

# 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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#### THE SABBATH A SIGN.

"I AM the Lord your God; walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths; and they shall be a *sign* between me and you, that ye may know that I am the Lord your God." Eze. xx, 19, 20. "Moreover, also, I gave them my Sabbaths to be a *sign* between me and them, that they might know that I am the Lord that sanctify them." Eze. xx, 12. "Verily my Sabbaths ye shall keep; for it is a *sign* between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you. . . . Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a *sign* between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. xxxi, 13-17.

All will admit that God has given the Sabbath to be a sign. A sign for whom? for the wicked and unbelieving Jews? Look at those children of Abraham, ready to kill Christ. Hear his testimony concerning them: "Ye are of your father the devil, and the lusts of your father ye will do." John viii, 44. "Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Matt. xxiii, 32, 33. Was the Sabbath a sign between God and these wicked men, children of the devil, that they might know that God did sanctify them? What an absurdity! None but the father of lies could originate such a lie. God did not sanctify them; for they hated God, and despised his Son. Therefore the Sabbath was not a sign between God and them. To whom, then, was the Sabbath a sign? To every child of God who was sanctified through obedience to the truth.

Has God still an Israel in the earth? "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Gal. vi, 15, 16. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Chap. iii, 29. Two reasons are given why the Sabbath should be a sign: 1. God rested on the seventh day. 2. God's people should know that he is the God that sanctifieth them. These reasons still exist. The Israel of God still exists. Therefore the Sabbath is still a sign to God's Israel. But if an individual should undertake to rest from labor on the seventh day, yet retaining an evil heart of unbelief, the Sabbath would be no sign to him that God did sanctify him. The very nature of

this sign is such that none but saints can truly be sealed therewith. See Isa. lviii, 13, 14.

We would farther notice that the Sabbath is given to be a sign throughout their generations, "for a perpetual covenant." Now a perpetual covenant can only be kept by perpetual generations. How long will perpetual generations last? At least to the end of the world. Proof: "And God said, This is the *token* of the covenant which I make between me and you, and every living creature that is with you, for *perpetual generations*. I do set my bow in the cloud, and it shall be for a *token* of a covenant between me and the earth." Gen. ix, 12, 13.

Well, that is all in the Old Testament. But now if you can show me a text in the New Testament, then will I believe that the rainbow is not done away. All things are become new since Christ came, and consequently there is no rainbow now. That is all Jewish.

Profound reasoning! Do you see yonder rainbow in the cloud? That is a token, or sign, for perpetual generations. But the sign of the Sabbath of the Lord is of as long duration. As the rainbow is a token between God and the earth, so the Sabbath is a token between God and the sanctified ones, or saints, for perpetual generations. As the rainbow still shines with the same beautiful colors that God gave it, so the sanctification and blessing of God still rests upon the seventh day. And all the caviling of Sabbath-despisers, and Sabbath-breakers, has not in the least dimmed the halo of glory which shines about the fourth commandment.

The terms, sign, and seal, are synonymous. Rom. iv, 11. The 144,000 of Rev. xiv, are evidently those who escape from the deception and destruction of the two-horned beast; those who would not worship the beast, nor his image, nor receive the mark. For they are introduced in immediate connection with the same. You will find all through the Revelation two classes of people introduced. In many places the wicked are pictured out with the judgments falling upon them; and immediately thereafter, the other class is introduced, who escape from said judgments, rejoicing in their victory. See Rev. vi, 14-17; vii; Rev. xiii, 11-18; xiv, 1-5; Rev. xiv, 14-20; xv, 2-4; Rev. xviii; xix, 1-9.

We have already proved that the Sabbath is the sign, or seal, of God. This is farther evident because the fourth commandment is the only one in God's law of ten commandments which brings to view the name, or authority, of God, maker of heaven and earth, and all that in them is. All his intelligent creatures, therefore, are under obligation to obey said commandment, as well as the rest. But most people refuse to obey, because they love the world more than God, and are in rebellion against his government. Yet there is a remnant in the last days, who, warned by the third angel's message, refuse to worship the beast and receive his mark. They keep the commandments of God. Rev. xiv, 9-12. Hence they observe the Sabbath of the Lord, and consequently have the sign, token, or seal, of God—the name of the Father written in their foreheads.

So likewise are the 144,000 of Rev. vii and xiv, sealed with the seal of the living God, or have the Father's name written in their foreheads. How came it there?

By chance? No, indeed! They remembered the Sabbath-day to keep it holy. Will the observance of a few Sabbaths, and then ceasing, bring the name there? No! But every Sabbath lawfully observed in the fear of God, marks the name of God more and more indelibly in the mind; writes his law in the heart. Angels of God encamp round about them that fear him. When the saints of God are carefully watching, sending up earnest petitions, pleading and agonizing with God, the angel, with the seal of the living God, performs his work. Deeper and deeper is the Father's name engrafted in the mind. Brighter shines the light of truth from the heavenly sanctuary. Higher burns the flame of holy love, kindled by the oil of Heaven, fresh from the warm heart of our compassionate Redeemer. And if we endure unto the end, and finally come off victorious, that holy name will never, never be blotted out from the forehead. It will be ours to fear, worship, and love God to all eternity.

How did God's name come in their foreheads? By chance? No, indeed! Heartfelt repentance, honest confessions, carefully watching, instant in prayer, careful and daily cultivation of hope, faith, love, obedience, struggles, such as God only knows, brought it there. Yet all these graces we obtained through the free gift and infinite love of our Heavenly Father, through the awful sufferings and spotless life of our blessed Redeemer. God is good. God is love. Struggle on, dear brother, sister. Do not give up the warfare before the seal of the living God shines with heavenly luster in your foreheads, at the coming of Jesus.

The 144,000 are living cotemporary with the remnant who keep the commandments. They are living when there are many corrupt churches, for they were not defiled with women. This cannot mean literal women, for literal virgins cannot be defiled with literal women. Therefore they must be symbolic. A virgin is a symbol of a pure church. 2 Cor. xi, 2. A corrupt woman is a symbol of a fallen church. Rev. xvii. These virgins, then, are God's people, who leave the fallen churches, and are purified from their sins. They cannot be individuals who never sinned, "for all have sinned, and come short of the glory of God." Rom. iii, 23. They must, therefore, be the very ones who hearken to the call, "Come out of her, my people," and consequently identical with the remnant who "keep the commandments of God and the faith of Jesus." They are the living saints at the second coming of Christ, for they are "redeemed from the earth," and "from among men." The Scriptures recognize twelve tribes in the Israel of God. James i, 1. Rev. xxi, 12. They sing *before the throne of God*; with mighty voices, harping on their harps. Chap. xiv, 2, 3. The very place where the saints, who gain the victory over the beast and his mark, stand on the sea of glass *before the throne of God, having the harps of God*. Chap. iv, 6; xv, 2. They sit on thrones with Christ, and with the martyrs, who were beheaded for the witness of Jesus, during the 1000 years' Judgment. Rev. xx, 4.

Thus we see that the Sabbath as a sign or seal of God, continues, even to the last generation. It is God's name or memorial; that his saints may remember God, and know that he doth sanctify them. "This is my name forever, and this is my memorial unto all

generations." Ex. iii, 15. What is his name? "I am that I am"—the self-existing God, the Creator of all things—the name brought to view in the fourth commandment. "Thy name, O Lord, endureth forever; and thy memorial, O Lord, throughout all generations." Ps. cxxxv, 13. How long is that? As long as God's dominion shall endure. "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." Ps. cxlv, 13.

May the Lord help you, dear reader, to remember God's memorial, walking in the fear of God and the love of Jesus; and may you secure to yourself the seal of the living God, that you may live forever under his dominion, and be honored with an everlasting name in the kingdom of our God.

JOHN MATTERSON.

### "SO SHALL YE PROSPER."

SAYS the apostle John: "Beloved, I wish above all things that thou mayest prosper." Christ desires that his church and people prosper. In order that such may be the case, he has established gifts in the church. "And he gave to some apostles; and some prophets; . . . for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," as a whole, and for each individual, as well.

As in temporal matters men seek for the path that shall be prosperous to them in worldly things, so should the child of God seek for the path of prosperity in all spiritual things. All have a greater or lesser degree of anxiety to prosper in the divine life. The word of the Lord plainly declares how we may be prospered. Thus we read, in 2 Chron. xx, 20, that "they rose up early in the morning, and went forth into the wilderness of Tekoa; and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."

In order to understand the case, and the full force of his exhortation, let a brief review of past history be taken. Israel had been a united, powerful, numerous, and prosperous people; but the students of their history mark with pain their gradual decline from being "the head," until they become "the tail." See Deut. xxviii, 18. God tried to prosper them, but they would not walk in his ways, nor according to his direction. "Moreover, all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen." God visited in wrath. One calamity after another came upon them; the ten tribes revolted, and Israel was divided; their enemies triumphed over them, and they were wasted and scattered. "And the Lord God of their fathers sent unto them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwellingplace; but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." 2 Chron. xxxvi, 14-16.

Under various kings, Judah prospered or suffered, accordingly as their rulers were good or evil; but they gradually grew weaker, by continual rebellion against God, until the reign of king Jehoshaphat. Under his good government they began to prosper again. See chap. xvii. Joining affinity with sinful Ahab, the prospering hand of God is withdrawn for a time. But when reproved by the prophet Jehu, he repents of his folly and is prospered again. The time comes when the children of Moab and Ammon, and others, united for the conquest of Judah, and marched upon them.

