

ADVENT



REVIEW

And Sabbath Herald.

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

VOL. XXXV.

BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 1, 1870.

NO. 6.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association.

JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars a Year, in Advance.

Address, REVIEW & HERALD, Battle Creek, Michigan.

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

CHRIST OUR PEACE.

I THOUGHT upon my sins, and I was sad;
My soul was troubled sore and filled with pain;
But then I thought on Jesus and was glad;
My heavy grief was turned to joy again.

I thought upon the law, the fiery law,
Holy, and just, and good in its decree;
I looked to Jesus, and in him I saw
That law fulfilled, its curse endured for me.

I saw my sad estate, condemned to die,
Then terror seized my heart, and dark despair;
But when to Calvary I turned my eye,
I saw the cross, and read forgiveness there.

I saw that I was lost, far gone astray,
No hope of safe return there seemed to be;
But then I heard that Jesus was the way,
A new and living way prepared for me.

Then in that way, so free, so safe, so sure,
Sprinkled all o'er with reconciling blood,
Will I abide, and never wander more,
Walking along in fellowship with God.

—Bonar.

OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

NUMBER TEN.—THE KINGDOM.

BY ELDER JAMES WHITE.

"And in the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2: 44.

The text introduces two leading ideas, both of lively interest to all who are looking for the appearing and kingdom of their Lord; first, the period of the setting up of the kingdom; and second, the nature of the kingdom to be set up.

The second chapter of Daniel presents five universal kingdoms, four of them under the symbol of the great metallic image, the several divisions of which are composed of gold, silver, brass, and iron and clay. When these shall be destroyed and entirely removed, the kingdom of the God of Heaven will fill the earth, never to be superseded. We will now call attention to some of the leading features of Dan. 2: 31 and onward, sufficient, however, to show the period when the everlasting kingdom of God shall be set up.

Verses 31-36. "Thou, O king, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out, without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces; then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind

carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream, and we will tell the interpretation thereof before the king."

We wish here to call attention to the fact that the stone smote the image upon his feet. We shall have occasion to refer to this fact again.

Verses 37, 38: "Thou, O king, art a king of kings; for the God of Heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art [or, thy kingdom is] this head of gold."



Babylon was the first kingdom of universal empire. It was founded by Nimrod, the great grandson of Noah. See Gen. 10: 8-10. It lasted nearly seventeen hundred years, though under different names; sometimes called Babylon, sometimes Assyria, and sometimes Chaldea. It continued from the time of Nimrod, to that of Belshazzar, who was its last king.

Verse 39: (First part:) "And after thee shall arise another kingdom inferior to thee."

The Medo-Persian kingdom succeeded Babylon. See chap. 5: 28. "Thy kingdom [Babylon] is divided, and given to the Medes and Persians." The Medo-Persian was the second universal kingdom represented by the breast and arms of silver.

Verse 39: (Last part:) "And another third kingdom of brass, which shall bear rule over all the earth."

In chap. 8: 5-7, 21, we learn that Grecia conquered the Medo-Persian kingdom, and became a kingdom of universal empire. This took place under Alexander. Here, then, we have the third kingdom, which is represented by the brass of the image.

Verse 40: "And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise."

The fourth kingdom is generally admitted to be Rome. It is a universal kingdom that is to break in pieces all that went before it. Rome alone answers the description. That did have universal empire. See Luke 2: 1. "And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed." Cæsar Augustus was a Roman emperor. Here we have the fourth kingdom, represented by the legs of iron.

Verse 41: (First part:) "And whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided."

The Western empire of Rome, between the years, A. D. 356 and 483, was divided into ten divisions, or kingdoms: 1. The Huns, in Hungary, A. D. 356; 2. The Ostrogoths, in Mysia, 377; 3. The Visigoths, in Pan-

nonia, 378; 4. The Franks, in France, 407; 5. The Vandals, in Africa, 407; 6. The Sueves and Alans, in Gascoigne and Spain, 407; 7. The Burgundians, in Burgundy, 407; 8. The Heruli and Rugii, in Italy, 476; 9. The Saxons and Angles, in Britain, 476; 10. The Lombards, in Germany, 483. Thus the kingdom was divided, as designated by the ten toes.

Verses 41-43: (Beginning with last part of verse 41:) "But there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay."

This language is descriptive of the state of the kingdoms into which the fourth empire should be broken up. Some of them should be strong as iron, and some feeble as clay. Yet as iron cannot be permanently united to clay, so the stronger kingdoms shall not be able to annex the weaker to themselves in a permanent union. Nor shall the intermarriage of the reigning families succeed in causing these kingdoms to cleave together.

Next come the words of the text which distinctly point to the period of the setting up of God's imperishable kingdom:

Verse 44: "And in the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

The kings mentioned in the text are most certainly the ten kings, or ten kingdoms of the divided fourth kingdom; for they are the subject of discourse. The phrase, "In the days of these kings," does not refer to the days of the kingdom of Babylon, of Media and Persia, of Grecia, nor to the days of Rome before it was divided into ten kingdoms, represented by the ten toes of the image. But the phrase does refer to Rome after it had been divided into ten kingdoms. Therefore the kingdom of the God of Heaven was not set up at the time of the first advent of Christ. Neither could it be set up, according to the text, until the Roman kingdom should be divided into the ten kingdoms, which division took place between the years, A. D. 356 and 483.

Before the immortal kingdom can be complete, all earthly kingdoms must be destroyed. Says the prophet: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Chap. 2: 34, 35. Mark well the events here stated. The stone breaks the image, and it becomes like the chaff of the summer threshing-floors, and the wind carries it away so that no place is found for it. All earthly kingdoms are first broken, and cease to exist; then, and not till then, does the stone fill the whole earth. The stone did not smite the image on the head, Babylon; nor on the breast, Media and Persia; nor on the sides, Grecia; nor yet on the legs, Rome Pagan. The stone

did smite the image on his feet. But it could not smite the feet before they existed, and they were not in being till several hundred years after the first advent of Jesus Christ. We still wait for the dashing of the image, or the destruction of all earthly governments, before the stone becomes a great mountain and fills the whole earth, or the kingdom of the God of Heaven is fully established in the earth.

We do not hesitate to say that the kingdom of Heaven, or the kingdom of God, was not set up at the period of the first advent, in any sense of these phrases whatever. If it be said that the kingdom of grace was set up by our Lord Jesus Christ at his first advent, then we inquire, Had God no kingdom of grace before that time? If not, then Enoch, Noah, Lot, Abraham, Isaac, Jacob, Moses and the prophets, have perished without hope, for certainly no man can be saved without grace.

