me the smiles of God, and the approving glance of my Redeemer, and I will give you the whole world besides. Let me have one word of approbation from Jesus, and it is enough. I love him, for in him my hopes of everlasting life are centered. I love his word and his requirements. I love to do his will. And only let me know what my duty is, and I am ready to perform. It is my meat and drink.

I look a little ahead, and I see a crown of glory that is laid up for us who wait, and love, and long for, the appearing of the Saviour.

It is the waiting ones who are to be crowned with glory, honor, and immortality. You need not talk to me of the honors of the world, or the praise of its great ones. They are all vanity. Let but the finger of God touch them, and they would soon go back to dust again. I want honor that is lasting, honor that is immortal, honor that will never perish; a crown that is richer than any crown that ever decked the brow of a monarch.

Oh! to have the approbation of high Heaven! This is what we want. Let us gain the spirit of humility. Let in a spirit of confession. Do not be so afraid that if you confess your sins, no one will have confidence in you. The apostle says, Pray one for another, and confess one to another, that ye may be healed. You want to let the spirit of humility right in here. You want to find Jesus. We want to triumph in him here. We want a shout of the King in the camp. But we must first have him in our midst.

And you who have been hanging on to the skirts of Zion, we want to hear your songs of rejoicing ere this meeting shall close. We want to see you stand in the congregation of the saints, and say, Hear what the Lord has done for me. We want to hear your voices speaking forth the honors of your Redeemer.

\* Reported for the Review.

We want to hear songs of praise from lips that have not sounded his praise for months. We want to hear shouts of victory from those that have been overcome. We want to have the sweet Spirit of Christ come freely into our midst. We want the waters of salvation to flow here. And we want all to take hold of the work together. Shall we take right hold together, and sweet union and love be here, melting, and cementing, and uniting, our hearts together as one? Oh, that here we might triumph in God! Oh, that all you that are here might go home better men and women, and carry a power with you into your families, a saving power into your neighborhoods, a saving power wherever you go. You who engage in your various employments, you want the power of the truth inwrought in your very souls. Not merely put on; but inwrought in your very being, that you can talk to others as though these things were living realities. Get away from the chilling influence, and spirit of earth. Get a little higher. "Upward to God be the heart's adoration." A little nearer to God, to Jesus, and to angels. Get the heavenly unctio[n]; and then you can take it home with you.

#### SWEARING.

"BECAUSE of swearing the land mourneth, the pleasant places of the wilderness are dried up." Jer. xxxiii, 10.

"Every one that sweareth shall be cut off." Zech. v, 3.

"The Lord will not hold him guiltless that taketh his name in vain." Ex. xx.

In one of the above quotations we have a vivid description of a time when the people are in a terrible state of apostasy from God. Sad was the heart of the prophet as he looked down through the vista of time, and beheld some land given up to this sin. Why swearing is singled out and made to appear as the cause of a famine in the land to the exclusion of other great sins; why it was a sin so heinous in the sight of God, is not here given. We are, however, well aware that the words of our mouth are an index to our character; and it is *character* that God considers in the time of judgment. A heart from whose volition there come curses and swearing, is filled with other dark and horrible conjectures which only need time and opportunity to develop and become known. A man who rails out in blasphemy toward a brute, though it be the lowest creature unto which God has given life, warns me that either my life or my character would be in jeopardy in his hands. A man that takes his Maker's name carelessly, vainly, or rudely, upon his lips, exemplifies a debased mind, and, under some circumstances, is capable of *any* meanness.

The governing power is gone when a man does not fear God. He is like a ship without a rudder, when his animal propensities govern. When he fears God who made the heavens and the earth, he has the *first* conception of duty. When he does not fear God, he becomes a fool. So says the wisest man who ever lived.

It matters not whether it is for fashion's sake, or from ignorance; either places the swearer in a dangerous condition, and because the teachers (called prophets, priests, and pastors, in the Bible) are dumb, and do not cry out, and expose this bold and defiant sin, they have become guilty of the same crime, or fault, and God declares that he will visit with famine that nation so given up to such bold and barefaced sin as blasphemy. "Because of swearing the land mourneth; the pleasant places in the wilderness are dried up, and their course is evil."

The language of the prophet denotes that it is characteristic of the people of whom it is spoken—they are largely given to it. Now for the facts: swearing is very common among the children of this land. It can be heard in the street of every city and hamlet. Many, of both old and young, qualify their words in the common business of life with profaneness; and ribald jests and horrid oaths stream out in profusion from the lips of those given to the use of strong drinks. Saloons and public houses are rife with it. We often hear it in the stage coach and on the cars, and even in family circles. Once profanity was vulgar in the

presence of females; now it does not sound so harshly to their ears.

I do not write this, thinking that famine is to visit us readily, for there is now the prospect of an abundant harvest. But swearing is a great evil; it is getting quite prevalent, and unless we are guarded against such evils, they become a cause of scourge unto the nation.

If this prophecy of Jeremiah is to be located in the past, it is just as certain for the future, to any nation that has a similar character to the one above described; for the words are the foundation of a fixed principle in God's moral government. "Because of swearing the land mourneth." That God who weighs nations in the balances of justice, regards iniquity in the same light to-day as he did in Jeremiah's time. If we sin as did Sodom and Gomorrah, we have to answer to a like account with them in the day of judgment; only it will be more tolerable for them than for us.

But the prospect of the swearer is bad; it is gloomy; it is fatal. "Every one that sweareth shall be cut off." This would seem to locate the worst state of this sin in the future. "Then said he unto me [Zech. v, 3], This is the curse that goeth forth over the whole earth, for every one that sweareth shall be cut off." No hope for the swearer *then*. Jesus will have offered the last act of mediation for the swearer. The Lord cannot hold him guiltless who taketh his name in vain, and the person of profane lips must perish. He shall be cut off. In the land of the living he is not to be allowed a place after God has inflicted his sore judgments upon the ungodly.

In Heaven he cannot dwell. Love is the basis of existence there. A man given to profanity cannot love. He may profess attachment to, but he cannot love, his fellow-being. Love is too good a quality for a swearer to profess. He can hate, he can profess, he may kiss and caress, but it is out of the question for a blasphemer to have a disinterested and pure love for his fellow-being. His aspirations are too low. His thoughts have been too groveling. He would fail in the time of severe test.

My countrymen are very inconsiderate if they will not heed the warning and forsake this dreadful sin. The Lord can not hold them guiltless who take his name in vain, and, because of swearing, the land mourneth. Oh! why will men rush heedlessly along in the common current, sting their own souls, poison their associates, dishonor the great God, and call down the judgments of Heaven! Their way is hard—the end is ruin.

If men would but love God with their might, mind, and strength, they would be ornaments to the world, and invoke the blessing of God. Let this be worthy of their attention, then, that men forsake the poisonous bowl, and every other charm that excites the lower passions of mind. Let them forsake the company of those who are pleased with the ribald jest or profane speech, and learn to fear that God who keeps a strict account of every word; it will be the beginning of a course of life that produces that wisdom whose "price is above rubies." "The fear of the Lord is the beginning of wisdom." It will add more value to their real worth than the stock of the millionaire, or the wealth of kings.

JAMES SAWYER.

#### BELIEF OF SOME MODERN HEATHEN NATIONS.

It is often assumed that all the heathen nations and tribes at the present time are firm believers in the immortality of the soul. But in a previous article I have shown that the great mass of heathendom now believe in the total annihilation of men. In this article I will simply notice the belief of a few of the small tribes and nations of pagans. Of the Esquimaux, the Universal Traveler says, They "appear to have no idea of the existence of a Supreme Being, nor can they be said to entertain any notions on this subject which may be dignified with the name of religion."—p. 77. How much of an idea can such people have of the soul's immortality.

This author says about the same of the native Green-

landers. "It is very singular," he writes, "that the heathens inhabiting this country have no worship. It was believed by some navigators, who saw the Greenlanders observing the rising sun in the morning, that they worshiped the sun. . . . but they have no religion at all, although they are not without some notions of a Divine Being, and a future state."—p. 82. What kind of faith can such people have in the soul's immortality? Their ideas of a future state are exceedingly vague and indefinite.

The Feejees can not believe the soul immortal, for they believe in the annihilation of the wicked. Mr. Alger, in his learned work on this subject, says of them: "Departing souls go to the tribunal of Ndengei, who either receives them into bliss, or sends them back as ghosts, to haunt the scenes of their former existence, or distributes them as food for devils, or imprisons them for a period, and then dooms them to annihilation."—*Doctrine of a Future Life*, p. 70. These ideas are utterly incompatible with the immortality of the soul.

The Sandwich Islanders are far from believing it. Of them the above author says: "The people of the Sandwich Islands held a confused medley of notions as to another life. In different persons among them were found, in regard to this subject, superstitious terror, blank indifference, positive unbelief." "Some thought spirits were destroyed in this realm of darkness; others that they were eaten by a stronger race of spirits there; others still, that they survived there, subsisting upon lizards and butterflies."—*Ibid.* Will any one claim these as orthodox believers in the immortality of the soul? I trow not.