Their previous departures from God had, no doubt, left them weak and trembling, and they fear and tremble in view of their state. Their enemies are more and mightier than they. With their whole heart, both king and people seek unto their God. The king, in the presence of the congregation of Judah, calls upon the Lord for help. Then upon Jahaziel came the Spirit of the Lord, in the midst of the congregation; and he said: Harken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat. Thus saith the Lord unto you: Be not afraid nor dismayed by reason of the great multitude, for the battle is

not yours, but God's. They were directed what to do, and how to proceed. They were not to fight in the battle, but were to follow the directions given to stand still at a certain place, and "see the salvation of the Lord." It was a time to try faith. They were to march toward the whole powerful host of their enemies, unprepared to engage them in their own way, believing in God that he would fight the battle and gain the victory. But they and the king believed in the Lord's prophet. And as they marched out the next day, the king stood, and as they went by, exhorted them in these words, "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." They obeyed and prospered. The Lord overthrew the foe.

It is not necessary to speak of the many who would not believe, nor of the adversity that visited them. The whole history of the kings is full of them. Read and ponder them well. But we would notice some of the instances of prosperity following belief in the testimonies of God's prophets, and where there had been grievous errors on the part of those to whom the reproof was sent. The case of Ahab is to the point: "But there was none like unto Ahab, who did sell himself to work wickedness in the sight of the Lord." Yet at the terrible prophecy of Elijah, Ahab trembled, and "rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly." Because he thus believed to the humbling of himself in the sight of the Lord and all Israel, he received a measure of prosperity. 1 Kings xxi, 25-29.

When David believed the word of the prophet Nathan, and confessed his sin and humbly repented, his great sin was forgiven, and afterward he prospered. 2 Sam. xii; also chapter xxiv. See the case of Josiah, 2 Kings xxii, 18-20.

The case of the Ninevites is also full of encouragement to the reprovéd. They believed the prophet of the Lord, and repented at the preaching of Jonah. God spared them and their city. These are not idle tales—mere fiction—but solemn, sober truths, narrations of facts. And these all happened unto them for examples, and they are written for our admonition and instruction, upon whom the ends of the world are come. We learn by these cases to tremble when God speaks, and to do more, when reproved, than simply to say, The reproof is true. We should heartily repent, by confession and putting away the evil as far as is in our power.

Our lines have fallen in perilous times. Yet how hard to fully sense it. How feebly we comprehend the perils of these days. Moral pollution is everywhere; and its black, stifling vapors blunt the senses. Sin is looked upon so often, as to rob it of its hideousness. Only by the grace of God, by the aid of his Holy Spirit's anointing our eyes that we may see, can we expect to escape. The prophet has described the times thus: "The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." He that killeth a man is as if he killed a dog. Now and then, among the children of God, astonishing apostasies take place, making Heaven sorrow, and wringing the hearts of the faithful. Men who have stood high, who have labored in the work of love, listen to the tempter, yield to the lusts that should be bridled, and, in a moment, go down. God help us who remain, to be warned, to anxiously seek God for safety and strength. God has a truth still, though men prove false, the right way may still be discerned by earnest, willing ones. A people will be purified, 144,000 will be saved, redeemed from among men. God has reserved them in Israel. You and I may be of the number, dear reader. But in order to do it, we must follow the rule, we must overcome as they are said to have overcome. "They overcame by the blood of the Lamb, and the word of their testimony." Not the little feeble speech they uttered in meetings. We do not understand it so; but the testimonies of the Spirit to the church and to individuals, pointing out particular sins in them, sins that other churches and other individuals are not guilty of. They apply to them particularly. Hence, it is appropriately called "the word of their

testimony." By faithful obedience to it they become cleansed from that sin, and the blood of Christ cleanseth from all sin.

Let the people of God take courage at this, and cherish the gift of prophecy in our midst. Believe its words; so shall ye prosper. It is in view of the close nature of the work that would be done by the Holy Spirit among men in the last days, by faithful reproving of sins, and the proneness of men to resist because their hearts are so filled with pride and evil, that the prophet Malachi asks, "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap." The dear Saviour, in the heavenly sanctuary working to save his people, beholds in us dross that dims the fine gold. He says but little about the gold, but sends kind words of advice to those he loves, sharp reproofs, cutting testimonies, in order for our purification, until his own lovely character is developed in us; until his own lovely face is reflected in the pure gold. How kind in him, the only one who can see our whole faulty hearts, to thus do. And we are to overcome by the blood of this dear Saviour, and by these testimonies he is sending.

Yet some, not discerning this, but deceived by Satan and their proud hearts, are flattering themselves that they can climb up some other way. These testimonies, we know not whence they are, say they, when their errors are pointed out. We will take the Bible, but we will not believe this testimony. They reject it, and try to persuade others to go with them. We have watched the course of such, and we have seen, as the result, that the whole present truth is soon lost sight of, and infidelity and Spiritualism envelops them in their foul embrace. Plain as these things are to the view, others are still ready to launch out upon the same dangerous stream. Some, perhaps, are already embarking—some who have been reprovéd, and others who are affected by their influence, are preparing to go with them. To such, we stand as did Jehoshaphat, and we cry, we lift up our voice, we entreat you with tears, we beseech in our Lord's name to hear the word of the Lord, "Believe his prophets, so shall ye prosper." But this course, you are about to take, ends in ruin and certain destruction. Hear how God deals with men—how he will deal with us. "He preserveth not the life of the wicked; but giveth sight to the afflicted. He withdraweth not his eyes from the righteous; but with kings are they on the throne; yea, he doth establish them forever, and they are exalted. And if they be bound in fetters and be holden in cords of affliction; then he showeth them their work, and their transgression that they have exceeded. He openeth also their ear to discipline, and commandeth that they return from iniquity. If they obey and serve him, they shall spend their days in prosperity, and their years in pleasure. But if they obey not, they shall perish by the sword," &c. Job xxxvi, 7-12.

Praise the Lord for his tender mercy, and for the comfort his promises bring. I am weak and sinful, foolish in wisdom, prone to wander. I have sinned deeply, and am reprovéd; but God forbid that I should turn from a kind Saviour, though he chasten me. The desire of my heart is, that I may return from my ways, to duty, obedience, and the right way. I need the counsel of Jesus. I may wander from the way again; but I pray that I may not shut out, by unbelief and rebellion, the only voice that can warn.

"Oh! do thou always warn  
My soul of evil near,  
When to the right or left I turn,  
Thy voice still let me hear.

"Come back! this is the way,  
Come back and walk therein.  
Oh! may I hearken and obey,  
And shun the paths of sin."

I may be reprovéd again; if so, may it be for errors not now seen; not the same old sins once pointed out, but something I am ignorant of. And let this refining process go on; let the purifying fires go through my heart until I am clean, and able to offer unto the Lord an offering in righteousness. Until my offerings shall be as pleasant unto the Lord as those offered in days of old, as in the ancient years. Nor will I doubt or shrink because the reproof is very sharp and cutting. For I read that "the word of God is quick and pow-

erful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. iv, 12.

I must go where saints are going. I must see the holy angels. I must dwell in the heavenly city. I must partake of the fruit of the tree of life. I must see the King in his beauty. I must hear Jesus sing praises unto the Father, in the midst of his church. I must join in the song of Moses, the servant of God, and the song of the Lamb. I must be a sharer of all the joys, and the glories, and the complete fullness summed up in the words, eternal life at the right hand of God. And in order to gain this, shall I esteem the putting away the evils in me to be a sacrifice? Sacrifice, indeed! sacrifice signifies a loss of something. But putting off the old man with his deeds, ceasing to do that which is evil that we may receive no hurt, but, on the contrary, all that is good—call not this sacrifice. This is no loss, but great gain. The Lord help us to accept of any, and all, the means to this end.

A word, in closing, with those who begin to have doubts as to the heavenly nature of the testimonies. Do not talk those doubts before your weak brethren, and cause them to stumble; but take them to the Lord in prayer. He who dictated, by his Spirit, the word of reproof and instruction, is willing, by the same Spirit, to enlighten the understanding. Go to him. Tell him your doubts freely. Ask him to make it plain, to help you war against the enemy. He will do it. I know it. And when Satan is roused, and is making a great ado about some testimony given; when men tauntingly say, in a way calculated to touch and appeal to your pride: "Now you surely don't believe such testimonies!" then stand stiffly, stand firmly, and, conscious of their divine origin, say in your might, I do believe them to be true, and to be the testimonies of God's holy Spirit. You will thus be strengthened. In conclusion, let us all remember these words: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." Amen.

H. C. MILLER.

#### THE BLESSED HOPE.

It is hope that makes existence endurable. It is hope that makes man cling to life. From the cradle to the grave it is the beacon light, the guiding star. Like the clinging tendrils of the vine, man's aspirations rise, grasping for hopes, around which to cling for support and solace. Blot hope from the mind's sky, let not one cheering ray gleam forth, and man's mind is a drear waste, a gloomy, dread charnel-house. Who would dare to approach, to fathom its drear, pestilential vaults? We shudder and turn away. Who can search the chambers of darkness in which no hope dwells?