The terms, "kingdom of Heaven," "kingdom of God," "the kingdom," and like expressions, do not always refer to the future immortal kingdom. The Scriptures employ the word kingdom to express God's arrangements relative to his people in two conditions of things: first, his plan to save men by grace through Jesus Christ, which plan reaches back to a time immediately succeeding the fall; and, second, God's arrangement in the future glory and eternal reward of the saved. We see no good reasons to object to the terms, "kingdom of grace" and "kingdom of glory," in expressing these two states. It is true that the distinction is not thus expressed in the Scriptures. The Holy Spirit employs the terms, "kingdom of Heaven" and "kingdom of God," sometimes applicable to the period of God's grace in the salvation of sinners, and at other times as applicable only to the future condition of the saved. The connections, and plain facts in each case, must decide to which state these terms apply.

If it be urged that the parable of the wheat and tares, Matt. 13: 24-30, 37-43, illustrates the kingdom of grace, because our Lord says that the kingdom of Heaven is likened unto a man that sowed good seed in his field, we see no valid reasons to object, provided our opponents commence the application of the parable in the days of the patriarchs, as early as grace was manifested in the pardon of sin.

The parable of the leaven hid in three measures of meal, till the whole was leavened, must be understood in harmony with other parables. If it be applied to all men, and thus forced to prove the salvation of all men, then it is brought in direct conflict with the parable of the wheat and tares, which proves that the children of the wicked one, and the children of the kingdom, will both remain such till the end of the world. The parable of the leaven well illustrates the work of grace in the hearts of those who love and serve God. If this application be correct, then why may not this parable apply as early as the first manifestations of grace in the hearts of the patriarchs?

And may not the parable of the mustard seed, the least of all seeds, represent the work of grace commenced with the few in the days of Adam and Abel? This seed when grown "becometh a tree, so that the birds of the air came and lodged in the branches thereof," fitly representing the final results of the grace of God through Jesus Christ, in the salvation of the unnumbered hosts of the redeemed.

And while parables already noticed may have an application as far back as the first manifestations of the grace of God through Jesus Christ to save men, the parable of the ten virgins, Matt. 25: 1-13, evidently applies to a movement among believers just prior to the last judgment. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom." The gracious means for the salvation of men were manifested in the great second-advent movement of 1840-1844, to call out a people who should love the appearing of the Lord. And this manifestation of the truth of God, and the work and power of God, is called the kingdom of heaven. And the facts connected with the great movement are likened to an eastern marriage.

It will appear evident that the word kingdom in many cases refers to the future immortal kingdom, and cannot be applied to the means of grace. For ex-

ample: "Thy kingdom come." Matt. 6: 9. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12: 32. "Who shall judge the quick and the dead at his appearing and his kingdom?" 2 Tim. 4: 1. "Come, ye blessed of my Father, inherit the kingdom." Matt. 25: 34. "Till I drink it new in my Father's kingdom." Matt. 26: 29. "Heirs of the kingdom which he hath promised." James 2: 5. "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God." Luke 13: 28. "Know ye that the kingdom of God is nigh at hand." Luke 21: 31. "Through much tribulation enter into the kingdom of God." Acts 14: 22. "Flesh and blood cannot inherit the kingdom of God." 1 Cor. 15: 50.

It is also evident that in many instances the word kingdom applies to the means of grace, and has no reference to the future kingdom. For instance: In the parables of the mustard seed, Matt. 13: 31, the leaven hid in three measures of meal, verse 33, the treasure hid in a field, verse 44, the pearl of great price, verses 45, 46, the fisher's net, verse 47, and the ten virgins, Matt. 25: 1-13.

In the parable of the wheat and tares the word kingdom refers both to the means of grace necessary to prepare men for the future life, and to the future kingdom itself. These are so closely related, that in the same connection the word kingdom, occurring several times, may apply to both.

We repeat: In no sense whatever can it properly be said that the kingdom of Heaven was set up at the time of the first advent. That the immortal kingdom was not set up at certain periods spoken of in the New Testament, will appear from the examination of a few passages. It was not set up when our Lord taught his followers to pray, "Thy kingdom come." It must have been future then. Again, the mother of Zebedee's children understood it to be future when she desired our Lord to grant that her two sons might sit, "the one on the right hand, and the other on the left, in thy kingdom." It was still future when our Lord ate the last passover. See Luke 22: 18: "I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come."

But did he not set it up before his ascension to Heaven? See Acts 1: 6: "Lord, wilt thou at this time restore again the kingdom to Israel?" It was not yet set up. See 1 Cor. 15: 50: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." This settles the question that this kingdom is not set up till the saints put on immortality, or not till they enter the immortal state, which Paul tells us, verse 52, is "at the last trumpet." The apostle states, 2 Tim. 4: 1, that "the Lord Jesus Christ shall judge the quick and the dead at his appearing and his kingdom." Again, he tells us, Acts 14: 22, that "we must through much tribulation enter into the kingdom of God." This address was made to those who were already Christians, and shows that the kingdom of God was still future.

The kingdom is a matter of promise. "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James 2: 5. It is yet to come. "Fear not, little flock; it is your Father's good pleasure to give you the kingdom."

The miniature exhibition of the kingdom of God at the transfiguration, Matt. 16: 27, 28; 17: 1-5, is designed to show the nature of the kingdom, and when it will be set up. "For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death till they see the Son of Man coming in his kingdom." ("Till they see the kingdom of God." Luke 9: 27.)

This promise was shortly fulfilled on the mount. "And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with him. Then an-

swered Peter, and said unto Jesus, Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them; and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him."

1. Jesus Christ appeared there in his own personal glory. His countenance shone like the sun, and his raiment was white as the light.

2. The glory of the Father was there. It was a "bright cloud" of the divine glory, out of which came the Father's voice.

3. Moses and Elias appeared; the one, the representative of those saints who shall be raised at Christ's coming, and clothed with glory; the other, Elias, the representative of those who will be alive and be changed at the appearing of Christ.

4. The use the apostles made of the scene. Peter was one of the witnesses; and in view of the importance of the kingdom of Christ, he, in his second epistle, has given the church of all coming ages instruction how they may insure an abundant entrance "into the everlasting kingdom of our Lord Jesus Christ." "For we have not followed cunningly-devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty." This he says "when we were with him in the holy mount." 2 Pet. 1: 16-18. This scene was a demonstration of Christ's second, personal, and glorious coming, and shows that the kingdom will be immortal when set up, and that it will be set up at the period of the second advent and resurrection of the just.