The New Zealanders said the souls of the Atnas, the nobles, were immortal, but the Cookees perished entirely."—*Ibid.*, p. 210.

It strikes me that these are not very good witnesses in favor of the immortality of all men.

D. M. CANRIGHT.

#### THE WICKEDNESS OF IMITATING THE VICES OF GOOD MEN.

[The following, from part second of the Pilgrim's Progress, is worthy of thoughtful perusal at the present time. Probably not a few will reach perdition from cherishing in their hearts the doctrine of Mr. Self-will. It is very likely that the recent case of "Apostasy and Crime," of which the readers of the REVIEW have been informed, was caused by this very doctrine.]

"Now I saw that they still went on in their talk. For after Mr. Great-heart had made an end with Mr. Fearing, Mr. Honest began to tell them of another, but his name was Mr. Self-will. He pretended himself to be a pilgrim, said Mr. Honest; but I persuade myself he never came in at the gate that stands at the head of the way.

"Great. Had you ever any talk with him about it?"

"Hon. Yes, more than once or twice; but he would always be like himself, self-willed. He neither cared for man, nor argument, nor yet example; what his mind prompted him to, that he would do, and nothing else could he be got to do.

"Great. Pray, what principles did he hold? for I suppose you can tell.

"Hon. He held that a man might follow the vices, as well as the virtues, of pilgrims; and that if he did both, he should be certainly saved.

"Great. How? If he had said it is possible for the best to be guilty of the vices, as well as to partake of the virtues of pilgrims, he could not much have been blamed; for, indeed, we are exempted from no vice absolutely, but on condition that we watch and strive. But this, I perceive, is not the thing: but if I understand you right, your meaning is, that he was of opinion that it was allowable so to be.

"Hon. Ay, ay, so I mean, and so he believed and practiced.

"Great. But what grounds had he for his so saying?"

"Hon. Why, he said he had Scripture for his warrant.

"Great. Prithee, Mr. Honest, present us with a few particulars.

"Hon. So I will. He said, to have other men's wives had been practiced by David, God's beloved, and therefore he could do it. He said, to have more women than one, was a thing that Solomon practiced, and therefore he could do it. He said that the disciples went, at the bidding of their Master, and took away the owner's ass, and he could do so too. He said that Jacob got the inheritance of his father in a way of guile and dissimulation, and therefore he could do so too.

"Great. High base indeed! And are you sure he was of this opinion?

"Hon. I have heard him plead for it, bring Scripture for it, bring arguments for it, &c.

"Great. An opinion that is not fit to be, with any allowance, in the world!

"Hon. You must understand me rightly. He did not say that any man might do this; but that they who had the virtues of those that did such things, might also do the same.

"Great. But what more false than such a conclusion? For this is as much as to say, that because good men, heretofore, have signed of infirmity, therefore, he had allowance to do it of a presumptuous mind; or that if, because a child, by the blast of the wind, or for that it stumbled at a stone, fell down and defiled itself in the mire, therefore, he might willfully lie down and wallow like a boar therein. Who could have thought that any one could so far have been blinded by the power of lust? But what is written must be true; they "stumble at the word, being disobedient, whereunto also they are appointed." 1 Pet. ii, 8. Again, his supposing that such may have the godly men's virtues, who addict themselves to their vices, is also a delusion as the other. To eat up the sin of God's people, Hos. iv, 8, as a dog licks up filth, is no sign of one that is possessed with their virtues. Nor can I believe that one who is of this opinion, can, at present, have faith or love in him. But I know you have made some strong objections against him; prithee what can he say for himself?

"Hon. Why, he says, to do this by way of opinion, seems abundantly more honest than to do it, and yet hold contrary to it in opinion.

"Great. A very wicked answer. For though to let loose the bridle to lusts, while our opinions are against such things, is bad; yet to sin, and plead a toleration so to do, is worse: the one stumbles beholders accidentally, the other leads them into the snare.

"Hon. There are many of this man's mind, that have not this man's mouth; and that makes going on pilgrimage of so little esteem as it is."

#### LAND! LAND!

In the great West, is what the attention of many Sabbath-keepers is called to, in common with other people of this age. There is a great deal of moving forward and backward. "Many shall run to and fro." I do not say that this is all wrong. There are cases where the Lord can be honored and his cause advanced by moving. But there are many more cases where the cause is injured, and the persons who move lose in spirituality, and gain in worldliness and restlessness.

Some minds are turned to Michigan, others to Minnesota, and others to Missouri. I have been in those different localities, and find that they are all affected very much with the curse, in different ways. And as I walked the other day across a part of Missouri, so much praised up and extolled, it brought sadness to my heart, and tears to my eyes. This is nothing else, thought I, but another patch of the same old, sin-cursed earth that I have been roaming on so long. I longed for a better land, where there is no curse. That is the land, and the only land, that will satisfy all the expectations of those who seek for it, and when they finally get a home there, they will find that half its glory has not been told.

This country, that used to be so rich, hardly produces grass enough this year, on uncultivated soil, to feed the cattle which pasture there. I could not think at first what the reason was. I am now told that it is the grub worm. It not only destroys the grass, but also the corn and grain on new land. I learn that the rav-

ages of the grasshoppers are quite frequent here, as well as in Kansas. Besides this, there are other destructive insects, often disappointing the expectations of the farmer. This winter and spring has been uncommonly wet and cold, and not nearly so healthy as usual.

So it appears that the curse is affecting the old earth more and more. And those who are in pursuit of happiness and rest here, and make the preparation for the kingdom of God secondary, will not only very soon lose every convenience in this world, but they will also lose the eternal weight of glory in the world to come. Brethren! let us beware. Let us never move, except we find that we can thereby glorify God and do good to others, until we can get a passage with Jesus and angels to the New Jerusalem. There is a beautiful home for thee, brother.

Our Saviour was not carried away with earthly glory. Even his followers thought that he ought to notice things more which other people thought so much of. "Master, see what manner of stones and what buildings are here." Mark, xiii, 1. Why don't you look at these things, and praise them some? We want a place with you in the kingdom; yet we think a good deal of these "godly stones and gifts," also. Master, you might say at least a few words in praise of these things which everybody thinks so much of. But mark his answer: "Verily, I say unto you, There shall not be left here one stone upon another that shall not be thrown down."

Christ saw beyond these things their near destruction. So may also our minds be impressed constantly more and more with the final destruction, which is approaching like a whirlwind. And may our hearts not be deluded by the fading, perishing glory of earth. But may the glories of the world to come open up to our minds more and more, until this earth shall look dark and dreary to us, and we indeed be pilgrims, seeking for a city yet to come. Then shall we be unspeakably happy when, by the grace of God, we obtain that for which we have longed, and prayed, and wept, and toiled.

JOHN MATESON.

#### HOW TO LEAD A SPIRITUAL LIFE.

How is the spiritual mind to be kept spiritual? Will a renewed heart "keep sweet" of itself; or will it tend back toward corruption again? Will grace live within us without watching? Will spirituality grow without tillage of the heart-garden?

To these questions Christian experience says, No! Conversion brings a man into a new state—"all things have become new;" but yet there is a stiff undercurrent running toward the old state. No converted man, however thoroughly renewed by the Divine Spirit, will stay converted unless God watch over him and he watch over himself. Conversion is simply the turning of the heart from sin to the Saviour; and unless the heart hold fast to Christ, and Christ hold fast to it, that heart will drop away into self-indulgence, pride, unbelief, and besetting sins. Paul would not have remained Paul for four and twenty hours if divine power had not kept him. "Not I, but Christ that liveth in me." "I can do all things—through Christ which strengtheneth me." What are the essential things to maintain spiritual-mindedness?

I. Prayer, of course, comes among the foremost. Not saying prayers; but praying. A dull, formal, monotonous repetition of devout phrases every night and morning puts the conscience to sleep, just as surely as a low, crooning tune puts a baby to sleep in a cradle. But genuine prayer is quite a different thing from that. It is the soul's keeping the track open, and maintaining a constant intercourse with God. Prayer is just as vital a thing to my heart as are the water-pipes in my house that connect with the Ridge-wood Reservoir. A double office belongs to the conduit-pipe of prayer; it serves at once as the inlet of grace, and as the outlet of gratitude. I thank God for what he gives; and I receive the gifts to be thankful for. And our prayers do not smell enough of the sweet, holy fragrance of gratitude. For a sinner to be anywhere out of perdition is a matter for thanksgiving; but to be actually on the highway to Heaven, with the love-light of Jesus's face streaming on us, is enough to

make our "feet to be like hind's feet," and to set us to leaping like the roe. "In everything give thanks."