When God created man, glorious hope beamed brightly in his sky, holding before him a wreath of joys, unspeakable and full of glory, bound together by a Father's love. Let us pause and think of that happy state. But we cannot comprehend the measure of its bliss. In God's creation nothing was wanting. All was good; and the crowning work, man in the image of his Maker, was noble and excellent. But the great arch foe was preparing his snare. His envy was stirred. His jealousy was kindled. He could not bear to have that glorious light beaming on man, while blackness of despair was his only portion. He held up a glittering phantom to lure man from the true light. The victim faltered; he stumbled; he fell. Glorious hope was no longer his. It was recalled. It was conditionally his, but he complied not with the conditions, and, with all its joys and glories, it quitted his horizon. He awoke to see only anguish and despair marshalling their hosts of darkness around him. Angels looked with pity, but had no power to help.

But there was one higher than the angels, dwelling in the love and fellowship of his Father—the only-begotten Son of God, holy, pure, spotless. His heart was thrilled with love and compassion. He had the power. He stepped between man and ruin. Through him the promise is again given, and the glorious hope of life and immortality again beams from the sky.

That hope is the only true hope. It shines with a

sure, steady light, through all the shifting conflicts and turmoils. Satan still spreads his snares. The whole earth, up to the very margin of the narrow way, is spread with his toils and meshes. Every step is waylaid, and he hangs up thousands of gilded phantoms on every side, and calls them splendid hopes. And man yields still to his delusions, turns from the only true hope, and seeks from these false lights his joy and guidance. Ah! those false hopes of the great arch foe! They lure to death. When the hour of trial comes, they go out forever, leaving their votaries in dark despair on which no morning of hope will ever dawn.

Oh! for the true hope, which shines only more brightly when trials come, and that throws its glad rays far beyond to the portals of our Father's house. Its light falls purely on the narrow path that leads to the mansions of bliss; and on it, no snares of Satan are spread.

Ah, look beyond! The vision is brightening. We are nearing, nearing the fruition of that glorious hope. Oh, how near the heavenly mansions really are! Cheer up, pilgrims, it is no time for fainting. The conflict has been long with the great adversary. His wrath has long and fiercely raged against those on the King's highway, whose light has been that blessed hope. The course of the church has lain through seas of blood, and great tribulation, and now the wrath of Satan is raging with wilder fury, for he knows his time is very short. He is trying every artifice to entangle the little flock in his snares. Oh! to make them stumble. Oh! to make them take one faltering step from the narrow way. How triumphantly he exults! How eagerly he watches! How he softly prepares some grand, fatal snare, and places it just before that step, and tempts, and flatters, and deludes, oh! how gently, till it is taken. Then deeper, deeper, sinks the victim. Oh! it was the fatal quicksand on which that snare was set. Gradually the light of that holy hope grows dim. It is lost, gone forever.

Oh, pilgrim, beware! These snares and quicksands are love of the world. Keep the eye straight up for the blessed hope. Cast the world aside. You cannot take its possessions, its fashions, its pride, its fame, to the immortal kingdom. Seize the golden promises that inspiration has given. Twine them around your heart. They are the golden cords of a Saviour's love. He holds them firmly in his own hands. Cling to them fearlessly. What though Satan hiss and rage. Deliverance is fast approaching. Jesus' coming on the great white cloud is almost the next event. Cast aside every weight. Gird on the armor more closely. Watch and pray, ever keeping in view the blessed hope.

G. M. O'NEIL.

Dane Co., Wis.

#### CHEERFULNESS AN ELEMENT OF SUCCESS IN DOING GOOD.

SOME Christians consciously wear a gloomy look whenever they attempt to speak on religion to a gay or worldly person. It arises sometimes from a natural characteristic, but more generally from the conviction of the perils to which the thoughtless are constantly exposed. As Dr. Watts has it,

"On slippery rocks they see them stand."

But it is well to inquire how much good is achieved where the approach is with such outward solemnity. We should take into consideration the mental state and every-day habits of the careless and impenitent. Their whole thoughts run in a different channel from ours. They regard everything from a temporal standpoint, and aim to extract from their daily life as much sunshine as is possible, never dreaming that there is a higher, purer radiance which might inspire the heart and light up their path.

They have an indefinite idea that there is happiness in worldly pursuits and pleasures, even if they have not yet found it. We tell them that religion makes them happy, and that nothing else is so potent in that direction. "Religion! Why, I can't believe that is a source of joy. It may give safety; but how can it confer happiness? Look at Mr. A. He wears a gloomy look, especially when he talks on religion; and, naturally, one would think, if talking on it makes

him so melancholy, religion itself can't be to him a source of much joy."

Without entering into explanation in regard to the erroneous impression made on the mind of the objector, we are principally concerned with the fact that little good is ordinarily achieved by a gloomy look, or a drawling, sanctimonious tone. Direct religious influence from one mind upon another is a matter as delicate as it is important. A careless and impenitent person and a Christian cannot be together an hour before contrarieties will appear. They strike a different key-note. The one, fearing religious influence, is on his guard. He talks of the world, of pleasure, of literature—of anything but religion. The other watches his opportunity to get in a word for Christ and for the soul.

Suppose the latter, assuming a very grave look, should break in upon his gay friend, and say, "Now stop. You have talked on worldly vanities long enough. Let me have a word to say on the most important of all subjects." Would such a course be wise? But suppose, humoring the current of talk, he should adroitly turn into a serious channel; or, while his friend should be congratulating himself on some lucky adventure, he should put in, and say, "I am glad of it; but, is lucky the best word? You believe in Providence, I presume." "Oh, certainly; but you don't think Providence concerns itself with such small affairs." Now the subject is open—the way is clear for the statement of principles.

To force religious conversation is not the best way, but rather in a cheerful, good-natured manner, to watch for opportunities where it may naturally come in. A real Christian does not hesitate, the moment the way is open, to put in a word for Christ. There should be nothing lugubrious in tone or manner, but a cheerful, sympathetic way of putting the thing, so that it may not seem to be lugged in.

A Christian who lives near to God, whose soul is imbued with the spirit of his religion, cannot be otherwise than cheerful. How often are we exhorted "to rejoice in the Lord," "to rejoice always," to abound in religious joy. Were we thus buoyant and lively, with a joy inspired from Heaven, we should find easy access to the unconverted, and have no difficulty in convincing them that "their rock was not as ours," and while their laughter was that of fools—dying out as "the cracking of thorns under a pot"—ours was a sacred hilarity—the beginning of a joy that would never end.—*Chr. at Work.*

#### A Cup of Cold Water.

MANY deceive themselves by imagining that if they possessed affluence, they would do great things for Christ. They would build churches, support missionaries, endow schools of the prophets, and aid the poor by thousands. Christ requires that our benevolence should be, not according to that which we have not but according to that we have. It is the hearty expression of love and duty that he requires, whether this be accompanied by the widow's mite, or the greater gifts of the rich. Even a cup of cold water, given for the temporary refreshment of one of the humblest of his disciples, will not lose its reward. Inasmuch as we show favor to one of the least of his disciples, because they are disciples, we do it to him; and there are none so poor, or so obscure, that they have not the means of testifying their love to him if they really possess it. If we cannot gratify the feelings of our hearts by feeding the hungry, and clothing the naked, we can surely afford a cup of water to the thirsty in the name, and for the sake, of our Lord.—*Presbyterian.*

Who are the unhappy? Are they not those who are inactive, and sit still and tell us if fortune had only thrown this and that in their way, that they should have been far happier?

NAPOLÉON once entered a Cathedral and saw twelve silver statues. "What are these?" said the Emperor. "The twelve apostles," was the reply. "Well," said he, "take them down, melt them, and coin them into money, and let them go about doing good, as their Master did."



## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 14, 1869.

J. N. ANDREWS, EDITOR.

### BRIEF THOUGHTS CONCERNING LIFE AND DEATH.

#### THE NATURE OF THE LIFE GIVEN TO ADAM.

It is evident that Adam's right to live was conditional. If he obeyed God, he should live; if he transgressed, he must die. He was created for a certain purpose. It was that he might glorify God. Rev. iv, 11. If he should answer this design, he would never cease to live. If he did not answer it, he that created him, would reduce him to that condition from which he had been raised by creation. His probation therefore was to determine his right to existence. For before his existence should be confirmed to him, and established for eternal ages, he must show that he would answer the end for which he rose from the dust.

He had a conditional existence. There were no seeds of death in his being. There was no tendency to disease and death. But there was no assurance that this should not at any moment be implanted within him, except that he faithfully obeyed God. His condition was not like ours, in that we have death in our very nature, and cannot escape it. Nor was he in the condition of the saints after the resurrection, because they have an unconditional life. Their probation is past. They have established the fact that they will answer the end for which they were created. But while Adam was on probation, God reserved this unconditional gift of life. He lived by obedience. But he was upon trial, to determine whether he should have unconditional life, or be reduced to that non-existence from which he arose.

#### THE DEATH THREATENED ADAM.

The Judge who sentenced Adam was also the Lawgiver who had affixed the penalty of death to the violation of his commandment. The sentence of the law is therefore of necessity an exact exposition of the meaning of its penalty. It says nothing respecting "spiritual death," or "everlasting pain;" but it does say, "Dust thou art, and unto dust shalt thou return." Gen. iii, 19.

The sentence cannot embrace more than the penalty, without injustice to Adam. It cannot include less, without trifling on the part of the Lawgiver.