But it is urged as an objection to the view here presented, that our Lord said, "The kingdom of God is within you." But notice the party addressed. "And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation. [Margin, outward show.] Neither shall they say, Lo here! or, Lo there! for behold the kingdom of God is within you." (Margin, among you.) Luke 17: 20, 21. Did our Lord mean to say that the kingdom of God was within the Pharisees? Certainly not. He says of them, Matt. 23: 13, "Ye shut up the kingdom of Heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in."

We have detained the reader much longer on this part of the subject than we first designed. We would now close by briefly calling attention to the great object of the prophecy; namely, to show the period we occupy in the history of perishable governments. Hence, the inquiry, "Watchman, what of the night?" In what period of prophecy are we now? Are we in the kingdom of Babylon, under the "head of gold"? No; that has passed long ago. Are we in the Medo-Persian empire? Long since, that kingdom was numbered with things past. Are we in Grecia? That, too, was numbered and finished more than two thousand years since. Are we in Rome in its undivided state, or in the "legs of iron"? No; long since, that empire fell. Where are we, then? Answer: Down in the feet and toes. Where does the stone strike the image? "Upon his feet." Where are we now? In the feet. What takes place when the stone smites the image? It is broken to pieces, and becomes like the chaff of the summer threshing-floors, and the wind carries it away, that no place shall be found for it. Then will the everlasting kingdom of God fill the earth, never to be destroyed.

HAVE YOU ENGAGED HIM?—When one goes to a lawyer to engage him in a case, it is not expected he will make an eloquent oration. A simple statement of facts is all that is requisite. This may be given in broken sentences and ungrammatical expressions; it is the advocate's duty to put things in order, and do the best he can for his client. So it is with us in our approach to Christ—the appointed and recognized "advocate with the Father;" our prayers may be broken and language weak; but if we put our case in his hands and leave it there, all will be well.

A Test of Discipleship.

OUR SAVIOUR has given us positive evidence, whereby we may know we are his disciples. A single test, we propose to consider at present.

"By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35. Just as certainly as this language proves that those who practically obey it are the disciples of Christ, so surely it demonstrates that those who disregard it, are not his disciples. For if our loving "one another" evinces to all men that we are the disciples of Jesus, our lacking this love, or neglecting to demonstrate it in our lives, is also evidence that we are not his disciples. The extent of this love may be ascertained from the previous verse: "That ye love one another; as I have loved you." This is a very short sentence; yet it brings to view a requirement as searching as any to be found in the book of God. It is called "a new commandment"; and is such in the strictest sense. Not that the commandment "to love one another," or to "love thy neighbor as thyself," is new: this had always been enjoined. 1 John 3:11. "For this is the message" (margin, commandment) "that ye heard from the beginning, that we should love one another." It would be a perversion of the text to make the "beginning" mentioned, mean the commencement of Christ's ministry; for John places it at the creation, and introduces Cain as a transgressor of said commandment. 1 John 3:12.

But to love one another, as *Christ has loved us*, is, indeed, a new commandment, such a requirement had not been previously made, and it is, therefore, a new commandment. Not that it is any higher in point of morality, than the law of God; for we believe, with Solomon, Eccl. 12:13; that to "fear God and keep his commandments is the whole duty of man"; and this very principle grows out of the first commandment.

Let us see, now, whether we are obeying it or not. How much did Jesus love us? Enough to lay aside the glory that he had with his Father before the world was, John 17:5; to be made lower than the angels, Heb. 2:9; to take upon him man's nature, Heb. 2:14; to wander in this world a homeless stranger, Matt. 8:20; to be reviled, mocked, and spit upon; to have his holy brow pierced with cruel thorns; to have his lovely hands and tender feet mangled with nails driven by cruel men; to have our sins rolled upon him, and to bear them in his own body on the tree; to submit to the excruciating suffering and shameful death of the cross; to endure the withdrawal of his Father's smiles; and instead, suffer the wrath of an offended God, against the violators of his holy law, until there was wrong from his anguished heart, the heart-rending exclamation: "My God, my God, why hast thou forsaken me?" Matt. 27:27-50. Such is the love where-with Christ has loved us. Oh, the height and depth, the incomprehensibility of this love!

"Come, O my soul, to Calvary,
And see the man who died for thee,
Upon th' accursed tree."

He now requires that we "love one another, as he has loved us"; and promises that we shall become his friends if we obey his commands. The same principle is taught by the apostles Paul and John, Phil. 2:3, "But in lowliness of mind let each esteem other *better than themselves*." 1 John 3:16: "And we ought to *lay down our lives* for the brethren."

My dear brethren and sisters in Christ, I fear, yea, I know, we come very far short of coming up to this sacred principle as laid down by our divine Lord. When we allow ourselves to *surmise* and *speak evil* of each other; to be envious, jealous, selfish, and covetous; and to actually *overreach*, and *defraud* one another; we not only fall short of fulfilling this command of our blessed Lord, but we trample underfoot the express declarations of the word of God; identify ourselves as the loyal servants of Satan; and will be reckoned at last (unless we thoroughly repent) among those who shall not inherit the kingdom of God.

Some seem to think that when a brother or sister errs, or gets out of the way, they then have full liberty to speak of them, and act toward them just as they please. This is all a mistake. Forbearance can be manifested only toward the erring; for those

who do their whole duty, and walk in the counsel of God, will be no source of trial to their brethren; and consequently, there will be nothing to bear from such. But forbearance is taught in the Scriptures. Col. 3:13: "Forbearing one another, and forgiving one another, if any man (or woman) have a quarrel (margin, complaint) against any: even as Christ forgave you, so also do ye." The apostle does not say, Brethren, if a man be found walking in the counsel and light of Heaven, ye which are spiritual restore such a one, but, "If a man be overtaken in a fault." Forbearance becomes necessary then, and the motive presented by the apostle certainly ought to touch our hearts: "Considering thyself, lest thou also be tempted." Gal. 6:1. Let us remember that it is the *spiritual* that are to restore such. "Let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12. Oh! for more of the Spirit and mind of our Master! that gentle, loving, forgiving, forbearing, and tender Spirit of Jesus—Let us labor to become more and more assimilated into his lovely image, and instead of looking into, and magnifying, the faults of our brethren, let us look into *our own*. I cannot help believing that if one-tenth of the time which is worse than squandered in revolving and magnifying each other's faults, were spent by us in self-examination, and earnest prayer to God to show us our *own* sins, this terrible evil would be overcome. Many of us do things ourselves that are a great deal worse than what our brethren do, and yet we hardly ever think of censuring ourselves. Oh! how easy to see the mote in our brother's eye, and how difficult to see the beam in our own! Think you, my brethren, that because we pass over our own sins lightly and look upon our cases so favorably, that the God of Heaven will thus do? and because we speak disparagingly of our brethren, and magnify their faults, therefore, they are more heinous in the sight of God? May the Lord help us to look within; and if we must look at our brethren, may we not forget the admonition of the apostle, "If there be any virtue, if there be any praise," let us "think on *these things*."