Prayer, then, is the channel for gratitude and penitence to flow Godward; the channel for grace and strength to flow from him into our dry hearts. When the channel gets clogged up with doubts and unbelief, or gets frozen up with selfishness and indifference, the supplies stop, and death begins. Just as soon attempt to keep up a blooming and fruit-bearing piety without perpetual prayer, as to set your geraniums into full flower by locking them in a Greenwood vault. I have always observed that backslidings begin with a neglected closet and a neglected prayer-meeting. "Why do n't the water run in my house to-day?" I send for the plumber; and he says to me; Friend, the connection is broken." Woe to that professing Christian who has broken his connection with his God!

I sometimes think of prayer as a celestial telegram. Our messages go upward with the speed of thought. The return of mercies flows downward with the promptness of divine love. Sometimes the answer anticipates the request. Sometimes the answer is delayed; then we can only wait. Sometimes it comes in a startling shock—like a death-message over the wires. But it is all right; God makes no mistakes. Faith says: "If I put myself in connection with the God of love, I must take just what his wisdom sends. Thy will be done."

Ah! there is something far worse than to receive dispensations of trial from yonder Father of lights. It is to have the telegraph of prayer so utterly out of order, through disuse, or so broken down, that all communication stops, and the soul is cut off from Heaven. But a healthy Christian's spiritual telegraph is ever busy; it worketh by the electricity of love. Up into the All-hearing ear floweth the constant stream of confession, penitence, desire, gratitude, and petition; and downward cometh the "grace sufficient," the strength equal to the day, the joys in the Holy Ghost. Then, brother, pray without ceasing. A true child of grace was never born dumb.

II. The second essential to spirituality is watchfulness. "What I say unto you, I say unto all—Watch!" Christ knew perfectly well to whom he was talking. In coupling together prayer and self-watching, he married the sovereignty of God to the Christian's free agency. Never yet have we seen the heart that could be trusted without oversight. It must be a close, weary, wakeful watch. If you were set to keep a bird sitting unfastened on the palm of your hand, you would know what is meant by keeping the heart with all diligence. Have the arm of godly resolution ready—ready to seize it the moment it attempts to fly away into sinful indulgence. Do not take off your eye one instant. The price of a spiritual life is "eternal vigilance." The lusts of the flesh will steal silent marches on us; temper will start up like an unchained mastiff, and bite before we are aware; the unruly tongue gets loose; pride gets the reins; or some other besetting sin is on the move. "Wherefore I say unto all, Watch." Watch the sly approaches of the tempter. Watch the thought-craddles in your own soul wherein the infant purposes are nursed. Watch over your own resolutions. Watch the leadings of God. Watch for opportunities to do good. Watch for the coming of your Master. While the Martha of your industry and your benevolence is busy within, let the Mary of your devout vigilance be ever on the lookout for the coming of your Lord. Blessed are those servants whom, when the Master cometh, he shall find watching!

"Beyond the watching and the weeping,  
Beyond the waking and the sleeping,  
Beyond the sowing and the reaping  
We shall be soon.  
Love—rest—and home,  
Sweet home!  
Lord! tarry not, but come!"

—Cuyler.

THE BIBLE.—When the believer is in a state of comfort and prosperity, he can read other books beside the Bible; but when he is in temptation, or burdened with distress, he taketh himself to the Bible alone. He wants pure wine without any mixture of water.—This shows the worth of the Bible above all other books.—Searle.

One deviation from truth weakens confidence.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUG. 17, 1869.

J. N. ANDREWS, EDITOR.

### THE INNOCENCY OF SIN.

ONE of the most surprising delusions of the Devil is the doctrine that sin, with certain persons, becomes an entirely innocent matter. It is not the nature of the deed, but the character of the man who does the deed, that, in their estimation, determines its sinfulness, or its innocence. So, if the transgressor is only a holy man, behold the sin is transformed into a virtuous deed! And such persons dare to use our Lord's words in support of this doctrine, when he said (Matt. vii, 18), "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." They forget that Satan, who was perfect in all his ways from the day that he was created till iniquity was found in him (see Eze. xxviii), did, by one act of rebellion, become the prince of darkness. And as he abode not in the truth (see John viii, 44), so, also, was it with our first parents, who, being created in uprightness, ventured to commit transgression against God. Eccl. vii, 29; Rom. v, 12. They found, to their cost, that God had no favorites. Their previous innocence, and the sacredness of their Eden home, did not make disobedience an innocent thing on their part. Instead of lessening the guilt of Satan, or of Adam and Eve, their previous exaltation and intimate communion with the God of Heaven, only served to enhance the guilt of their disobedience.

The innocence of sin! What a deception of the Devil! If men are only the dear servants of God, they can then violate his law and enjoy his smiles all the time! Was there ever another so detestable a doctrine promulgated by the prince of darkness? Were this doctrine true, it is a secret worth knowing by those who love sin. You stand now as open rebels against God's government, exposed to his awful judgments against sin. But when you have named the name of Christ, and taken the vows of God upon you, and made a public profession of godliness before the world, then, behold the exalted privileges of the saints! You sin to the honor of God! Rather, what you do is no longer wicked and detestable. God is well pleased with the wickedness of his saints! Or more exactly, what they do is not evil at all in his sight.

This doctrine, made to apply particularly to the violation of the seventh commandment, is supposed to be the doctrine of the Nicolaitanes, which Christ says he hates. Rev. ii, 6, 15. It is worse than the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel by leading them to commit fornication. Rev. ii, 14; Num. xxv, 1. Balaam did not pretend that this sin could be committed without God's displeasure. He taught Balak to lead Israel into sin by means of the women of Moab, so that God should depart from them, and then they would fall an easy prey to his arms. He could not prevail against them so long as God was with them; but he could lead them into sin in this thing, and then God would depart from them. Bad as was the doctrine taught by Balaam, it was not at all the equal in wickedness of this doctrine, that sin is innocent when committed by the saints. This latter doctrine is evidently referred to, and most fitly characterized, in Rev. ii, 20, 24.

The words may, indeed, have a further reference to the church of Rome, but they are taken from real life. Here they are: "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. . . . But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden."

This doctrine, taught by this reputed prophetess,

was the innocency of fornication. She had a space given her in which to repent of her sin, and she repented not. For her there was no further space of repentance. For those which were led into sin by her, there was still an opportunity to repent. Her doctrine our Lord characterizes as "the depths of Satan." And well may it bear that name. As there are "the deep things of the Spirit of God," so, also, are there "the depths of Satan." And never did the depths of sin, the wiles of the Devil, the mystery of iniquity, the exceeding sinfulness of sin, so appear in their true character as in this doctrine of innocent sin committed by pious men. Sin is that abominable thing which God hates. It was not tolerated in the highest angel in Heaven. It would cost the whole angelic throng their place in Heaven were they to commit the smallest transgression.

When will men learn that the God of Heaven has no favorites? Let the case of Moses teach us a most impressive lesson. He was in the highest sense "a man of God." Yet this man, for one unadvised word, was shut out of the promised land. In any ordinary servant of God, this might, upon repentance, have been forgiven. But not in Moses, the highly-favored servant of God. He had sinned. God's displeasure at sin must be shown, lest men should think it a light thing for men, highly favored of God, to sin against him. Let us remember this lesson. Those that bear the vessels of the Lord *must be clean*. Isa. lii, 11. God abhors hypocrites. Sins, committed under the garb of religion, are infinitely worse than those which honestly appear in their native ugliness. The worst of all sinners are the sinners in Zion; and the worst of all sins are the sins committed under the cloak of piety.

### DEAL WISELY WITH THE ERRING.

It is bad enough to be found in the wrong to cause exquisite suffering to those who have any conscience. It is not our business to inflict the punishment that the error they have committed demands. This is something which belongs wholly to the Lord. Our business is to save the offenders from ruin, if possible. To do this, we must lead them to put away their sin by genuine repentance, *i. e.*, by godly sorrow, by confession, by reparation of their wrong, when possible, and by entire change of conduct. If we can do this, we can save the erring, and take off from the cause of God the reproach they have brought upon it. Undoubtedly there must be severity, as well as tenderness. But if those err who use only tenderness, those also err who use only severity.

Sin must be rebuked. Wicked conduct must be called by its right name. The law of God must utter its awful voice of condemnation. The wrong-doer must understand that sin is that abominable thing which God hates.

But this is not everything that the case demands. This part is called for till we can see that the conscience is awakened and aroused. But this severity toward sin must be mingled with tenderness toward the transgressor. Not to excuse the transgressor, nor to justify the wrong. No, by no means. But we must show that we are deeply anxious to save the transgressor. We must remember Calvary. Sinai and Calvary are both found in the Bible. Each have their place in the experience of the repenting sinner. The lightning of Sinai strikes terror to the conscience. The infinite compassion and tender love of the dying Saviour shows how intense is his desire to save sinners. No one beholding the Son of God upon the shameful cross, can think it a light thing to sin against God, because pardon is so graciously offered to the repenting sinner. Be astonished, O my soul! The Son of God was made accursed by the law of God, that pardon might reach us. The Scriptures show plainly that God hates sin, and yet pities and earnestly desires to save the sinner. Cannot we exhibit both these things in our conduct toward the erring? Read the parable of the lost sheep; and read again the excellent sermon of Bro. White's on this parable.