But does not the law demand his death the very day he sinned? It does threaten him in these words: "In the day that thou eatest thereof, thou shalt surely die." Gen. ii, 17. The execution of the sentence showed that the penalty was not fully inflicted for many years. The curse fell on him that very day; but he did not turn to dust for almost 1000 years.

The threatening must mean one of two things. 1. Either that he should turn to dust the very day he sinned; or, 2. That the irrevocable sentence of death should that day pass on him. The first view we know is not true. The second is true. It seems to us to be a just exposition of the words of the Lawgiver. The marginal reading, "dying, thou shalt die," is used also to show the meaning of the law, that his dying condition should begin with the curse upon him in the day of his transgression. This is all true, though it perhaps hardly covers the whole ground. His dying condition did begin indeed on that day, because the curse of God then fell upon him; but, to my mind, the law refers rather to the fact that the sentence of death was that day made irrevocable, than to the fact that it was actually executed. The subject is well illustrated by the case of Shimei, 1 Kings, ii, 37-42, where the terms used shed great light upon this subject. "Know for a certain, said Solomon, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die." Verse 42. The penalty of death was made certain on that day; but its execution was at a later time.

#### ADAM'S FIRST PROBATION.

Adam was placed on trial, that he might establish a

character worthy of the approbation of his Creator. He was an innocent being, but subjected to trial, that his virtue might be approved, and himself be confirmed in righteousness. He made a disastrous failure. Instead of becoming confirmed in virtue, he lost his innocence, and brought ruin upon himself.

#### THE SENTENCE UPON ADAM.

The first probation of Adam ended in failure. From being innocent, he became sinful. And in the very day of his sin, the sentence of death was passed upon him. He had become a sinner. His sin opened the door for death. And so death entered and passed upon all men. Adam had forfeited the right to live. He could transmit no higher life to his posterity than he possessed himself. Sin began its reign, and death has shared with it the empire of the world.

#### SIN AND DEATH.

Sin entered our world by the act of the first man. Death came by sin. Sin has reigned unto death ever since. Yet mankind have sought to make death the beginning of our immortal existence. And in the estimation of the vast multitude, it is the door into the eternal world. Many even think death to be one of the greatest boons ever conferred on mankind. So the last enemy becomes transformed into a messenger of joy, a servant sent by God to transport men to his presence. But how far is this from the truth. It is simply the close of human existence. It is the end of all consciousness till life is given back again.

Sin is the cause of death. Death cannot be the door of Paradise. It is not the entrance upon a higher sphere of life. It is only the terminus of that life which we now possess.

#### MANKIND GIVEN A SECOND PROBATION.

The first probation of mankind was while they were yet innocent, that they might prove themselves, while under trial, worthy to live. When this had ended in failure, and death became their inevitable portion, then God granted to them a second opportunity to establish a virtuous character. He gave them ground of hope, even though the life that remained to them was a dying life, and though their original innocence was gone. In the promise of One that should bruise the serpent's head, he held out the hope of recovery from the degradation of sin. This second probation is to recover the ground which was lost in the first, and to establish what the first one failed to establish. In other words, it is to recover man's lost innocence, and to establish a righteous character by acts of obedience in the midst of powerful temptations to sin. The first Adam lost the ground. It only can be recovered by the help of the second. The failure of the first Adam brought death upon mankind. They die now, not as the consequence of their own sins, but as that of Adam's. But having probation granted a second time, and each man being upon probation for himself, each one shall either form a virtuous character, and at the end have eternal life granted to him, or each man must for his own sins die the second death.

The fact that Christ interposes to attempt the rescue of lost man, makes it as necessary to punish those who neglect or despise his salvation, as to punish Adam for his sin. The failure of the first probation involved the first death. The second probation involves the second death to all who fail. Our Lord Jesus Christ is the author of eternal salvation to all who obey him. But those who despise that salvation, shall find themselves involved in a much more awful ruin than that incurred by Adam's failure. The second probation involves the judgment of all mankind, the resurrection of the wicked to damnation, and the infliction of the second death.

#### "BEFORE OF OLD ORDAINED TO THIS CONDEMNATION."

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

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with

ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murderers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage." Jude 4, 14-16. These texts are worthy of careful study. They mutually explain one another. Men who love sin desire to fasten upon God the responsibility for its existence. They catch at the expression, "before of old ordained to this condemnation," as though God, by a decree, had appointed certain men to do the wicked work here named. Yet this is the height of folly. The sense appears to be exactly this:

1. God did of old foresee that this class of wicked men would exist in the last days, and, under disguise, creep in among his people.

2. He announced, as far back as Enoch, the seventh from Adam, their awful condemnation which they should meet in the Judgment.

3. It is thus only that God ordained these men of old to condemnation. He did not ordain them to wickedness. He solemnly forbade that; but as he foresaw that this class would exist, he appointed their awful doom, and made public announcement through Enoch of what it would be, and when it would be inflicted. He forbids all men from belonging to this ungodly class. None need belong to it; but those who do, will find that their judgment appointed of old, now of a long time, lingereth not, and their damnation slumbereth not.

#### THE CLOSING MESSAGES.—NO. 5.

THE 2300 days do not reach to the advent of Christ. We think they ended in 1844. None can show that they reach to the present time. But the work of the cleansing of the sanctuary must commence at their termination. The sanctuary of God is not on the earth in this dispensation; it is where our High Priest is, at the "right hand of the throne of the Majesty in the Heavens." See Heb. viii, 1, 2. Its cleansing is to be accomplished with the atoning blood of Christ; it is the blotting out of the sins of his people. Consequently he should not come to earth to cleanse the sanctuary. He should do this work before he leaves his priesthood and comes a king. The blotting out of sins is a work of judgment for the people of God. It is their acquittal—a decision that they are to have part in the first resurrection, and are exempt from the second death. How fitting, then, that when this final work of the atonement is to commence, at the appointed time at the end of the days, it should be proclaimed in the earth, "Fear God, and give glory to him, for the hour of his Judgment is come." But with the view that no judgment takes place before the second advent, such a proclamation must lead to a disappointment whenever it shall come. The sanctuary subject has led us to correct this error by the plain teaching of the word of the Lord, and the example of the types in the former dispensation—the sanctuary of the first covenant, and its cleansing once a year. See Heb. ix; Lev. xvi.

Besides this, the connection of the judgment-hour message in the prophecy proves that it is not the last message; for "there followed" the second and the third angels, with their messages of warning, and consequently of probation, after this message is given. The Advent people, believing as you do now, how natural for them to be disappointed then, as you would be now, should the hour of God's Judgment be heralded in the world, and you should believe it. We have, since our disappointment, corrected our false view of the Judgment hour; you may, if you will give us a hearing, correct yourself without such a disappointment. You may learn from the experience of others, and share in the happy result of increase of wisdom and understanding in the word of the Lord.

The disappointment, then, is nothing against the fulfillment of this message in 1844, but rather in its favor, since it shows the overruling hand of the Lord. He fulfilled his word in his own appointed time and way. We were disappointed, and knew not the cause until we had investigated the word anew and found it.

The chosen apostles of Jesus would not believe when they heard that he was risen from the dead. But this, their unbelief, gives to the fact of his resurrection additional weight of proof. He was not stolen from the sepulcher by them, but rose, contrary to their expectation, and in spite of their unbelief. But the wound of their disappointment in his crucifixion was healed, and their unbelief in his resurrection was corrected when they were convinced of his resurrection, and they could say, in the language of Peter, "Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead." We also can give thanks to God for the increasing light we have received since our disappointment, and which the study of the cause of that disappointment was a means of leading us into.

God has led in the Advent movement, notwithstanding our error, and we only believe it with greater assurance. The first angel's message has been fulfilled. The strongest evidence is, that it has been announced in the right time and manner.

R. F. COTTRELL.

#### EASTERN TOUR.

My last report closed on the cars, as the train was speeding its way eastward, near Albany, about two weeks since. I have not found time since then to write for the Review.

We are now in the midst of the New England Camp-meeting, which bids fair to be a success. And while Bro. Waggoner is speaking, I steal away to my tent to make a hasty pencil sketch.

We received a hearty greeting at Sr. Temple's, in Boston, where we were happy to meet Brn. Waggoner and Cornell. We spent several evenings, and Sabbath and first-day, at the tent in Chelsea, and enjoyed freedom. Mrs. W. has continued to improve in strength, and speaks to the people with freedom. There is a healthy interest in the vicinity of Boston, and a goodly number have taken their stand on the Lord's side.

We spent three days at the national Camp-meeting of the Adventists at Springfield, Mass. It is with pleasure that I mention the friendly course of Eld. J. V. Himes, and his son, Wm. L. Himes. When the real positions and feelings on both sides are better understood, we may hope for a more friendly relation of the *Voice of the West* and the *Review and Herald*. Although the conductors of the *Voice* may have no more faith in those positions peculiar to Seventh-day Adventists than others, yet I am glad to hope that they are willing to do us justice. The *Review* has not always spoken of those who differ from us with all that patience, kindness, and respect that it should. When I shall have more time, I shall speak quite fully of the Springfield Camp-meeting.