We cannot entertain bitter, angry feelings against one another, and expect the favor of God. We are commanded to look diligently lest any *root of bitterness* springing up, trouble you, and thereby many be defiled. Heb. 12:15. Also, to let all bitterness, and wrath, and anger, and clamor, and *evil speaking*, be put away from you, with all malice. And be ye kind one to another, *tender-hearted*, forgiving one another, even as God for Christ's sake hath forgiven you. Eph. 4:31, 32.

May the Lord help us to heed this good counsel; and may we try to cultivate love in our hearts, and forgiveness towards each other. Paul says, "Above all these things put on charity [love] which is the bond of perfectness." Col. 3:14. And John says that "he that loveth not his brother *abideth in death*." 1 John 3:14. Awful condition, terrible state! Dear reader, is this your condition while professing to be a disciple of Jesus, and also believing that his second advent is nigh at hand? Arouse! I entreat of you, arouse; for you are on forbidden ground. The enemy has well nigh taken you captive at his will; and unless you, in the strength of God, extricate yourself speedily, your case will be hopeless.

Oh! come, let us set about the work of evincing to all men, that we are the disciples of Jesus, by loving our brethren even as Jesus has loved us. May the Lord aid us by his grace. Amen.

R. F. ANDREWS.

Didn't Care to Go.

"PRAYER-MEETING and lecture as usual, on Wednesday evening, in the lecture-room. Dear brethren, I urge you all to attend these weekly meetings. 'For-sake not the assembling of yourselves together.'

Some of the "dear brethren" deported themselves in this way:

Brother A. *thought it looked like rain*, and concluded that his family, including himself, of course, had better remain at home. On Thursday evening it was raining very hard, and the same Brother A. hired a

carriage, and took his whole family to the Academy of Music, to hear M. Agassiz lecture on the "Intelligence of the Lobster."

Brother B. *thought he was too tired to go*, so he stayed at home and *worked* at the sled he had promised to make for Billy.

Sister C. *thought the pavements were too slippery*. It would be very dangerous for her to venture out. I saw her next morning going down street to get her old bonnet "done up." She had an old pair of stockings drawn over her shoes.

Sister D. *thought there would n't be more than a dozen people at prayer-meeting*. She does n't like those little meetings, so she did n't go. If she had gone, there would have been *thirteen*. I met her next evening at a social gathering, where there were just ten folks. She said she had spent a "delightful" evening.

Brother E. *thought he might be called upon to lead in prayer, or make some remarks*. He stayed at home. Next day he went around with a petition, *praying* Congress to repeal the tax on beeswax. His name headed the list of petitioners, and he *spoke eloquently*, and waxed warm, as he urged his reasons in favor of repeal. Three-fourths of the members stayed at home. God was at the prayer-meeting. The pastor was there. One-fourth of the members were there, and God blessed them. The persons who stayed at home were each represented by a vacant seat. *God don't bless empty seats*.—United Presbyterian.

The Great Aims of Religion.

WERE a man (says Dr. Barrow) designed only like a fly, to buzz about here for a time, sucking in the air and licking in the dew, then soon to vanish back into nothing, or to be transformed into worms, how sorry and despicable a thing were he! And such, without religion, we should be. But it supplieth us with business of a most worthy nature and lofty importance; it setteth us upon doing things great and noble as can be; it engageth us to free our minds from all fond conceits, and to cleanse our hearts from all corrupt affections, to curb our brutish appetites, to tame our wild passions, to correct our perverse inclinations, to conform the disposition of our souls and the actions of our lives to the eternal laws of righteousness and goodness. It putteth us upon the imitation of God, and aiming at the resemblance of his perfections; upon obtaining a friendship, and maintaining a correspondence with the high and holy above; upon fitting our minds for conversation and society with the wisest and purest spirits above; upon providing for an immortal state; upon the acquisition of joy and glory everlasting.

A STRANGE ACCUMULATION.—Thomas Dick puts the hoarding of wealth in this striking way: Suppose a man could lay up a stock of clothes and provisions sufficient to last him for three hundred years, what would it avail him since he can live, at most, but seventy or one hundred years? Suppose he had laid up in a storehouse seventy thousand pairs of shoes, to what end would it serve if he could make use, during his whole life, of only the one-hundredth part of them? He would be in the same condition as a man who had one hundred dishes placed before him at dinner, but he could only partake of one; how ridiculous it would appear if all that could be said of a man, while he lived, was simply this: That his whole life was occupied in collecting and laying up in a storehouse sixty thousand mahogany chairs which were never intended to be used for the furniture of apartments, or eighty thousand pairs of trousers which were never intended to be worn. And where is the difference, in point of rationality and utility, between such absurd practices, and hoarding thousands of guineas and bank notes, which are never brought forth for the benefit of mankind. There is no conduct connected with the pursuits of human beings, that appears more absurd and wicked than such practices (however common), if examined by the dictates of reason and the word of God.

THE most important truth cannot be too early learned, nor the journey that leads heavenward too soon begun. The enemy lies awake while we slumber, and if we neglect to cultivate the good seed, his tares will cover all the surface.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEB. 1, 1870.

J. N. ANDREWS, EDITOR.

The Order of Events in the Judgment.

NUMBER THIRTEEN.

We have established the fact by many indubitable proofs that the investigation and decision of the cases of the righteous precede their resurrection in the likeness of Christ. In establishing the fact that the cases of the righteous are thus decided before the sounding of the trump of God, we do really establish the fact that the cases of the wicked are also virtually decided at the same time. For when we have shown that all who are to have immortality are accounted worthy of it before their resurrection, it necessarily follows that though the actions of the wicked are not examined in detail until the saints sit with Christ in the judgment during the 1000 years, yet the wicked are, by the decision in the case of the righteous, left, as worthless and noxious, to the resurrection of the unjust and to the devouring fire.