Do you desire to save the erring? Do not attempt it till you are sure you are converted yourself. Ascertain whether you have any of the spirit that brought

Jesus from Heaven to earth to die for sinful men before you undertake this work. If you find yourself destitute of this you need a new conversion to God. When God sends men to deal with the erring, it is to save them, if possible. He who converteth the sinner from the error of his way shall save a soul from death. It is an easy thing to drive the erring to utter ruin. But to save them from destruction requires the wisdom of God.

### HOW TO BEGIN AND END THE SABBATH.

Do not wait for the disappearance of the sun. The approach of the rest-day of the Lord, hallowed in Eden, is the approach of that which should command our solemn reverence. "The day when God himself did rest, hath honors all divine." Our work should be closed, the chores of the evening should be all disposed of, and ourselves in a proper state of mind to welcome "the holy of the Lord and honorable," the Sabbath. If we have not the privilege of assembling with the people of God, at the commencement of the Sabbath, let us call together our own families for worship, and let the beginning of the Sabbath find us engaged in the solemn adoration of Him that made heaven and earth.

And as we begin the Sabbath with solemn worship, let us end it thus. Some have suggested that not the moment of the sun's disappearance in the west, but a point still later, when it is become a little dark, is the real beginning and end of the Sabbath. This is an excellent doctrine to govern us in *closing* the Sabbath. Do not so eagerly turn to the world at the close of the Lord's day, as to testify to your neighbors that you feel relieved from unwelcome restraint, and that you find the business of the world more congenial than the observance of the fourth commandment. If we profess to hallow the Sabbath, let us *honor* God in the manner of its observance.

### HOW TO HALLOW THE SABBATH.

We must not spend the six days of labor in the spirit of the world, if we hope to keep the Sabbath in a manner that God can accept. Begin the week in the spirit of consecration to God. Carry on your business in such a manner that you will be willing to have it inspected in the day of Judgment. Do to others as you would have them do to you. Watch unto prayer. Never get so much in a hurry that you cannot find some time to read the word of God, to pray in secret, to attend family prayer, and to attend also the prayer-meeting of the church. Keep your heart in the love of God. Let your path through the week be strown, all the way behind you, with good deeds.

When the Sabbath comes to such persons, they will not find it difficult to enter into its spirit. They will not be so weary that they will fall asleep the moment they sit down. They will not be so full of the spirit of the world, that they can hardly refrain from worldly conversation. They will be able, in truth, to say with the Psalmist, "I was glad when they said unto me, Let us go into the house of the Lord." Ps. cxxii, 1, 2. They will not have occasion to spend the Sabbath in sleep, because they have done seven days' labor in the six days assigned by God for the business of this life. To them the Sabbath of the Lord will be a delight, and they will honor, with grateful worship, the God that made heaven, and earth, and sea.

### CAMP-MEETINGS.

We are now in the midst of the camp-meeting season. These meetings are very important for the prosperity of the cause of God. We can make them a great success if we will. God will meet with us if we go to the meetings with prayerful, submissive, hearts. He will not meet with us if we go to the meeting with the spirit of the world in our hearts. Let us prepare our hearts now to seek God. We must all act in this matter.

In those places where the friends are few and feeble near the place of the meetings, those who live at some distance must go to their help. Do, brethren, take hold



in earnest in this matter, God will bless you if you take hold to help in the burdens that are to be borne.

Our sisters have a responsibility upon them in many ways. Not only is it their duty to make a full surrender of themselves to God that they may receive his blessing at the meeting, but they have much to do in many ways that will directly affect the prosperity of the camp-meeting. For one thing, let the food prepared for the camp ground, be simple and not such as shall be likely to be eaten in too large quantities. This alone is a matter of great consequence.

Again, do not dishonor the cause of God by vanity and folly in dress. Show to the world that the solemn truths you believe are sufficient to restrain you from this prevalent sin. And yet one word more on this point. We trust you will wear the reformed dress. We also express the earnest hope that you will not dishonor this style of dress by wearing a very ill-looking and awkward imitation of it. Do use some care and some judgment in this matter. If you have no taste yourself consult those who have. Let us appear before God with perfect neatness, modesty, plainness, simplicity, and humility. We can honor God in this matter if we will. The reformed dress, when suitably prepared, will commend itself to all sensible people. Let us not be careless and negligent in this matter.

Brethren and sisters, let us make a generally rally to these meetings. We cannot afford to lose these privileges. Let us all unite to seek God. This is a time of the utmost importance to us. Let us, as one man, unite to seek God.

#### THE CLOSING MESSAGES.—NO. 1.

THE probation of our race will come to an end. The time will come when Jesus will no longer act as an intercessor for a sinful race. The day of the Lord, the great day of his wrath, will then come. That will be a day of trouble and distress, such as there has been none like since the beginning of the world. It is reasonable to believe that the inhabitants of the world will have special warning of its approach. God has always, in the past, given warning of special judgments before he sent them; it is reasonable to expect that he will do the same when the most terrible of all his judgments is about to come.

It is not only reasonable, but scriptural. In Rev. xiv, 6-12, we have in prophecy the very messages of warning with which God has determined before to warn the world of the Judgment and day of wrath. These merciful warnings are three in number, following in a regular order. The first announces the hour of God's Judgment come; the second, the fall of Babylon; and the third, gives a final, most fearful warning, to be followed by unmingled wrath upon the heedless and disobedient. Then follows the representation of the coming of the Son of Man to reap the harvest of the earth, then fully ripe.

It needs no extraordinary intellectual powers, and no great advantage of education, to understand the time when these messages are to be given. One need not be a doctor of divinity to know that they are to be given just before the return of the Saviour, and before the great day of wrath so frequently predicted in the prophecies. But to place them anywhere else one would need uncommon powers and skill—skill in deceiving and being deceived.

They have not been fulfilled in past generations; for there is no history of their fulfillment; and they would not, if given in the past, have been true, unless the hour of Judgment and the outpouring of unmingled wrath are in the past. There is no possible place for them but just before the close of human probation and the second coming of Christ.

Is it possible that they are being given in our day? Why not? It is evident that they will not be given in a way to force the conviction on every mind of their truth. There will be unbelievers and scoffers to the last. These will inquire, as those things are being agitated, Where is the promise of His coming? Say they, We see no signs of change. All things continue as they were. And Jesus himself emphatically asked the significant question, "When the Son of Man cometh, shall he find faith on the earth?" The day of the Lord cometh to the unbelieving as a thief in the

night. So Paul taught the church of the Thessalonians. And when they shall say peace and safety, sudden destruction shall come upon them, and they shall not escape. Though warned in the most solemn manner, they will not believe till the great day of wrath is upon them. Then they will say, The great day of his wrath is come, and who shall be able to stand?

It will require a faithful heeding of the prophecies to understand the fulfillment of these closing messages of the gospel; but they will be plain and easy to the humble believer of the word of God. Whenever their fulfillment is seen, it must be believed; and God will guard their fulfillment, so that the humble believer need not err.

Let us open our eyes, and see if they are not being given in our day. Its being possible, renders it a matter of the deepest concern to every individual who hopes for salvation at the return of our Lord Jesus Christ.

R. F. COTTRELL.

#### THE GENTILE SABBATH.

SAYS one, "If you will show me one text where the Gentiles are required to keep the seventh-day Sabbath, I will keep it." Very well; we think that there are many such texts, but will simply give the *one* now. It may be found in Isa. lvi. Verse 1 says: "Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed." This is a prophecy pointing to the last days, as we may see by comparing this with other scriptures. When will the Lord's salvation come? Ans. At the second coming of Christ. Heb. ix, 28: "Unto them that look for him [Christ] shall he appear the second time without sin unto salvation." Peter says we are kept "through faith unto salvation ready to be revealed in the last time." 1 Pet. i, 5. When Jesus comes he will bring salvation to his people; hence, when the Lord says in Isa. lvi, "my salvation is near to come," he points down to the last days. What shall happen then? "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." We cannot "lay hold on" what we already have; hence, here is a reformation, a laying hold on the Sabbath, foretold. But do the Gentiles, the strangers, have any part in this? Listen further: "Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people. . . . 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 the Sabbath from polluting it, and taketh hold of my covenant [the ten commandments, Deut. iv, 13], even them will I bring to my holy mountain," &c. The strangers are the Gentiles. Eph. ii, 11, 12. Here, then, is a blessing promised on the Gentiles who shall take hold of God's Sabbath to keep it. Will they do it?