Monday, the 6th, our brethren began to gather from different parts of New England upon the camp-ground at South Lancaster, Mass. More than forty came that day from Vermont. It is now Thursday morning, and the meeting progresses well. Almost every train that stops, a few rods from the ground, leaves more or less passengers who are gathering to this meeting. Mrs. W. is now speaking to a good congregation, while I write. Here are not a few inquiring souls. God is giving freedom, and we hope for much fruit from the meeting. The R. R. company have advertised the meeting from Worcester to Nashua, and run extra trains Sunday. May God help us to speak his truth.

JAMES WHITE.

Camp-ground, South Lancaster, Sept. 9, 1869.

#### THE CAMP-MEETING AT CLYDE.

This meeting, held from Aug. 12 to 16, was well attended by brethren and sisters from most of the S. D. A. churches in Ohio. At this busy season of the year it was a sacrifice with some, but it was cheerfully made, and all were richly repaid.

There were nine tents upon the ground, one of them a double tent; and when we consider that the churches in Ohio number but ten, with a membership of less than one hundred and eighty, we must see that the attendance upon this meeting was large, as no doubt

from two hundred and fifty to three hundred interested persons attended regularly upon these meetings. No doubt the efforts lately made by Brn. Van Horn and Burrill—with the tent in the vicinity of Melmore, greatly helped to give interest to the meeting, and to swell the number in attendance.

The evening meetings were very largely attended by people in the vicinity, who gave good attention, and generally acted with decorum. On Sunday evening, it is thought that two thousand people were present.

The meeting was held in a delightful grove of tall, stately trees (mostly heech), and near the town of Clyde, where superior advantages for travelers are found, as the Cleveland and Toledo road is here intersected by another from Sandusky, running south through the interior of the State.

The ministers in attendance were, Brn. J. White, J. N. Andrews, I. D. Van Horn, and A. O. Burrill. Sr. White was prevented by sickness from coming to this meeting, which was much regretted; still the Lord was with his people, and the preaching of the word was with power.

Much was said by the ministers upon the importance of holy living, and all felt that this testimony was to the point. The importance of temperance and sobriety as opposed to surfeiting and drunkenness, was clearly set forth; also the scenes of the Judgment, and its present hearing upon us; the accountability of all, the watchcare of angels in marking the most secret acts of human life; the record of all, and the unerring justice of God in the case of each individual, were displayed in very forcible language; also the mercy of God in offering pardon to all.

The people of God were deeply affected, and returned home with new courage, and stronger resolutions to live out the truth. Backsliders were aroused, in some cases, to new life.

Much importance is attached to this meeting. It is to be hoped that many will remember the good impressions made, and will arise to new life.

Too much praise can hardly be awarded to the devoted brethren who labored during this meeting in keeping order, and in supplying the wants and seeing to the interests of all. Some of them hardly had time to hear a discourse. The exhortations of our Swiss brother, who came only eight weeks before from his native land, with no knowledge of our language, alone repaid us for attending this meeting. Few, indeed, could refrain from tears at the devotion and zeal of this young brother who has come hither to learn our language, and to associate with our people, that he may become imbued with the spirit of the work, and be able to translate our works into the German and French. Truly, God's work is wonderful.

Brn. White and Andrews are worn with labor, yet they worked with all their vigor of intellect to assist us. May the Lord reward them. They have an important work, and it is evident that God is their refuge.

The Conference was held in rather an informal manner, as few of the churches had full notice of the time of holding the Conference. A report of this session of the Conference will be found in *Review* No. 11.

The general impression that this meeting leaves upon us is, the nearness and reality of the coming of Christ in the clouds of heaven; the awful solemnity of the Judgment now progressing; the terrible fate of transgressors; the greatness of the reward of the righteous; the necessity of watchfulness and prayer; the necessity of not merely seeking, but agonizing, striving, to enter in at the strait gate; the necessity of sacrificing upon the altar all our possessions, whether of wealth or of influence; and the necessity of holiness of life, to win the favor of God. All that was said and done was reasonable and scriptural.

JOS. CLARKE.

From an exchange, the *Springfield Republican*, the following is clipped:

"There probably exists on the face of the globe no city more worthy the name of Sodom than Liverpool. Its wretchedness in the four quarters, the boldness of its criminals and the disgusting publicity of the debaucheries carried on there, are absolutely without parallel. All that is noble, or good, or pure, in hu-

manity seemed to have been brought down to the level of beasts."

Perhaps it may be a righteous thing with God, at no distant day, to blot out some of these licentious cities, even as he did anciently. See 2 Pet. ii, 6-8.

#### THE CAMP-MEETINGS.

THESE are important meetings for the church. We need the benefit they are designed to give. But the danger is, that they who most need the help of these meetings will fail, for want of interest to attend, and earnestness in seeking God, to receive the benefit. Our interest heavenward must be increased, and our interest earthward diminished. But the danger is, that those whose affections are on the world and its perishing treasures, can find no time nor means to attend the meetings; and this very thing may eventuate in their final ruin.

There are crises in our religious life, upon the turning of which our future course is shaped, and our prospects of finally overcoming, brightened or beclouded; and our decision in one of these critical periods may decide our final destiny. And I have been thinking, this morning, before taking the pen, that the final crisis—that which will be the turning point in regard to the thrilling question of future and final salvation—will pass, with many, in connection with the opportunities of the present season, especially depending upon the decisions that are made whether to receive or reject the benefit of these meetings.

Those who are positively too poor to afford the means of attending, can, if their hearts are in the work, have grace to move forward to the overcomer's reward, without being present at these meetings. But there are those who can command the means and the time, who are so deeply swallowed up with the world, and driven by necessity, as they suppose, to work every moment of their time to save them from poverty and starvation, that they cannot find a week in the whole year in which to seek God, and attend to the interests of his cause. My friends, you are deceiving yourselves.

God that you have for worldly gain, you could afford the time and means, and you could not afford to lose the benefit which God designs that you should have—the benefit of a little time spent in the special seeking of God, hearing religious instruction and exhortation, and showing an interest in the work of the Lord, and a willingness to labor for the benefit of fallen humanity on the very verge of perdition.

If the proffered benefits of the present season are rejected, the next year will find you with no less attachment to the world, and no more inclination to engage with all your heart in the service of the Lord. To-day is passing; and the present decision is telling upon the final issue. You have a good show for the necessity of attending to your worldly business; but search your motives, and you will find that gain, gain, worldly gain, is the motive of your heart. You have no cause to fear poverty and starvation, as the result of giving a week to the service of God, even though it be in seeding time. "Fear not, little flock." God's providence will not desert those who serve and honor him. But this is the difficulty, my friend, you have taken your case out of the hands of God, and you must attend to it yourselves. If this is the case, you will have enough to attend to the little time you have left. Work on, then; strive on for the world. You have a hard time this year; it will be no better next. You are truly to be pitied.

O brother, sister, arouse! Make one mighty effort to awake and get into the work of the Lord—an effort that shall not slack till the Master shall come. To-day, to-day, if ye will hear his voice, harden not your hearts.

R. F. COTTRELL.

"TAKE HEED LEST YE FALL."—The *Portland Advertiser* says of F. W. Ballard, the defaulting Secretary of the Security Insurance Company:

"One Sunday he stood before our Sunday-school children here, and talked to them of eternity and the evanescence of all the objects of mortal pursuit; a few days later he became himself a conspicuous illustration of all that was worth remembering in his own discourse."

## REPORT FROM BRO. HUTCHINS.

IN Jamaica, I preached four times, besides one funeral sermon. The meetings were good. Deep feelings were manifested by some of the young, and promises were made to live more consecrated lives. Others in tears expressed a desire to be Christians. About six years have passed since our last visit here. We were happy to find the old friends of the cause firm. They have learned self-denial and sacrifice to God. They love the narrow way, which leads to life.

A few brethren have purchased homes and moved here, within the past year. Some of these bid fair to be a real help to the church. The comfortable house of worship, built at a sacrifice on the part of these dear brethren, is nearly completed. They were in need of some more ready means to finish it this fall. Since leaving there I have collected a little for them.

On our way to Braintree I baptized a member of the family of Bro. R. M. Pierce, in Andover, one who has learned to love the Lord in the morning of life. The scene was solemn and impressive.

The meeting in Braintree, Aug. 7, was a profitable one. Freedom was enjoyed in preaching the truth, and by the brethren and sisters in witnessing to it. We hope we shall all be the better, and live nearer to our divine Master, for having this privilege. We think those who truly love the Lord, his cause, and service, will.

A circumstance occurred here which reminded us of the parable recorded in Luke xviii, 9-14. Of one there spoken of, the Saviour says, "I tell you, this man went down to his house justified rather than the other." So may we say of one at this meeting. We loved this brother, we felt for him, and wept with him. His humble testimony did us all good.

Since then, we have visited him at his home. The interview was pleasant, and we believe profitable. Though not fully identified with us as a people, his sympathies are with us. As we parted, he voluntarily handed me ten dollars, five for the Jamaica meeting-house. How much more pleasing must this be in the sight of God, than for one to tarry long or going to Heaven, through obedience to the third angel's message, and yet publicly "thank God" that he is free from the bands of church organization, Systematic Benevolence, the reform, &c. Oh! that such men enjoyed the freedom to which that wisdom which is from above leads, rather than that which descendeth not from above. Says James, "Where envy and strife is, there is confusion and every evil work." James iii.