The next event in the great day of God is the destruction of the living wicked by the seven last plagues. As these do not come until the wicked are accounted unworthy of the kingdom of God, their destruction comes as a part of the judgment work, and after the virtual decision of their cases. The fact is many times revealed in the Bible that before the final deliverance of the saints there comes a time of trouble such as never was. This is plainly marked as lying between the decision in the case of the righteous at the close of their probation, and the event of their deliverance.

Thus, according to Daniel, the deliverance of the saints does not take place until the existence of a time of trouble such as never was. And this time of trouble comes in consequence of the close of our Lord's intercession and the assumption of his kingly office. Dan. 12:1. The wrath of God against sin is neither stayed nor mitigated after the Son of God ceases to plead for sinful man.

The closing work of Christ's priesthood is in the second apartment of the heavenly sanctuary. This is opened under the sounding of the seventh trumpet. Rev. 11:19. It is after the temple is thus opened in Heaven that the seven angels pour out the seven last plagues. Rev. 15:5-8. But these plagues fill up the wrath of God which is threatened by the third angel. Rev. 15:1, compared with 14:10. And the third angel gives the final message of mercy and warning to mankind before the Son of Man sits upon the white cloud. Rev. 14:6-14. So it is apparent that while Christ is finishing his work in the sanctuary, and while the third angel is giving the last message of mercy to man, the seven last plagues are withheld, though pending ready to be poured out. But when the work of probation is closed, and the intercession of Christ in Heaven, and the voice of warning upon earth, are ended, then men drink the wine of God's wrath without any mixture, from the cup of his indignation.

That which constitutes this wrath is the seven last plagues. They are by this term distinguished from those plagues inflicted under the six trumpets. Rev. 9:20, 21. They are represented as the wrath of God without mixture, *i. e.*, they have no element of mercy mingled with them. They are poured out into the cup of God's indignation. This is an awful expression to indicate that men at that time fall into the hands of the living God. This fearful execution of God's judgment is witnessed before the deliverance of the saints; for not less than six of the plagues are poured out prior to the advent of Christ. Rev. 16:12-15.

This same period of trouble is brought to view in Rev. 7, and located between the opening of the sixth and seventh seals. Before the four winds are loosed, the servants of God are sealed. The seal is placed upon them, that the destroying angel may not cut them

down. Compare Eze. 9 with Rev. 7. This is a plain proof that the saints must continue upon the earth for a certain space after the time of trouble commences. The fact that all who are sealed at the commencement of this time of trouble, are afterward seen standing upon Mount Zion with the Lamb, is proof that their probation closes with the commencement of this scene of trouble. Compare Rev. 7:4; 14:1. In other words they are then accounted worthy to escape the things that are to come to pass, and to stand before the Son of Man. Luke 21:36. The very time when they are thus accounted worthy to stand before the Saviour, is at the close of our Lord's priesthood; and the time of trouble itself comes when that priesthood is exchanged for his kingly office.

Probation does therefore close before the entrance of the people of God upon this great time of trouble. One of those events immediately following the close of probation, and therefore constituting a feature of the time of trouble, is what the Bible calls "the hour of temptation." Thus we read:

Rev. 3:10, 11: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown."

The keeping of the word of Christ's patience especially pertains to the period of the third angel. Rev. 14:12. Those who keep this word are to be kept from the hour of temptation, while all others are to be taken captive by it. This shows that the saints are upon the earth during this period; and that when it commences, those who are unprepared are hopelessly lost.

But this season of unrestrained temptation is also brought to view by Paul, when describing the state of things existing just before our Lord's return. Thus he says:

2 Thess. 2:9-12: "Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth but had pleasure in unrighteousness."

When God sends men strong delusion to believe a lie that they all might be damned, it must be after the righteous have accomplished their work of overcoming, and after the Saviour has ceased to plead. The only way that God sends this strong delusion is by withdrawing his Spirit when men have sinned away the day of grace; thus leaving them a prey to the unrestrained power of the devil.

Now it is remarkable that the third angel brings to view this same period of Satan's mighty working. It is the work of the third angel to give warning of the things that are to come to pass upon the earth at the close of human probation.

When he warns us against the worship of the image, and the reception of his mark, it is in direct reference to the fact that the two-horned beast is to make such an image and to require men to worship it on pain of death. Rev. 14:9-12; 13:11-16. And we do learn that this image is made in consequence of the miracles that are to be wrought. Compare Rev. 13:13, 14; 16:13. One of these miracles will be the bringing down of fire from heaven. This lies before us in the time of trouble. It is no wonder that those who are not kept by the power of God should be deceived by this fearful delusion.

It is at the close of the work of intercession that the Lord is represented as putting on the garments of vengeance for the destruction of his enemies. Isa. 59:16-18. And when the enemy (Satan) shall come in like a flood, in the strong delusion, the Spirit of the Lord shall lift up a standard against him. Verse 19. It is also at the close of our Lord's priestly work that the prophecy of Amos meets its fulfillment:

"Behold the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:11, 12.

The third woe comes by reason of the voice of the seventh angel. Rev. 8:13. The seven last plagues come under the seventh trumpet. Rev. 11:15-19; 15:5-8. The seven plagues which fill up the wrath of God do therefore constitute the third woe. The people of God will not be removed from the earth till after six of the plagues have been poured out. They must witness the fearful scenes of the time of trouble. But the seal of the living God will be their protection, so that though a thousand fall at their side and ten thousand at their right hand, it will not come nigh them. Ps. 91:1-10. The situation of the saints during the outpouring of the plagues will be like that of Israel during the plagues upon Egypt.

These dreadful calamities which will come upon our earth before the people of God are taken from it, may be mentioned as the loosing of the four winds; the pouring out of the vials of God's wrath in pestilence, famine, and earthquake, and in the battle of the great day of God Almighty. It will be the hour of temptation for all the wicked world, when Satan shall exert his utmost power. To the wicked it will be the time of trouble such as never was; to the righteous it will be the time of Jacob's trouble, at which, in answer to their cry day and night, like the importunate widow, they will be delivered. Jer. 30:5-7; Gen. 32; Luke 18:7, 8.

In view of this awful scene which must be witnessed by the people of God, Zephaniah calls upon all the meek of the earth to seek righteousness and meekness. And he adds, "It may be ye shall be hid in the day of the Lord's anger." Zeph. 2:1-3. If they do their best in seeking God it is but barely possible that they will escape. And our Lord beseeches his people to watch and pray always, that they may be accounted worthy to escape the things coming on the earth, and to stand before the Son of Man. Luke 21:36. If, therefore, this great time of trouble is to come upon our world after the close of Christ's intercession and before the deliverance of the saints, of what vast consequence is that final message of warning which reveals these great facts!