D. M. CANRIGHT.

*Sigourney, July 16.*

#### EFFECTS OF A SALUBRIOUS CLIMATE.

THE following remarkable statement I find in Josephus, and confirmed by Pliny and others. It will give us a slight idea of the effects of a pure, salubrious atmosphere. Josephus is speaking of certain fruits, such as dates, pulse, &c., which were found in a fortress when it was taken by the Romans. He says: "These fruits were also fresh and fully ripe; and no way inferior to such fruits newly laid in, although they were a little short of a hundred years from the laying in of these provisions [by Herod,] till the place was taken by the Romans; nay, indeed, when the Romans got possession of those fruits that were left, they found them not corrupted all that while; nor should we be mistaken, if we suppose that the air was here the cause of their enduring so long, this fortress being so high, and so free from the mixture of all terrene and muddy particles of matter." Whiston remarks on this that, "Pliny and others confirm this strange paradox, that provisions laid up against sieges will continue good for a hundred years, as Spanhem notes upon this place."

—*Wars of the Jews, Book 7, chap. 8, sec. 4.* I believe there are places on our own continent where fresh meat hung up in the open air, even in the hottest weather, will not putrify, but will become dry and hard. Now when such an atmosphere, only far more pure and salubrious, shall pervade all places on the face of the new earth, we may readily see that there will be no decay, no putrefaction, no rottenness, and hence, no unwholesome odors in all that happy land. I want a home in such a land and such a climate as that.

D. M. CANRIGHT.

#### RELAPSE.

IN sickness nothing (except death) is more to be dreaded than a relapse; a return of disease is much more dangerous and difficult than the first attack; so in spiritual things, when a victory is followed by a falling back into sin, a recovery is often hopeless.

This is well described by our Lord, in the account he gives of the casting out of the evil spirit, who, being cast out, wandered through dry places, seeking rest and finding none—says to himself, I will return to the place from which I came out. Doing this, and finding it empty, swept, and garnished, he takes seven other spirits worse than himself, and enters in; and the last state of that man is worse than the first.

The fort being taken, is left empty. Here is the fatal mistake. The enemy returns now reinforced, and holds it as his own.

In neglect of military rules, should a general thus proceed, he would soon be relieved of his command, and his fall would be certain. In spiritual things, there is a similarity in this respect, and to forget this principle is fatal.

In each victory there is a solemn consideration of future conflict with the powers of darkness, who will assuredly return, to retake the citadel from which they have been driven.

Let us beware in our seasons of rest; for such seasons of peace and quiet, may be followed by severe conflict. For Satan loves to attack us when we are off our guard; and any advantage he can thus gain, he will surely avail himself of. Let us not leave the house empty, unguarded, but seek for the guardianship of God's spirit, and good angels.

JOS. CLARKE.

#### SUNDAY AS A DAY FOR MILITARY OPERATIONS.

It has often been asserted that Sunday must be the Sabbath, because that those armies which *make attacks on that day*, are sure to be defeated. Such assertions supply the lack of argument from the Bible with many persons. Yet the assertion is utterly untrue. The following extract from the history of the seventeenth century is an admirable illustration of the absurdity of this statement. It is much better to believe and obey that precept of the law of God which says, "The seventh day is the Sabbath of the Lord thy God;" "Remember the Sabbath-day to keep it holy," than to establish a Sabbath out of human inventions, and fabulous assertions.

"Other victories of the Polish hero scarcely less important, are recorded in the annals of Poland; but what has immortalized the name of John Sobieski, is the deliverance of Vienna in 1683. A revolt of the Hungarians from the dominion of Austria, and an alliance formed between them and the Turks, had brought an army of nearly three hundred thousand men against the Austrian capital, which was defended by its citizens, and a garrison of little more than eleven thousand men. After an active siege of more than two months, Vienna was reduced to the last extremity. In the mean time, the Austrian emperor, who had left his capital to make what defense it could against the immense hosts of Turks that poured down upon it, had solicited the aid of the Polish king; and Sobieski was not long in making his appearance at the head of a small, but resolute army of eighteen thousand veterans. The combined Polish and Austrian forces, when all assembled, amounted to only seventy

thousand men, whom the Turks outnumbered more than three to one; but Sobieski, whose name alone was a terror to the infidels, was at once the Agamemnon and Achilles of the Christian host.

"Sunday, the 12th of Sept., 1683, was the important day that was to decide whether the Turkish crescent, or the cross, was to wave on the turrets of Vienna. At five o'clock in the afternoon, Sobieski had drawn up his forces in the plain fronting the Mussulman camp, and ordering the advance, he exclaimed aloud, 'Not to us, O Lord, but to thee be the glory.' Whole bands of Tartar troops broke and fled when they heard the name of the Polish hero repeated from one end to the other of the Ottoman lines. At the same moment an eclipse of the moon added to the consternation of the superstitious Moslems, who beheld with dread the crescent waning in the heavens. With a furious charge, the Polish infantry seized an eminence that commanded the Grand Vizier's position, when Kara Mustapha, taken by surprise at this unexpected attack, fell at once from the heights of confidence to the depths of despair.

"Charge upon charge was rapidly hurled upon the already wavering Moslems, whose rout soon became general. In vain the vizier tried to rally the broken hosts. 'Can you not aid me?' said he to the champion of the Tartars, who passed him among the fugitives. 'I know the king of Poland,' was the reply; 'and I tell you that with such an enemy, we have no safety but in flight. Look at the sky; see if God is not against us.'

"So sudden and general was the panic among the Turks, that at six o'clock, Sobieski entered the camp where a hundred and twenty thousand tents were still found standing; the innumerable multitude of the Orientals had disappeared; but their spoils—their horses, their camels, their splendor, loaded the ground. The cause of Christianity—of civilization—had prevailed; the wave of Mussulman power had retired, never to return. But Sobieski received little thanks from a jealous monarch for rescuing him and his country from irretrievable ruin; and Poland—unhappy Poland! had saved a serpent from death, which afterward turned and stung her for the kindness."—*Outlines of History, by Marcus Willson, pp. 386-388.*

#### ONE DAY IN SEVEN.

COULD the children of Israel keep any one day in seven as the Sabbath, without violating, not only a direct command of God, but also one of the fundamental laws of their being? Certainly not. Proof: "Notwithstanding, they hearkened not unto Moses; but some of them left it until the morning, and it bred worms, and stank: and Moses was wroth with them. And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, *This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over, lay up for you, to be kept until the morning. And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein.*" Ex. xvi, 20, 22-24.

By this we plainly see that it was the will of God that the children of Israel should *all* keep the day he had given them, and he was ready to perform a miracle on each seventh day in preserving their food. But had they desired to keep any day other than the seventh, they must have gone without food one day, or the Lord would have been required to work a miracle for their especial benefit.

We might infer from these verses that it was the Lord's will that they should perform some labor on each of the six days, according to the commandment; for how easy a matter it would have been for them to drop into slothfulness if they could have gathered more than a sufficiency for one day, or kept it over from one day to another.

But oh, how natural to disobey! After being shown the error of their ways in regard to their leaving the manna of one of the six days for the next, these peo-

ple whom God was willing to bless and save, straightway broke the Sabbath. (Ex. xvi, 27.) This grieved the Lord, who, remembering their former transgressions, said unto Moses, "How long refuse ye to keep my commandments and my laws?"

Oh! that we, as a people, may take warning from them, and walk in the light. The Lord will not hold us guiltless, if, after we have seen all the warnings and chastisements that the children of Israel received, and have enjoyed so much light as we have in the present truth, we think we can, with impunity, abrogate, change, or break "one of the least of these commandments."

May those who think the Lord makes exceptions in their case, and does not require their obedience to the fourth commandment, pause in their folly and "search the Scriptures."

F. A. BUZZELL.  
New Ipswich, N. H.

#### TENT-MEETING IN CHELSEA, MASS.

OUR tent is located on a pleasant, retired spot, on Shurtleff St., near the M. E. church. We have held thirty-eight meetings in the tent, and the interest is still good. Last evening there was a larger audience than before. Books are taken freely, and there appears to be a healthy interest. We have many transient hearers, who become interested, and take books to their homes in different States and the Provinces. About one hundred voted for the truth on the Sabbath question, and about thirty or more expressed a decision to keep it. Not a hand was raised for Sunday.

Many of the Advent people hear us candidly, and some are convinced that we have the truth. Some of the Spiritualists are terribly shaken, and one publicly confessed himself convinced that the soul is not immortal by nature. He has been an inspirational speaker.

We have several regular hearers from Boston, proper, and East Boston, Charlestown, and occasionally some from Dorchester, Medford, Cambridgeport, and other places in this vicinity. We are invited to pitch in East Boston, and South End, but are yet undecided where to hold the next course of meetings.

We have four standing challenges for public discussion; one from a collegiate professor in Boston, but we have not as yet given any encouragement that we would accept any of them. We watch for duty.

We know that our success here depends very much upon our humble trust in the God of truth. We try to live near to God, and trust we shall have the prayers of his people.