It had been my intention to visit my aged father, living in another part of this county, after this meeting. Aug. 11, I went to the old home, but not to be welcomed by him, as in past years; not to hear his voice, or see his face—no, a mournful vacancy now was here, father was sleeping in the embrace of death. Suddenly and unexpectedly he passed away, soon after the close of his day's work, July 27. The message failed to reach me in time to attend the funeral.

As I wept at the grave of this beloved parent, who, though not a professor of religion, ever treated my religious faith with respect, I could thank God for every precept of His sacred law, one of which teaches us to honor our parents.

Turning in sadness from his silent resting-place, the language of my heart was,

"Fly swiftly round ye wheels of time,  
Ye passing moments fly,  
And bear me safely to my home,  
Where loved ones never die."

Sabbath the 14th, I spent at Williamstown, where I spoke to a few brethren, and several friends who listened attentively for the first time to a discourse on present truth. On first-day I baptized one.

The next Sabbath met with a few friends of the cause, at the house of my wife's father, in Worcester. A lady who is a member of the Congregationalist church, in this place, has recently commenced observing the Bible Sabbath from reading our books, and comparing them with the Bible. She possesses a sound mind, and is evidently a woman of piety and devotion. She is examining other points of truth with interest. I also learn that one of the most substantial members of the Methodist church, in this place, has become thoroughly

convinced that the seventh day is the only Sabbath to be observed, by reading "Life Incidents." So we see truly, that "wisdom shows a narrow path, with here and there a traveler."

Reached home on the 24th, after an absence of over eight weeks, considerably worn, and feeling the need of rest; and above all desiring that rest that remaineth to the people of God.

A. S. HUTCHINS.

Wolcott, Vt., Aug. 31, 1869.

## REPORT FROM IOWA.

SINCE we last reported, our meetings have continued in Richland, with no interruption, except from rain. But we have had, as usual this season, drenching showers from time to time, which has seriously hindered the work. Such continual rain as we have had this year has not been known before for many years in this State.

But in spite of these unfavorable circumstances, we have had quite a good interest. Our attendance has averaged several hundred. It has, most of the time, been greater than at Sigourney. Reports from other places had come in here quite extensively, and there was, at first, a strong prejudice against us. But this prejudice has been wearing off, and the people are now very friendly.

Bro. Canright's health has been very poor; this has been a very serious drawback to the interest of our meetings. He took a hard cold about the time we left Sigourney, which settled upon his lungs, and it has seriously weakened him.

Last week Bro. Canright had a five days' discussion with Elder J. R. Cornell, Disciple, of Brighton, the same man who discussed with Bro. Cornell last fall in B. Nearly all the time we were at Sigourney there was an effort made by a citizen of this place, and others in S., to get up such a discussion. But as we declined to challenge, it fell through. After we came here, these efforts were renewed. We did not desire a discussion on our part, and we felt much crippled on account of Bro. Canright's health. But the matter was brought up in such a shape at the close of one of our meetings, that for the sake of the cause we did not dare do otherwise than to enter into it. We were virtually forced to it.

Things looked very discouraging indeed. Bro. C. felt hardly able to preach a single discourse two days before it commenced. They demanded a five day's discussion, two sessions of two hours each day. For the sake of the cause we thought best to accept, and the discussion was entered upon. We felt that it was a time in which to look to the Lord for special help, and we are satisfied that he heard prayer. Bro. Canright's strength increased every day till near the close. The impression is general that a victory for the truth was gained. In the main, the discussion was a very pleasant one, not being characterized by that acrimonious spirit so generally seen in debates. An excellent impression has been made upon the community. We feel very well satisfied with the result. The question was in regard to the ten commandments' being binding, and the usual arguments were adduced on both sides.

One of the most interesting points in the discussion came out on Matt. v. In reply to Bro. Canright's argument on verses 17-20, the Elder referred to the 23d verse, where the offering of gifts and altars is brought to view, and he claimed that the law spoken of would include the offerings of the typical system, and thus prove too much for our view. In answering this, Bro. Canright took up the remaining portion of the chapter at some length, and claimed from the words of Christ that the distinction in the two laws was most plainly manifest. Perhaps there is no scripture where this distinction is more clearly shown. In the very verse referred to, this distinction is manifest. The offering of gifts according to the ceremonial law would be of no consequence while the principles of the law of God had been transgressed. Therefore the person must be first reconciled to his brother, then his gift would be acceptable. The prophet says of Christ that he should "magnify the law and make it honorable." In this scripture he takes up the sixth and seventh command-

ments, and shows how far their principles extend, making them all-important. But when the Saviour takes up some precepts of the law of Moses, he speaks very differently. In verse 31, where the Saviour speaks of putting away wives, he takes up what was said of this, in Deut. xxiv, 1, and declares it of no authority.

The Elder, in replying to this, said that this law was given on the authority of Moses alone; as though Moses would take the responsibility of enacting a law himself which God did not approve of, and place it with those which God had given.

But in verse 38: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth." The Saviour quotes directly from the words of God to Moses, found in Ex. xxi, 24, and declares this precept set aside. So of several others mentioned in this chapter, given in the book of the law. The Elder could not be persuaded to make the effort to tell us why it was that Christ, in speaking of these two precepts in the ten commandments, extended these principles much more than they had been understood before; but in these others from the book of the law, he directly changes them or sets them aside.

Bro. Canright made this look so plain, and his opponent made such a failure in trying to explain it, that it made quite an impression. This chapter is one of the strongest proofs of two separate laws that there is to be found, as strong in that direction, perhaps, as in the proof of the perpetuity of the moral law.

But I will not further take up the limited room in the Review to speak of this discussion, though it was a very interesting one. We had a crowd of people out most of the time, especially evenings. Now we are trying to follow up the interest. Several are already keeping the Sabbath here, and we hope for good results.

GEO. I. BUTLER.

Richland, Iowa, Sept. 6, 1869.

## OBJECT OF MAN'S CREATION.

FOR what was man created? To live in the ether, beyond the bounds of space and time, an immaterial being, without occupation or employment? Let the Lord inform us, as he does very plainly at the time he made man: "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. i, 26. God had just created the earth, had caused the trees, the plants, and the flowers to grow; had filled the sea with fish, the air with fowl, and the land with cattle. Now he proposes to make man. What for? The object is stated, "Let them have dominion," let them rule over and govern. Then man was made to have dominion; hence the natural desire in man to rule. This was what he was created for. But where was he to rule? Over all the fowls, over the fish, over the cattle, and over all the earth. This was his dominion, this his home. Then God commanded them to multiply and replenish the earth, or fill it. At the same time he gave them a right to the tree of life, which would perpetuate their lives as long as they had access to it. This right they were to enjoy as long as they were obedient to God. Hence we see that if man had obeyed the Lord, and carried out the object of his creation, the earth would have been filled with people who would not have died, but would have lived on the earth, and have ruled over it. This was manifestly God's design in creating the earth, and man upon it. But man sinned, fell, died. Will God's plan then be defeated? No. Enough righteous will be saved out of the great mass of those born to yet fill the new earth with obedient, immortal men. Hence God said to the woman after the fall, "I will greatly multiply thy sorrows and thy conception."

D. M. CANRIGHT.

THE services of earthly temples are intended to prepare for the employments of Heaven, and to conduct their worshippers to its happiness.

THERE are no songs comparable with the songs of Zion, no orations equal to those of the prophets, and no politics like those which the Scriptures teach.



## Conference Department.

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

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

From Bro. Leland.

SABBATH, Sept. 4, some five teams started from Wright, for the Quarterly Meeting at Casinovia. The preachers were all at Camp-meeting, so we were deprived of their labors. Consequently Brn. Root and Higley led out, trusting that the Master of Assemblies would lead and sustain them. The Lord was manifestly present by his Spirit, to own, strengthen, and comfort. Nearly all present took part in the conference meeting. One brother and sister, who came ten miles, said they had not met with Adventists in nine years before. They were much encouraged, resolving to consecrate all to God, and press forward to the kingdom. One aged brother, who has been a Baptist preacher, gave an interesting experience and testimony.

It was decided to hold meetings in the evening, and next morning. Some of the brethren from Wright returned home. The evening meeting was more interesting than the first. And as it closed, all seemed to feel the solemn responsibility of the time, and that God was present to manifest his power.

At nine o'clock the following morning, we met at the usual place. The good Spirit was present with power. Brn. Higley and Root led in prayer and exhortation, and it was evident that the Master was teaching "their hands to war, and their fingers to fight." Every brother and sister present took an active part in the meeting, and the interest increased to the close. The aged brother offered himself for membership, expressing a humble desire to know the whole truth. Brethren were loth to part, expressing an opinion that they never attended so good a meeting with so little effort. All seemed strengthened, and encouraged to consecrate all, and go through to the kingdom.

By request I have written this imperfect sketch for the REVIEW, hoping it may cheer and encourage some other pilgrim.

JOHN LELAND.

From Sr. Geer.