The Honor that Comes from God.

This alone is worthy of being sought by us. It is never bestowed upon those who are unworthy to receive it. It is never gained by false pretenses. Intrigue will not secure it. Selfishness will not accomplish anything in the effort to wrest it from its rightful possessor. It is given only to those that God approves. He judges of men's conduct by the motive which prompts that conduct. He confers honor when the motives are pure, and the acts are right. But he is very careful to know that his honor is our highest aim. That this may be manifested beyond all dispute, he takes care to test his servants by placing them in such spheres of action as shall show that they labor not to please themselves, nor even to gain the applause of their brethren, but solely to honor him whose servants they profess to be.

When he finds those who seek his honor only, how greatly pleased is he with them! "Them that honor me," says God, "I will honor, and they that despise me shall be lightly esteemed." 1 Sam. 2:30. And Jesus says, "If any man serve me, him will my Father honor." John 12:26. There is one direct road to this honor. It is to seek only to please God. Humiliation, and not advancement, will come first. The singleness of our purpose, the purity of our motives, and the unselfishness of our character, is to be made evident by the course we pursue. Indeed, he may withhold everything but humiliations and crosses. If so, let us say, "Even so, Father, for so it seems good in thy sight." Let us accept these things with cheerfulness. They are tokens of the lovingkindness of God to us. The course we pursue in these very things is to determine whether we are worthy of honor from God or not. If we are found ready to bear the cross of Christ, even where we cannot always have the approval of the people of God for the time being, our singleness of purpose is thereby plainly revealed. Let us remember to honor God, and he will in due time honor us. Let us wait the Lord's time, and fill up the interval by patient continuance in well-doing.

The Spirit of Prophecy.

"For we know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away." 1 Cor. 13:9, 10.

We have seen that the manifestations of the Spirit of prophecy in dreams and in visions became necessary in consequence of man's being separated from the visible presence of God. But when the tabernacle of God shall be with men and he shall dwell with them, and God himself shall be with them, Rev. 21:3; when Christ shall come again with all the holy angels, and receive his people unto himself, that where he shall be, there they may be also, John 14:3; and when man redeemed shall walk and talk with God, and Christ, and angels, in Eden restored; then there will be no further need of the Spirit of prophecy.

When man in Eden stood in all the perfection of his manhood, before the blight of sin had touched anything that God had made for him, and with open face beheld the glory of the Lord, he could have no need of the Spirit of prophecy. But when Eden was lost in consequence of transgression, and man was doomed to grope his way from the gates of Paradise, enshrouded in the moral gloom that resulted from the curse, and the reign of Satan, he needed the light of the Spirit of prophecy. And his need in this respect will continue, more or less urgent, until the restitution, when the redeemed shall walk and talk with God, and with Christ, and with the holy angels, in Eden restored.

The apostle to the Corinthians clearly sustains this position. He introduces the subject by stating, "Now concerning spiritual gifts, brethren, I would not have you ignorant." 1 Cor. 12:1. He deemed the subject of too great importance to leave the church in Corinth in ignorance respecting it. He proposes to instruct them. We shall do well to avail ourselves of the benefit of his teachings.

In this chapter the apostle introduces the human body, with its several members acting in harmony, one dependent upon the other, as an illustration of the Christian church, with its members, and the several gifts God has set in the church. He then makes the application of the figure thus: "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Verses 27, 28.

Let it be borne in mind that God has set prophets, miracles, and gifts of healings in the Christian church as verily as he has teachers, helps and governments. And this expression "God hath set" them in the church, means more than that he would communicate with his people by his Holy Spirit in the Christian age the same as he had in former dispensations. It conveys the idea that God had especially endowed the Christian church with them. He had established them in the church, to remain until the return of her absent Lord. This was done, because the church needed them. Did the primitive church need them? So did the true church need them to light her pathway during the dark period of her persecutions and martyrdom. And much more does the church need the gifts in making her course through the perils of the last days, and in making ready to receive her soon-coming Lord.

The design of the gifts, and also the time of their continuance in the church, are definitely expressed by the apostle to the Ephesians: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Chap. 4:11-13.

It cannot be shown that the church did, in the lifetime of Paul, reach the state of unity, knowledge, and perfection, here mentioned. And certainly the church did not enjoy these during her apostasy, 2 Thess. 2:3, and the period of her flight into the wilderness, Rev. 12:6. Nor has she reached this state of unity, knowledge, and perfection, since the labors of Martin Lu-

ther. The church to-day is almost infinitely below this state of unity, knowledge, and perfection. And not until the Christians of the last generation of men shall be brought to the enjoyment of it by the last warning message, and all the means God may employ to prepare them to be translated to Heaven without tasting death, will the ultimate design of the gifts be realized.

But Paul in 1 Cor. 13, has distinctly shown when the gifts would cease. In the first part of this chapter the apostle discourses upon the pre-eminence of love [improperly translated *charity*] to the gift of tongues, gift of prophecy, faith, liberality to the poor, and courage to give one's body to be burned. These, in the absence of love, are valueless. He then describes the virtues and riches of love, closing with these words: "Charity [love] never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." Verse 8. While love is not only the crowning Christian grace here, but will reach forward to all eternity, and be the crowing glory of the redeemed, the gifts will cease with faith and hope. At the glorious appearing of the Lord, faith will be lost in sight, hope in fruition, prophecies will fail to be any longer a light to the church, tongues will cease to be a sign, and the faint knowledge of the present cloudy night will vanish before the perfect knowledge of the perfect day, as the dim rays of the moon vanish before the light of the rising sun.

Next come the forcible words of our text: "For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away." Verses 9 and 10. We still wait for that which is perfect to come. And while we wait, may our dear absent Lord manifest himself to his waiting people through the gifts. "For," says Paul, speaking of the present imperfect state, "we know in part, and we prophesy in part." How long shall the spirit of prophecy serve the church? When will it be done away? Answer. "But when that which is perfect is come, then that which is in part shall be done away." This should settle the question of the perpetuity of the gifts in the Christian church.