We remain here yet another week or more, and if the Lord will, we hope that our long-expected help will come, and that a new impetus will be given to the work here.

M. E. CORNELL,  
P. C. RODMAN.

Boston, Aug. 9.

#### REPORT FROM SIGOURNEY, IOWA.

TO-DAY we took down our tent in this place. Have been here eight weeks, and labored all the time, the best we knew how. The weather has been extremely unfavorable most of the time. Our congregation has been made up almost entirely from the residents of the city. Yet there has been a good interest, and a fair attendance all the time. We have seldom had less than 100 hearers. Many of the prominent citizens of the place have been constant attendants, and are our warm friends. Opposition from the ministry has been unusually small till the last two weeks. Since that there have been bitter opposition and a great excitement. The whole budget of false reports, slander, threats, &c., &c., has been freely opened and passed around! I think I never saw so much of that in any place as here. Yet we have not been discouraged, but have enjoyed God's blessing through it all.

The result, so far as we can now learn, is that about thirty-five are keeping the Sabbath. We think that most, if not all, of these are very fine, reliable persons, and of good report in society. We hope, by the blessing of God, to see a good, strong church here. We anticipate building a meeting-house before long. We sold about \$85 worth of books, and obtained fifteen subscribers for the REVIEW. We have established

a Bible class, Sabbath school, prayer meetings, &c., here.

We now expect to go to Richland, about eighteen miles distant. We neglect other urgent calls, and good openings further off, that we may watch things here. One of us will come here most every Sabbath for some time to come. Richland is only about ten miles from Brighton, and eight from Talleyrand, where we have churches. Hence it seems important for us to start a church there.

The editor of the county paper of this place has been very friendly and kind to us, and has freely opened his paper for us many times, and has himself spoken in our favor when attempts have been made to misrepresent us. For this he has our thanks.

The weather is now fair. Bro. Butler was at Brighton last Sabbath. Bro. Morrison went on today with the tent, while I stay here during the week, and then meet them evening after the Sabbath. Our address will now be Richland, Keokuk Co., Iowa. Pray for us. We are thankful to God for his blessing, and for so much success as the truth has had here under such discouraging circumstances.

D. M. CANRIGHT.

Sigourney, Aug. 9.

#### REPORT FROM BRO. HUTCHINS.

THE first Sabbath in July, I preached in Addison, Vt., with good freedom. Following the sermon, was a conference meeting, appointed for the Advent church. Eld. D. T. Taylor was present. A number of our brethren and sisters had liberty in bearing their testimony. Two who embraced the Sabbath when Bro. Cornell was here, were present, and seemed decided to continue to walk in the light. We hoped to meet the Advent preacher, who had just commenced keeping the Sabbath (living some thirty miles away), but I learn that he has still a growing interest in the truths of the Bible, as presented by Bro. Cornell.

On first-day, at 5 p. m., I spoke to an attentive audience in the Methodist house, at Weybridge, on "Repentance and Faith." In speaking on repentance, I compared our views on the law of the ten commandments, with the Methodist's, as set for thin their catechism and discipline. This examination showed that we are both harmonious with the Bible, touching the sacredness and perpetuity of this holy law.

The Methodists distinctly teach that the law is the "rule of our obedience." Then why are we not agreed on the observance of the Sabbath, which this law enjoins upon all men? Why not walk by the acknowledged rule? Who is consistent? Those who say, and do not, or those who obey? We ask, who?

While in this vicinity we unexpectedly met with our much-esteemed Bro. H. S. Lay, M. D., from the Health Institute, at Battle Creek, Mich. The interview, though brief, to us, was very precious.

In the evening of the 7th, I preached in Granville, at the house of Eld. D. T. Evans. A few love the truth here. The present interest indicates that others may receive it, if the right course be pursued. But we hope and pray for men of real solid worth. Those whose Christian experience shall lead them to lives of consistency and true devotion; who will shed a holy, sacred, and saving influence on all around them. One sister told me that her REVIEW came alone to this town, fifteen years, and that she did not lose one number.

Sabbath, the 11th, we enjoyed a refreshing season with the brethren in Roxbury. God's people were greatly encouraged, and those who had no hope were melted to tears. One sister was received as a candidate for baptism, and the ordinances were celebrated.

The next Sabbath, though nearly sick with a bad cold, I spoke to the little church in Andover, on the subject of the Judgment. The awful solemnities connected with the day of Judgment, passed with some degree of vividness before our minds, and measurably, at least, affected the heart. The ordinances of the Lord's house were attended. One sister, who through discouragement had given up the Sabbath, was present at the first meeting. The Lord opened her heart to a consideration of the subject to which she had listened. She thought of the broken law,

and that by it she must be judged. She counted the cost, the inconceivable loss, if she remained in disobedience, and before retiring to rest that night she decided to return unto and obey God. There is joy over her return. From here I went to Jamaica.

A. S. HUTCHINS.

*Braintree, Vt., Aug. 6, 1869.*

#### Meetings in Michigan.

Our last report was from Monterey, July 7. July 14, in Battle Creek. 15-18, with the church in South Genoa, Liv. Co. Meetings on the Sabbath and first-day were good and profitable. Some new ones interested to learn our position and duty. Celebrated the ordinances, and left them much encouraged to press their way for the everlasting kingdom.

July 20, 21, visiting the members of the church in Charlotte, and holding evening meetings. Several members have recently been added to the church by letter, which has strengthened them to persevere and press onward in the precious cause of God, to obtain salvation and eternal life.

July 22, visited and held an evening meeting with some of the scattered brethren and their friends in Olivet. Much interest was manifested to hear. Bro. D. H. Lamson, and friends, are anxious to have the Michigan tent pitched here for a course of lectures.

Sabbath and first-day, July 23-25, visited and held a series of meetings in Convis, where Brn. Lane and Burrill labored so successfully last winter. Much feeling and a deep interest was manifested in celebrating the ordinances, after which, in the morning, four were buried by baptism, to follow their dear Redeemer in newness of life. The brethren are gathering their materials for the erection of a convenient house for worship. The Lord bless those I have visited, and all his remnant people throughout his wide harvest field who are patiently laboring to advance his precious cause.

JOSEPH BATES.

*Monterey, Aug. 3, 1869.*

## 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.

#### Extract from a Letter to Bro. Matteson.

WE have read the Danish books on present truth, and are convinced, after prayerful consideration and comparison with the Bible, that it is our duty to keep the Sabbath of the Lord, and prepare for the coming of the Saviour, that we may obtain immortality when he shall appear. We are about in the same condition as ancient Israel when they found the book of the law after it had been lost for some time. We are thankful to God that he has in mercy opened our eyes while probation still lingers. Three of us have been members in the Baptist church. They say we need not leave them if we will say nothing about those peculiar doctrines, but we must speak what we believe; therefore we have left them. The truth is precious. May the Lord help us to obey, and find salvation with his remnant people.

SWEND MAGNUSSEN.

*Neenah, Wis.*

#### From Bro. Hoyt.

DEAR BRETHREN AND SISTERS: When I have read from time to time your cheering testimonies through the Conference Department of our paper, I have often been cheered, comforted, and strengthened, and wished that I were capable of saying something that would help some one else in the good way to Mount Zion. I am striving to be an overcomer, and to have a share with all the good and the blessed in the kingdom.

Our Saviour says, "Blessed are the pure in heart, for they shall see God." That seems to imply that no others shall see him. I want, therefore, a pure heart, and must have it; a heart cleansed from all pride, and self, and sin. I want to have, Holiness to the Lord, in-

scribed on every act of my life. Our Saviour says, "Ask and ye shall receive, that your joy may be full." John xvi, 24. This not only teaches us that we should grasp by faith the things we do need, but that there is a fullness of joy in reserve for us. Chap. xv, 11, reads: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." These texts teach us plainly that there is a fullness of joy in reserve for us; not a stinted allowance.

Then if God has provided a fullness of joy for us, it is his will that we should possess it, and if it is his will, it is our great privilege; and not only our privilege, but duty also.

We are not in a condition to do much in the cause of God unless we have the joy of his salvation; a fullness of joy. But with this blessing in our hearts we can do much for God and his cause. Dear brethren and sisters, will we let the enemy cheat us out of this great blessing, a fullness of joy? Oh! let us make an entire consecration to God of all we have and are. Let us say with the poet,

"Lord, in the strength of grace,  
With a glad heart and free,  
Myself, my residue of days,  
I consecrate to thee."

From your unworthy brother, NASON HOYT.  
*Fayette Co., Iowa.*

#### From Sr. Vanorum.

DEAR BRETHREN AND SISTERS: Thinking that some one would like to know what progress I am making in the way to Mount Zion, I pen a few lines for the REVIEW. My victory over self and my sins, is not so great as I desire. My privileges are great, as I reside but one mile from the house of worship in Wright. I feel that in religious privileges I am highly favored. My prayer is, that I may value them as I should, and live out this precious truth to the honor of God.