DEAR BRETHREN AND SISTERS: For the first time, I write a few lines for the REVIEW. 'Tis now a little over one year since I formed an acquaintance with those who keep the Sabbath of the Lord, and commenced searching my Bible for the truth on that subject. Shortly after I commenced my search for truth, I had the privilege of seeing, for the first time, our faithful and beloved brother Pierce, and of listening to two discourses from him on the Sabbath and the perpetuity of God's holy law. It was then and there that a flood of light seemed to break upon my understanding, while tears of joy mingled with sorrow flowed down my cheeks. It had been my chief object for over twenty-five years to do the will of my Father in Heaven, and when I saw that all this time I had been trampling his holy Sabbath under my feet, words could not express the burning grief that in my heart was stirred, and yet my heart seemed to flow out in gratitude to God for sparing my life so many years, and giving me the privilege, even in these last days; of seeing the light that enircles the fourth commandment. Praise God for every additional ray of light. The truth brings light and peace. Oh! how good the Master is; how precious the promises. He leads those who trust in him safely on. I have kept every Sabbath since I saw the light, and now, to me, the Sabbath is a delight, the holy of the Lord and honorable, and I am trying to divest myself of everything that would hinder my progress in the narrow way that leads to the holy city. Dear brethren and sisters of like precious faith, I feel determined by the grace of God to be an overcomer, that I may stand with you upon Mount Zion.

Your sister in faith, in patience, in affliction, waiting for the kingdom.

E. GEER.

Olmsted Co., Minn.

From Bro. Robbins.

I WISH to say through the REVIEW, that, through the blessing of God upon the labors of Brn. Smith and Littlejohn, in this city, quite a goodly number of Sabbath-keepers have been gathered out from among the people, who seem determined to obey the law of God and identify themselves with S. D. Adventists. Yesterday, we met in the Lutheran church, by permission, and to-day, at my house, to the number of twenty-five, the most of whom expressed a firm determination to keep all the commandments of God and the faith of Jesus. Among these are my son and his wife.

This to me is a good work, from the fact that I have for years been the only Sabbath-keeper in this city.

In two weeks from to-day, eight or ten will be baptized, and we expect to keep up regular meetings for the future.

B. F. ROBBINS.

From Sr. Nelson.

DEAR BRETHREN AND SISTERS: I have felt it my duty for some time to write a few lines for the REVIEW, and tell you of the goodness of God to me this summer, as I have been afflicted with a cough ever since last March. I do feel to praise the Lord for what he has done for me. His grace is sufficient in every time of need. As I have seen the consumption fastening on me, expecting soon to be laid low in the grave with all of my father's family, my cry and prayer has been to God to make me free from sin, by the efficacy of the blood of Christ, which is able to cleanse us from all unrighteousness; and also to keep my family from the snares of Satan. I laid all upon the altar of God, trying to trust in him who has said, Fear not, little flock, it is your Father's good pleasure to give you the kingdom. On one occasion when I was in secret prayer, trying to be reconciled to his will, I received such a blessing as I did not expect. Oh! how I could praise God. I felt free from all sickness, and have been gaining in health for two months.

Let us put our whole trust in him, and walk in obedience to all of his commands. My determination is to strive more earnestly than before. Pray for us, that we may be faithful unto the end.

Yours in hope of eternal life.

SARAH M. NELSON.

St. Joseph Co., Ind.

From Bro. and Sr. Brown.

DEAR BRETHREN AND SISTERS: Through the intercessions of our dear Saviour, we are still spared monuments of his mercy; and we feel to render unto God our thanks and praise. The door of sweet mercy is still open, and Christ, our mediator, is calling after precious souls, and gathering them into the fold before it shall be forever too late. Oh! may we heed this call, and see that all of our wrongs are put away, and our names retained in the Lamb's book of life, that in the day of God's wrath, we may be found with his redeemed people.

Though young, and without a deep experience in the things of religion, we feel the need of a closer walk with God, and a willingness to lay all upon the altar, knowing that time is short, and the enemy is working with great power. Oh! how much of the love and grace of God do we need in our hearts at the present time, that we may be able to resist all the temptations surrounding us, and remain steadfast in the cause of present truth. We long to have these precious truths stamped more deeply on our minds, that we may live them out more perfectly before those with whom we are called to associate, that our influence may tend to gather with the Lord, rather than to scatter abroad. What a great responsibility rests upon us, as the professed people of God, and what a work we have to accomplish, if ever permitted to dwell in the kingdom.

We wish to put the work off no longer, but now, while it is to-day, make thorough preparation for the future. We feel that we cannot rest satisfied until we have a clear evidence that pardon is written opposite our sins, and we daily have the approbation of our Heavenly Father. Not until then shall we know what it is to enjoy the full depths of a Saviour's love. We feel that rather than enjoy the riches and transitory pleasures of this poor, sin-cursed earth for a season, we would prefer a humble position with the people of God, that we may at last dwell

"On the banks beyond the stream,  
Where the fields are ever green,  
There's no night; but endless day;  
There is where the angels stay."

"Flowers of fadeless beauty there,  
Tree of life, with foliage rare,  
Fruits the most inviting grow,  
There is where we want to go."

Your brother and sister, seeking for that land.

WM. AND MARY BROWN.

Jeff. Co., N. Y.

From Sr. Thurston.

DEAR READERS OF THE REVIEW: The Lord has wrought for us more than we in our weak faith even dared to ask. He has converted all our children within the short space of six weeks. I have many friends whom I wish to have know that my captivity is turned, and would avail myself of this plan of imparting unto them the glad news.

It is two years since we have seen the face of a messenger. We have no ordained elder. One was chosen after Bro. Dennis left, but has had no opportunity to be ordained. Now the dear Lord has appropriated our necessities to his own glory. He has visited our neighborhood in great mercy and majestic power.

Our son-in-law met with a dreadful accident on the river, which nearly took his life. On his way home, weary and afflicted, God had a special care over him, by leading him right along into a company of Adventists, at Dell Prairie. They took him in, bruised and mangled by his late fall, and prayed earnestly for the Lord to bruise his heart, as well as body; and now he loves the people whom he once despised.

That circumstance alone so strengthened our faith, that my husband appointed a weekly prayer-meeting about the first of June. We also have meeting on the Sabbath. Every time we meet, victory crowns our efforts. Souls are convicted, and cry out, "Men and brethren, what shall we do to be saved?" Last evening twenty-four were made free, after one of our dear sons had narrowly escaped from the cruel power of Satan. It does seem that Jesus only can realize the bitter agony of our every heart for him. He was the last one, and when the struggle was over, shouts of victory rang out on the midnight air. We could not give over the struggle, for it seemed to be his last call. Our dear little Mary, only eight years old, arose and said she wanted to be a Christian, and go to Heaven with her friends. She then went on to exhort her brothers to come, and stepped out and took one by the hand. Oh! it was a melting time. Now, brethren and sisters, aid us by your prayers, that the Lord may continue the glorious work here; and oh! may it spread, until every parent's heart may rejoice as we now do, at the bright prospect of being an unbroken family in Heaven.

Do not do as I have done, and let despair sometimes take the place of hope and faith. All things are possible with God, and our afflictions are often times blessings in disguise.

Mrs. R. M. THURSTON.

Fish Lake, Wis.

SR. H. M. ZENOR writes from Montcalm Co., Mich.: Never did the light that is shining upon the remnant people of God look so precious as it does now to me, especially that part respecting the true state of the dead, and of no immortality out of Christ. When I see how fast that fatal delusion, Spiritualism, is taking the world captive, I am led to rejoice in the present truth.

For a few days past these words have been revolving in my mind, "Without fault before the throne." Shall I, who am so imperfect, so unlike the true Pattern, be without fault before the throne? But I will trust in the blood of Jesus to cleanse me from all unrighteousness.

## Obituary Notices.

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

DIED, in Litchfield, Maine, Aug. 4, 1869, Mary M. Brown, aged sixty-six years. Sister Brown embraced the Sabbath in 1846, and has maintained her faith nobly, though living away from those of like precious faith. Her husband died a few years ago, leaving her and her two daughters to battle for the truth. Sister Brown has lived her faith, and has had the hope of the Christian to comfort her in her last sickness. She died expecting soon to rise and have part in the first resurrection.

ABRAM BARNES.

DIED, in Battle Creek, Aug. 4, 1869, of consumption, Emily B. Rose, aged 32 years, 1 mo., 10 days. Sr. R. came to the Institute as a patient about a year since, but consumption had already marked her as its victim. She was led, however, through the influence of friends, to embrace the present truth, which she faithfully lived out till the time of her death. Her last hours were very happy, and the blessed hope comforted her through the dark valley. Funeral discourse by Bro. Byington.

W. C. G.

## The Review and Herald.

Battle Creek, Mich., Third-day, Sept. 14, 1869.

### The Promises of God are Conditional.

THE grand error of Universalism is, to suppose that the promises of eternal salvation have no conditions. Yet there is nothing more certain than that every promise in the Bible that holds out the offer of salvation to fallen man, has certain conditions, either expressed, or implied. Doubtless there are the strongest assurances in the Scriptures, that the righteous, as a class, shall certainly be saved. But there are no such assurances to any of us as individuals. In order to be saved we must become righteous and remain such. All the promises of the Bible involve this condition. And so Paul, speaking of the promises of God in the singular, says: "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." Heb. iv, 1. It is certain, therefore, that the promise of God relating to future inheritance is conditional, and that there is danger of our coming short by not fulfilling the conditions.

### Western Camp-meetings.

PROVIDENCE permitting, there will be three camp-meetings in the West the present season. Bro. Andrews and Bro. and Sr. White will probably attend these meetings.

The first of the three will be held at Clinton Junction, Wis., Sept. 23-27.

The second will be held in Minnesota, Sept. 30 to Oct. 4.

The third will be held at Pilot Grove, Washington Co., Iowa, Oct. 6-11.