The popular view, however, is this: The gifts were given to the primitive church, to remain only during the lifetime of Christ's first apostles. At their death, the gifts were to be removed from the church. But let it be remembered that a great change takes place when the gifts are to cease, and that change is from an imperfect state, to that which is perfect; from the dimness of night to the glory of perfect day. We need not inquire if such a change took place at the death of the first apostles; for all who have any knowledge of the history of the primitive church, know that whatever changes did take place in the church about the time of the death of the apostles, were not for the better, but decidedly for the worse. Even in Paul's day the mystery of iniquity already worked in the church. 2 Thess. 2:7. And the apostle, addressing the elders of the church at Miletus, says: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things, to draw away disciples after them." Acts 20:29, 30.

But if we apply this great change to the close of the present dispensation, and the introduction of the eternal day of glory, all is plain, and we have the clearest proof that the gifts were not to be done away until the second appearing of Christ. Paul continues with an illustration of the present imperfect state, and the future state of perfection and glory.

"When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." Verse 11.

His childhood represents the present imperfect state. His manhood, the perfection of the immortal state. This is evident. Now suppose we are wrong, and that Paul's childhood represents the church in his day, endowed with the gifts, and that his manhood represents the church after his death, stripped of the gifts of the holy Spirit, and fast sinking away toward the great apostasy! Absurdity! And still

the apostle continues with another beautiful illustration of the change from the present dispensation, during which the church was to enjoy the comparatively dim light of the gifts, as she walked by faith and hope, to the open glories of the world to come, when the redeemed shall walk with God in Eden restored, and talk face to face with Christ and angels. He says:

"For now we see through a glass darkly; but then face to face." Verse 12. To the view that the gifts were to cease at the death of the first apostles, and that with their death came the glorious change illustrated by these words of the apostle, we need only to repeat, Absurdity!

The truth of God upon this subject is consistent and harmonious with itself, and with all divine truth, and beautiful. The spirit of prophecy, in consequence of the fall, and man's separation from the visible presence of God, became a necessity. This necessity could not be obviated by any past change of dispensations. And no dispensation needs the gifts of the Holy Spirit more than the Christian age; and no time in the long period of man's separation from God's visible presence needs them so much as amid the perils of the raging tempests of the last days. But when the Redeemer shall come, the controversy be ended, the saints' rest given, and they, all immortal, meet around the throne with angels, and face to face behold the glory of God and the Lamb, the spirit of prophecy will be numbered among Heaven's choicest blessings of the past.

JAMES WHITE.

The Closing Messages.—No. 23.

We have seen that the duration of the reign of the Papacy corresponds exactly with the prophecies, both of Daniel and of John. We now inquire concerning its work. The three great, leading features of the work of this "abomination" are given in connection in Dan. 7:25. They are, 1. "He shall speak great words against the Most High;" 2. "And shall wear out the saints of the Most High;" 3. "And shall think to change times and laws." These are the distinguishing acts of the power intended in the prophecy. The given specifications are to distinguish it from every other power that should arise, so that it may be infallibly known, when they are fulfilled, what power was intended. No other power will fulfill them all; but the power intended will fulfill every one of them, so that there will be no uncertainty about it. We now inquire, Has the Papacy done all the work assigned to the little horn of Daniel and the beast of Revelation? If it has, it is the power pointed out in these prophecies; if it has not, it is not the power.

1. Has the Papacy spoken great words, or words of blasphemy, against the Most High? Has it blasphemed "his name," as expressed in Revelation? All protestants are agreed that it has. How? It has taken the sacred names of God, the Father, and the Lord Jesus Christ, the Son, and placed them upon the head of sinful men. We quote a few of the many titles that have been given to the Pope: "Universal Father," "His Holiness," "Supreme Head of the Church on earth," "The Infallible One," "Lord of lords," "A God on Earth," "Lord God the Pope," "Prince of the World," "Monarch of the Earth," "King of kings." Cardinal Bellarmine says, "All the names which are given in the Scriptures to Christ, even these same names are given to the pope; whence it appears he is superior to the church." In Gratian's *Decretals*, p. 1, dis. 96, Pope Nicholas, to Michael, Chap. 7, the pope says: "He is God, and therefore men cannot judge him." A few words from the present pope, uttered some two years ago, shall close these quotations. "I alone," he said, "despite my unworthiness, am the successor of the apostles, the vicar of Jesus Christ; I alone have the mission to guide and direct the bark of Peter; I am the way, the truth, and the life. They who are with me, are with the church; they who are not with me, are out of the church—they are out of the way, the truth, and the life."

Comment is unnecessary. All must agree that the claims of the Papacy are blasphemous. This is the power which, above all others, has spoken great words against the Most High.

2. Has the Papacy worn out the saints of the Most High? In reply to this, we need only refer the intelligent reader to the martyrdom of the saints during its long and bloody reign. All that know anything of the history of the martyrdom of the church by that power, and of the many modes of torture invented to "wear out the saints," will agree that the Papacy has fulfilled this specification in the fullest sense.

3. "And shall think to change times and laws." Has the Papacy done this? The times and laws which he thinks to change, must be those ordained by the Most High. 1. To change human laws would be no mark to distinguish this government from others. All do it when they please. 2. The work of this power is all characterized by opposition to God. It is the Most High that he blasphemes, or speaks against; his saints that he persecutes, and his laws that he thinks to change. 3. It is a law that he cannot change. He *does* speak against God, and he *does* wear out the saints, but he only *thinks* to change the times and laws. The Douay version reads, "He shall think himself *able* to change times and laws." He assumes that he is able to do this, but is not. Therefore, they are no other than the laws of God; and we rightly infer that they are unchangeable, that "all his commandments are sure; they stand fast forever and ever." Ps. 111:7-10. And if we cannot show that the Papacy has assumed the ability to change the law of God, we have no right to apply the prophecy to it.

The prophecy was given more than five hundred years before the first advent of Christ, and the Papacy was not fully developed till more than five hundred years after that event. If Christ made the slightest change in the law of God at the time of his advent, it should be distinctly noted in the New Testament; else we who live more than a thousand years since the "wicked," law-changing power arose, have no means of knowing whether we are following Christ or Antichrist; and our only safe course is to strictly adhere to the law of God as originally given and published in the Old Testament.

The prophecies going before, concerning Christ and the law are, that he should magnify the law and make it honorable; Isa. 42:21; that on his coming into the world, the law would be in his heart; Ps. 40:6-8; Heb. 10:5-7; and that the new covenant, of which he is the mediator, should write this law upon the hearts of all his people. Jer. 31:33; Heb. 13:10.