The last Sabbath in June, I was baptized by Bro. White, and united with the church in Wright.

Pray for unworthy me, that I may be of some use in the church. I would say to those who have counseled and reproved me, that I am thankful for it, and trust that the Lord is enabling me to see my faults and failings. My desire and determination is, to strive to overcome them, and get ready for the soon coming of Jesus Christ.

Your unworthy sister, E. H. VANORNUM.  
*Ottawa Co., Mich.*

#### From Bro. Phelps.

As I have seen no remarks in the REVIEW of late in regard to the progress of the cause in this State, I will make a brief statement of matters here, and also of the general meeting just held. Last year Bro. Pierce began to talk about a tent for his part of the field. A subscription paper was started, and if I remember rightly, over \$400 was pledged for the tent. Bro. Ingraham went to Chicago, and ordered made, and purchased, a new fifty-foot tent. The whole expense of getting and setting it running was a little over \$300.

About the middle of July I received a letter from Bro. Ingraham, stating that they had concluded to have a general meeting for the State, but as the time was so short before harvest the appointment could not be put in the REVIEW. He had written to each church. The meeting was held at Shelbyville, Blue Earth Co., commencing July 22, and continued over Sabbath and first-day. We arrived in time to assist in raising the tent. The meetings were of the most interesting nature. The preaching was done by Brn. Pierce, Ingraham and Morse. The Spirit of the Lord was present. The word spoken seemed to have a good effect. We think we never saw so much interest manifested to hear the word of life.

The whole country seems to be awake. Bro. Ingraham has received two letters from a town near the meeting; one signed by twenty-five, and the other by twelve persons, requesting that the tent may be pitched near them, and offering lumber to seat the tent, and houses for the preachers.

On first-day nine were buried with Christ by baptism.

Our laboring brethren had seen the necessity of a

book and tract fund, for it is necessary, in these hard times, to give away books. A call was made, and to our surprise, about \$150 were pledged to the benevolent object of the free distribution of books in new fields. Bro. Ingraham remarked that he believed the time had come when the cause would never lack means in Minnesota again.

All, as far as we know, are glad of the appointment for a Camp-meeting in this State, and all, far and near, are very anxious to have Bro. and Sr. White come here this fall to the meeting. We earnestly hope they will come, and we believe they will find a people here who are anxious for their help.

We hope all our S. B. Treasurers will pay heed to the remarks in REVIEW No. 3, and send on their closing reports for this conference year ending July 1, and thus be ready for the Conference, which will be held at the Camp-meeting.

H. F. PHELPS.

#### From Sr. Nelson.

DEAR BRETHREN AND SISTERS: I still love present truth as much as ever. It looks brighter than ever it did before to me. I love the holy Sabbath, and it is a delight to me. I have kept the Sabbath for nearly four years. I love the health reform, and am trying to live it out. Remember me in your prayers, that I may live humble, and walk uprightly.

Your unworthy sister in love,  
SARAH J. NELSON.  
*La Fayette Co., Mo.*

#### From Bro. Loudon.

DEAR BRETHREN AND SISTERS: I love the REVIEW, for I know it advocates the word of God, which is truth; and therefore I love its instructions. I have believed the Advent faith ever since I became acquainted with it in 1842, and about ten years later, I became a believer in the truth concerning the Sabbath of the Lord, and am trying to keep the same as commanded. I feel thankful to the Lord that he ever gave me a knowledge of these truths, and a heart to receive the same. I love the testimonies. They bring good instructions and reproof, just such as many of us need; and I believe they are of the Lord. When I read them I often find myself reproofed; and I pray that the Lord may continue to bless, that I may be made a suitable subject for an inheritance with the blest in Mount Zion. Brethren, pray for me.

JAMES LOUDON.  
*Rock Co., Wis.*

#### LOVE.

Of all the graces that adorn the true follower of Jesus, there is none so essential as love, and unless we are ruled by it, we cannot hope of ever entering the holy city, the New Jerusalem. Our Saviour gave us a new commandment, that we should love one another, even as he loved us. "By this shall all men know that ye are my disciples, if ye have love one to another." John xiii, 14, 15.

When we consider the boundless love the Lamb of God manifested for sinful mortals, when he left the realms of glory, and, after suffering a life of toil and sorrow, consented, at last, to die an ignominious death, should we wonder that such love should distinguish us from this selfish and money-loving world? Oh, that we might possess such love more abundantly! Could we have that perfect love that casteth out all fear (1 John iv, 18), how sweet would be our communion with God. We should then be free from all those doubts and fears that so often arise, and one continual ray of heavenly light would illuminate our whole being. We could then worship God in spirit and in truth.

May God assist us in striving more earnestly for that love, and grant that we may at last stand with his remnant people where faith is lost in sight, and love, perfect and unfeigned, will control our every action.

A. D. BEERS.

MODESTY.—If you would add luster to your accomplishments, study a modest behavior. To excel in any thing valuable, is great, but to be above conceit on account of one's accomplishments, is greater. Consider if you have natural gifts, you owe them to divine bounty. If you have improved your understanding, and studied virtue, you have only done your duty, and thus there seems little reason for vanity.

## The Review and Herald.

Battle Creek, Mich., Third-day, Aug. 17, 1869.

### The Lesson of the Eclipse.

THE eclipse of the sun, which we have just witnessed, teaches us one very important lesson. We have seen how a dark body can eclipse the brightest light in nature. The moon has no light of its own. Yet it is capable of completely extinguishing the light of the sun. So the world is utterly dark, but when it comes between us and Christ, the Sun of Righteousness, it can hide him completely from our view. In fact, most of the professed people of God live in an eclipse almost all their days. They mourn their spiritual darkness as though it were unavoidable. The truth is, it is their own fault. The world has come between them and Christ. If they do not, in their hearts, prefer this spiritual darkness, let them put away the world from between themselves and Christ.

### To Correspondents.

A. H. OSBORN: You inquire, "How do you know that the first day of the week is not the Lord's day? I know that the seventh day is the Lord's day. But how was it changed?"

ANSWER.—There is no record in the Scriptures that the Lord has ever changed his day. In the beginning he reserved the seventh day to be devoted exclusively to his worship, and to the acknowledgment of God as the Creator of heaven and earth. Gen. ii, 1-3; Ex. xx, 8-11. This he calls "my holy day." Isa. lviii, 13. This day the Son of Man claimed to be Lord of. Mark ii, 28. There is no record that he has divorced this day and taken another. When, therefore, we read in Rev. i, 10, of "the Lord's day," we can only understand this to relate to the day which he has alone honored in the Bible as his holy day.

To your further inquiry relative to the time of commencing the day, the answer is, 1. The day of twenty-four hours, or each of the days of the week, embrace both day and night. Gen. i. 2. That from the beginning of the world to this time, the first division of the day has ever been evening or night, and the last, morning or day; and the beginning and end of the day is marked by sunset, or even. Deut. xvi, 6; Lev. xxii, 6, 7; Deut. xxiii, 11; xxiv, 13, 15; Mark i, 32. But when the dawn of the day is spoken of, we understand it to relate, not to the beginning of the twenty-four-hour day, but of the twelve-hour day, which is in the morning. The expression, "in the end of the Sabbath," means the same as "when the Sabbath was past." Mark xvi, 1. The day of Christ's resurrection is sufficiently determined by Mark xvi, 9; Luke xxiv, 21; compare with Matt. xx, 19.

We send you several of our smaller publications; also a catalogue of our books and tracts, with the prices of each. For a commentary on Rev. xxii, we refer you to the work entitled, "Thoughts on the Revelation."

### The Camp-Meeting at Ceresco.

THE Committee report that the location for this meeting is all that could be desired. The spot is a beautiful grove, near the river bank, supplied with an abundance of water from a cool spring, for cooking and drinking purposes, and a brook for watering horses. Ceresco is a station on the Michigan Central Railroad, eight miles east of Battle Creek, and four west of Marshall. All the day mail trains stop, and the night mail stops when signaled, or for passengers who are ticketed to Ceresco.

By reference to the time-table, in another column, the hours of arrival can be determined, as it is about twenty minutes' ride from Battle Creek. The camp ground is only about one half a mile from the depot.

As there is no Adventist church at Ceresco, nor in the immediate vicinity, the brethren will see the necessity of coming prepared to care for themselves. Provisions, grain, hay, &c., will be furnished at reasonable rates. An abundance of straw will be provided

for lodging purposes, but, as far as possible, all should bring tents, blankets, bed ticks, &c.

Space has been cleared in the grove sufficient for two large tents, and as many small ones as may be needed. In every respect the location is beautiful, and if the blessing of God can be with us, it may be rendered a happy place.

As will be noticed, by previous appointment, the meeting is to commence Wednesday, Aug. 25, and continue until Monday, the 30th. w. c. g.