Our brethren in the West will please see that the time, place, &c., of the State Conferences are given in the REVIEW in proper time.

GEN. CONF. COM.

### Vermont State Conference.

THE next annual session of the Vermont State Conference, will be held at Enosburgh, on Thursday, Oct. 7, 1869, commencing at 9 o'clock, A. M.

The ministers, licentiates, and churches, within its limits, are requested to comply with the requisitions of the Constitution and By-Laws of said Conference. Religious services on the following sixth-day, Sabbath, and first-day.

We hope to see a general gathering at this meeting. Come, one and all. Come in the name of the Lord, and labor to advance the interests of the cause of truth.

Per order Conference Committee.

N. ORCUTT.

Enosburgh, Vt., Sept. 9, 1869.

### Appointment for the Maine Conference.

THE next session of the S. D. A. Maine Conference will be held with the church at Norridgewock, commencing Thursday, Oct. 7, 1869, at ten o'clock A. M., and continuing over Sabbath and first-day. It is important that each church treasurer should have his reports sent in to the secretary, H. C. Winslow, Topsham, immediately, so that he can have his report ready at the session of Conference. Also, we hope that all our brethren and sisters will see to it, that their s. b. pledges are all paid up before that time, so that we can have a clean record.

Dear brethren and sisters, let nothing hinder you from coming to this meeting if you are in the enjoyment of health. It is an important meeting. Pray that the blessing of God may rest upon it. Come, and have your faith increased. Come, and get ready for the last trial.

It is the earnest request of the Committee that Bro. and Sr. White, or some of the General Conference Committee be present with us.

L. L. HOWARD, } Conf.  
J. B. GOODRICH, } Com.  
CHAS. STRATTON, }

### The Illinois and Wisconsin Camp-meeting and State Conference.

THESE meetings will be held at Clinton Junction, Rock Co., on the Chicago and Northwestern, and Racine and Rock Island Railroads, commencing Sept. 23, and continuing to the 27th. The change of place for holding this meeting is for two reasons: First, Hundred Mile Grove is twenty miles from the railroad. Second, Bro. A. B. Williams writes, that in council with brethren of several churches, it was decided that Clinton was the place most convenient and central.

It will be remembered that there is but one family of Sabbath-keepers at Clinton; therefore, all should come with tents, and preparation to take care of themselves. Hay and grain can be had at reasonable rates. The churches will please remember to send their delegates or letters to represent them in Conference. And may the Lord make this meeting a blessing to all.

I. SANBORN, } Conf. Com.  
R. F. ANDREWS, }

P. S. Let those that can, come prepared to care for as many others as they can, and let our lonely and isolated brethren and sisters not stay away from this meeting because they cannot bring tents, as there can doubtless be lodging for such obtained in the tents that the brethren will bring on the ground.

### To the Churches of Iowa.

AS THE time approaches for our Camp-meeting this fall, and for the State Conference in connection with it, I will say to the churches, that we hope there will be promptness on the part of the brethren in our several churches in attending to all business matters connected with the Conference. It is quite likely that we shall have but a short notice of the meeting beforehand. So let the brethren be prompt in paying up their s. b., and the church treasurers prompt in reporting to the State secretary; also the church clerks, in preparing their reports for Conference, so that when the Conference assembles, all the business may be attended to with little delay. We desire that most of the time of the meeting may be used in devotional exercises; in drawing near to God. This can be so, if all these matters are arranged beforehand.

All our churches living within reasonable distance should certainly come with tents to take care of themselves, and assist in caring for others who cannot do this. And, above all, should the recommendations of Bro. Andrews in the REVIEW, in reference to consecration before the meeting, be attended to. We should not wait till the meeting assembles before confessing our sins, and trying to get into a better place, but try to do this beforehand. Then we may be sure of God's blessing in the meeting.

GEO. I. BUTLER.

### Note from Missouri.

WE take down the tent to-day, and go to Altovista. We have labored here a little more than six weeks. Had good attendance, and an interesting meeting last night, when we closed. Have ten new Sabbath-keepers here. Shall continue to visit them on the Sabbath for some time to come. Hope that others will obey, and join them. Find people very slow to move in this country. Enjoy a degree of health, and the blessing of God. Pray for us.

JOHN MATTESON.  
R. J. LAWRENCE.

Hamilton, Mo., Sept. 6, 1869.

### Resolution.

IN view of the duty enjoined upon all believers to meet often, and exhort one another, and so much the more as we see the day approaching; and in view of the duty devolving on the church to watch over and care for the spiritual welfare of its members, it seems absolutely necessary for scattered brethren and sisters to report their standing to the church by letter if they cannot enjoy the privilege of meeting to report personally, therefore,

Resolved, That we require each member of the Lapeer church to report his or her standing to the elder by letter, at least once a quarter, in all cases where the circumstances prevent their attendance at the meetings of the church; said letter to be read to the church. By order of the church.

GEORGE STATES, Clerk.

### The Cause in Owosso.

THE Sabbath following the Camp-meeting at Ceresco, we met again with the few who have taken their stand on the truth in this place. We found them in as good condition as could be expected in view of the limited number of discourses they had heard, and their short experience in connection with these truths. The word spoken on Sabbath and first-day seemed to be gladly received, and we think will prove of benefit to them.

On first-day evening, the Baptist minister, thinking, doubtless, that we were well away, opened his battery against the Sabbath. We review it next first-day. This course of the minister's, in keeping silent while we were here, and coming forward so valiantly when they supposed we were permanently absent, has revived quite an interest among the people. If circumstances demand, we shall remain longer in this place. We expect to go from here to Bath.

U. SMITH,  
W. H. LITTLEJOHN.

Owosso, Mich., Sept. 6, 1869.

I see that large donations are made to the Benevolent Fund, and the Foreign Mission Fund. I would suggest that the General Conference, or Home Mission Fund is most in want. Many of our preachers are laboring from State to State, on missionary ground, and will receive support from General Conference Funds. Let the brethren remember this.

JAMES WHITE.

## Appointments.

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

PROVIDENCE permitting, I will meet with the churches of Windsor, Oneida, and Charlotte, at the Potter school-house, Sabbath, Sept. 25. Also, will attend the Monthly Meeting at Tompkins, Sabbath, Oct. 2.

JOHN BYINGTON.

PROVIDENCE permitting, there will be a Quarterly Meeting in Lapeer, commencing Friday evening, October 1, and holding over Sabbath and first-day. This meeting is designed for the churches of Lapeer, Oakland, and Memphis. Our brethren and sisters of Oakland and Memphis, and also the scattered and lonely ones, are earnestly invited to attend this meeting. Come, brethren and sisters, let us improve every means of grace, and try to labor for our salvation, and that of our neighbors and friends. We are very desirous that a messenger be present, if possible, as we would be glad to attend the ordinances, and have baptism administered.

By vote of the church.

WM. PATTEN, Clerk.

## Business Department.

Not Slothful in Business. Rom. xii, 11.

### RECEIPTS.

#### For Review and Herald.

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

**\$1.00 each.** G. Harlow 35-1, Mrs M. A. Cook 35-10, Geo W Mills 35-10, W C Ferguson 35-10, Mrs J Short 35-10, J Ghering 35-1, J M Reynolds 34-16, John Fullmer 35-10, Mollie Brosius 35-10, F G Morgan 35-10, S G Hill 35-1, C Fairchild 35-12, Henry Webber 35-12, L J Kimball 35-12, C Harlow 35-7, A H Robinson 35-5, Mrs J Brotherton 35-1.

**\$2.00 each.** W L Jaycox, M D, 35-12, S F Gove 35-16, Mrs E A Brown 35-9, Mrs L B Miller 35-10, J J Guilding 35-1, Josephine Mott 35-10, Harriet Gould 35-20, L Wiswell 35-13, J P Lewis 35-9, J S Van Deusen 35-14.

**Miscellaneous.** Mary Marsh 50c 35-10, G W James 50c 35-10, Mary Bolenbaugh 50c 35-10, J H Burlingame \$5.00 35-1, M H Collins 1.50 35-1, Z J White 50c 35-12.

#### Michigan Conference Fund.

Church at Newton \$9.00, church at Vergennes 20.00.

#### Books Sent by Mail.

H C Whitney \$1.00, Thomas Payne 30c, J Ghering 10c, A H Clymer 30c, J M Reynolds 35c, Frank Starr 75c, J B Frisbie 25c, Wm Miller 1.00, M G Fitch 1.25, T Dille 30c, Wm James 35c, C E Demmon 30c, T Demmon 30c, T Alverson 27c, M S Kellogg 60c, T Idon 25c, O W Ballou 13c, John A Gardner 13c, D C Frothingham 4.85, A A Cowell 1.82, J B Ingalls 50c, Wm Pepper 1.75, W W Jiles 75c, T Willey 22c, H A St John 80c, Mrs C Tosh 50c, D Baker 75c.

#### Books Sent by Express.

Eld John Matteson, Hamilton, Mo, \$9.31, Eld James White, Kirkville, N Y, 129.94.

#### Received on Book and Tract Fund.

D M Bemis \$2.00.

#### Foreign Missionary Fund.

Received of Class "E," of Battle Creek Sabbath School, \$1.75, Class "F," Battle Creek Sabbath School, 5.00, A H Clymer 2.40, Miss G E Packer, 5.00, Lucius P Russell 5.00.