CAMP-MEETING POSTERS.—We have in type a form of posters appropriate for Camp-meetings, illustrated with a large cut of a tent, &c. As it is desirable that these meetings be well advertised, the various committees will do well to order these posters, as soon as locality and time are determined upon. w. c. g.

"SALT IS GOOD."—Our tent-masters, who have found the present season very bad for tents on account of mildew, will realize much advantage by thoroughly salting the canvas when damp. It is an excellent preventive of mildew. The variety known as coarse-fine, is suitable. w. c. g.

### The New England Camp-meeting.

This meeting will be held at South Lancaster, Mass., commencing Sept. 5, and continuing until the 12th. We expect a general attendance. Come prepared to take care of yourselves, as far as possible. Bring tents, according to the instructions given by Bro. White, in REVIEW, Vol. 33, No. 24. Accommodations can be had on the ground for all who cannot bring tents. Those coming over the Vermont, Massachusetts and Chesire R. R., will change cars at Fitchburg, for Clinton. Those from Maine will leave Boston, at the Boston and Fitchburg depot, and change cars at Groton Junction. Those coming over the Providence, Norwich, and Western, Railroads, will change cars at Worcester Junction. Worcester and Nashua trains connect at 10½ A. M. and 3½ P. M.

Provisions can be purchased on the grounds. Provision also will be made for teams.

Bro. and Sr. White are expected to attend. Let there be a general gathering at this meeting.

A. W. SMITH,  
FRANK W. MACE,  
S. N. HASKELL,  
LEONARD HASTINGS,  
C. K. FARNSWORTH.

Camp-  
Meeting  
Com.

### Sabbath Time.

I HAVE read with interest Bro. Waggoner's remarks in No. 3, of present Volume of REVIEW, in reply to S. O. Winslow. He gave us an invitation to answer his question, which we took pains carefully to do; and a few days after received the following for a reward of the labor:

"Now I have no more regard for you as being an honest man after you have rejected the light. No more than I have for those age-to-come people who set aside the practice of the Sabbath, or seal of the living God. I humbly hope and pray that you will 'Remember the Sabbath,' or the seventh twenty-four hours of the week, and keep it holy.—S. O. Winslow."

I view the remarks of Bro. Waggoner, on this case, as none too sharp. Those who think otherwise will change their minds when they learn the whole course this young man is taking in the matter.

J. N. LOUGHBOROUGH.

### Change of Appointment.

It is thought best, for several reasons, to postpone the Monthly Meeting at Chase's Mills one week, so that it will be Sept. 4 and 5, instead of Aug. 28 and 29, as before mentioned.

Though we have not had opportunity to consult with all, yet we hope the change will meet the minds of all. We hope for a general attendance.

S. B. WHITNEY.

Bro. James Stiles and Hiram Rich are requested to act with the Ceresco Camp-meeting Committee.

A REQUEST.—If any one can furnish me immediately with a copy of W. H. Springer's book on the Law and Sabbath, they will greatly oblige me.

D. M. CANRIGHT.

### MICHIGAN CENTRAL RAILROAD.

#### GOING WEST.

LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Detroit,.....	6:35 A.M.	9:00 A.M.	6:00 P.M.	9:30 P.M.
Battle Creek,	12:40 P.M.	1:47 P.M.	11:33 P.M.	2:10 A.M.
Chicago, Ar'v,	7:40 P.M.	8:00 P.M.	6:30 A.M.	9:00 A.M.

#### GOING EAST.

Chicago,.....	5:00 A.M.	8:00 A.M.	5:15 P.M.	9:00 P.M.
Battle Creek,	12:08 P.M.	1:47 P.M.	11:33 P.M.	8:10 A.M.
Detroit, Ar'v,	6:05 P.M.	6:30 P.M.	3:45 A.M.	8:00 A.M.

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

## Appointments.

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

PROVIDENCE permitting, the next Quarterly Meeting of the Seventh-day Adventist church of Waterloo, Grant Co., Wis., will be held Sept. 11 and 12, commencing Sabbath morning at nine o'clock. We hope to meet all the scattered, lonely ones at this meeting. Come, brethren and sisters, with a determination to consecrate yourselves anew to the work of preparing for the solemn moment of the Judgment, which is fast hastening on. I. SANBORN.

THERE will be a Quarterly Meeting of the S. D. Adventist church of Poyssippi, Wis., the first Sabbath and first-day of September next, at the Cady school-house. A general invitation is extended to the scattered brethren and sisters. Will Bro. Sanborn, or some other minister, please attend.

By order of the church. J. F. EASTMAN.

THE next Quarterly Meeting of the S. D. Adventists of Monroe, Wis., will be held August 28 and 29. Can not Eld. T. M. Steward meet with us? We would like to have the brethren from other places meet with us to work for the Lord, and to strengthen each other in the good cause. By order of the church. FREDERICK KUNDERT.

THE next Monthly Meeting of the Lisbon, Marion, and Anamosa, churches, will be held at Lisbon, Iowa, Sept. 4 and 5. J. T. MITCHELL.

## Business Department.

Not Slothful in Business. Rom. xii, 11.

### Business Notes.

A WOODRUFF: Yes.

### RECEIPTS.

For Review and Herald.

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

\$1.00 each. Peter Nelson 36-1, J. W. Marsh 35-1, G. Simonson 36-1, Wm Manlove 36-1, Ann F. Stickney 36-1, J. P. Farnsworth 35-7, Mrs N. J. Chaffee 34-1, C. Z. June 35-9, E. Lanphear 35-18, J. F. Upham 34-17, C. F. Hall 35-1, Mrs E. R. Wood 36-1, E. J. Paine 36-1, W. Carille 35-6, A. Hornback 35-6, B. H. Ross 35-6, C. E. Moser 35-6, R. J. Griffin 35-6, A. Stranahan 35-6, P. Pritchard 35-6, R. Rosier 36-6, Mary S. Rasmussen 35-1, N. N. Anway 35-14, I. C. Vaughan 34-17, S. J. Dadds 36-1, A. H. Pervore 35-6, W. L. Saxby 35-1, G. W. Frank 35-1, W. Hunt 35-6, Mrs Maria Brayne 35-6, Mrs B. Chick 35-6, R. I. Brown 35-6, John Ashdown 35-6, Mrs Eliza A. Sisson 35-6, Mrs M. E. Jackson 35-6, Mrs M. Green 35-6.

\$2.00 each. Wm Campbell 36-8, R. W. Bullock 35-16, W. P. Andrews 36-1, Wm Harris 36-9, Mary E. Stockwell 33-1, G. W. Pierce 38-1, J. Rogers 36-6, Jas. Woods 36-6, H. Howe 35-22, D. C. Birch 35-11, H. W. Simmons 36-6, W. Logan 36-6, H. Stebbins 34-4, Mrs C. A. Hawes 35-13, Mrs J. House 36-1, M. Ganson 36-1.

Miscellaneous. Mary B. Cady \$5.00 38-1, J. W. Marlin 3.00 36-9, G. L. Winger 1.50 36-1, J. M. Cowles 1.50 37-1, J. H. Hartman 1.50 36-1, J. W. Cross 75c 35-1, Mrs S. B. Hershberger 1.50 36-1, Mrs S. A. Ulrich 1.50 35-7, Mrs J. H. Aldrich 1.50 35-1, H. Howell 50c 35-6, J. B. Hornback 50c 35-6, W. K. Loughborough 3.00 37-1, W. E. Price 3.00 37-6.

### Books Sent by Mail.

R. F. Andrews 35c, C. Angle \$1.35, T. Demmon 50c, Joseph T. Moore, 1.00, J. F. Wood 33c, H. A. Fuller 50c, Wm James 2.00, Wm Boynton 2.50, S. W. Randall 1.00, J. P. Chamberlain 50c, E. A. Edson 50c, Mrs Wm Chapman 25c, C. E. Swarthout 25c, L. Richar 35c, J. McGregor 50c, E. T. Barber 25c.

### Books Sent as Freight.

Eld James White, Owosso, Mich., \$352.63.  
Benevolent Fund.  
Lucinda Locke \$2.00.

### Michigan Conference Fund.

Church at Newton \$9.25, church at Salem Center, Ind. 10.00, church at Hillsdale 40.00, church at Burlington 50.00.

### General Conference Missionary Fund.

Wm Campbell \$1.00, W. K. Loughborough 1.25.  
Cash Received on Account.  
J. G. Whipple for C. O. Taylor \$12.00, B. C. Chandler for A. A. Fairfield 1.20, Geo I. Butler 50.00, H. Stebbins for Jas White 1.50.

### Foreign Missionary Fund.

Wm Carpenter \$5.00, Warren Coon 5.00, Henry Keefer 50c, Lucinda Locke 5.00, A. and H. Woodruff 10.00.

### Received on Book and Tract Fund.

Lucinda Locke \$3.00.  
Books Sent by Express.  
D. F. Randolph \$10.00 Eld James White, Clyde, O., 64.32, Geo I. Butler, Richland, Iowa, 53.99.