But some professed Christians think, or say they do, that Christ on Calvary abolished the whole moral code of ten commandments; others, that he only "changed" the Sabbath law by substituting another "time" for its observance, *i. e.*, the first, instead of the seventh, day of the week. To the former class our Saviour says, "THINK NOT that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." To the latter class he says, "Till heaven and earth pass, ONE JOY OR ONE TITTLE shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18. He did not destroy the law; he did not change it. He did not do the work of Antichrist. He left that to be done by the blasphemous power foretold by Daniel, John and Paul, the power "who opposeth and exalteth himself above all that is called God, or that is worshiped;" impiously assuming to take the throne, and legislate for God; or rather, to place his own law "above" the law of God.

The apostles did not do this work of Antichrist. They taught in harmony with their Lord and Master, the perpetuity of the whole moral law. Rom. 8:31; James 2:8-12.

Did the Papacy claim the ability to change the law of God? If it is the power pointed out in the prophecy, it certainly did. But let the papal church speak for itself. Concerning the Sabbath commandment the "Catholic Catechism of the Christian Religion" bears the following testimony:

"Question. What does God ordain by this commandment?"

"Answer. He ordains that we sanctify in a special manner this day on which he rested from the labor of creation.

"Q. What is this day of rest?"

"A. The seventh day of the week, or Saturday; for he employed six days in the creation, and rested on the seventh.

"Q. Is it then Saturday we should sanctify, in order to obey the ordinance of God?"

"A. During the old law, Saturday was the day sanctified; but the church, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday, so we now sanctify the first and not the seventh day. Sunday means, and now is, the day of the Lord.

"Q. Had the church power to make such change?"

"A. Certainly, since the Spirit of God is her guide, the change is inspired by that Holy Spirit."

Much more to the same effect might be quoted from the leaders of the Romish church; but this is sufficient. They boldly claim that their church made the change, and had the right and ability to do it.

We conclude, then, that the Roman papacy is the wicked power foretold in these prophecies; and that there is no higher authority for any change whatever, in the law of God.

R. F. COTTRELL.

Report from Bro. Hutchins.

SINCE my last report, some five months since, I have been able to labor in some measure, most of the time. With gratitude to God, I call to mind our good New England Camp-meeting, last September. With others I can most cheerfully testify, that it was a season of encouragement to my heart. Truths of the most solemn and important nature were spoken in power by God's faithful servants.

The deep impressions which were made upon the minds of many, we hope have taken a firm hold of their hearts and lives; and that fruit unto holiness is the result. Especially do we hope that the young have not forgotten their solemn promises to consecrate themselves wholly unto the Lord.

After the close of this meeting, I spent about two weeks with Bro. Cornell and Rodman, in Chelsea, where the truth was doing a good work. How brightly does the truth, saving, sanctifying, Bible truth, shine, especially when contrasted with error. And how safe to be on the side of truth!

Since that time I have labored with the churches in Northern Vermont as my strength would permit. In my own heart I feel the need of a deeper work of grace, of being wholly consecrated to the service of my divine Master. In others I would encourage the same spirit and heavenly desires. We should be "holy and without blame" before the Lord. We have recently had some very good meetings in Charleston, Sutton, Irasburgh, and Johnson. Solemn resolutions were made before the Lord to live nearer to him the present year than in the past.

May these dear brethren and sisters wisely improve the fast-passing moments aright, which so rapidly bear us on to the hour of final deliverance; and may the children, whose hearts have melted under the influence of the Holy Spirit, come, and go with the people of God to the mansions of the blessed. Heaven, oh! sweet Heaven of endless joy. May we all meet there.

A. S. HUTCHINS.

Wolcott, Vt., Jan. 18, 1870.

Report from Bro. Byington.

I SPENT from Dec. 4th to the 13th with the church in St. Charles, and had meetings nearly every evening; also each Sabbath and first-day. A dozen or more of the youth and children arose for prayers, and are now taking an active part in the social meetings. A number of others manifested a determination to seek the Lord. Being worn, and some unwell, I rested at home a few days.

Jan. 7, 1870, I returned to St. Charles to attend the Quarterly Meeting for Saginaw county. Brethren came from Jay, and Chesaning. I spoke five times; also had social meetings, and the ordinances. And good interest was felt by nearly all present.

From the 13th to the 17th, I was with the church in Jay. I spoke to them four times; had also one so-

cial meeting. These meetings were all well attended; quite a number from without came to hear. I felt here that the Lord helped me to speak his word. Brethren in Jay, be ye all of one mind.

From here, I went to Sixteen; held three evening meetings, and attended to some business matters for the church which is small. They live in the woods where they cannot easily meet with other churches. All seemed encouraged. On my return, I visited Sr. Chaffee of Midland, who, though lonely, is firm in the truth. I spent the 22d with the church at Owosso. They have Sabbath School, Bible Class, and social meeting every Sabbath in their hired house of worship. Bro. B. F. Robbins is doing a good work in instructing this church in the way of life. What a blessing that his son and wife have embraced the truth and are laboring with him in the church. May they all be overcomers. The 28d I spent visiting brethren in Leslie, and returned to this place last evening, quite fatigued; but my cough is better than when I left home.

J. BYINGTON.

Battle Creek, Jan. 28, 1870.

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. Boyd.

DEAR BRETHREN: I am still striving to live so as to receive the smiles of a reconciled Father.

When quite young, I tried to give my heart to the Saviour. Was baptized at the age of fourteen, and since then, by the help of the Lord, have never turned back. But when looking over my past life, and seeing how little I have done in the cause, which, by my profession, I love, feelings of regret creep over me, and tears flow.

I talk with my associates, trying to show them that religion is the one thing needful, and that the fourth, as well as the other nine of the commandments, is binding; and special promises are given to those who keep the whole law. Yet I fear I do not talk as if I believed—as if I *knew*—these things were so; but am too much like the man mentioned in the REVIEW who first met the traveler. I thank the Lord for the privilege of attending the late Iowa conference and camp-meeting. My hopes and belief were strengthened; and I trust to be lastingly benefited by that meeting. Many of my faults were set before me in that way, that in some degree, I now view them as they are. Among them, my love for the world; this, I fear, during my stay in Iowa, has been increasing. Said a servant of the Lord, as I was leaving the camp-ground, "Don't let the world run away with you." I hope to heed the admonition; and may God add his blessing to the labors of him who gave it.

Dear brethren, I want to get right, I want to live right, and meet you where sin and sorrow will never come.

What a meeting that will be when the patriarchs, prophets, martyrs, and all the blood-washed company, meet in response to the call of our Redeemer! Shall we be there? Time rolls on; soon, whether prepared or unprepared, our destiny will be decided.

As one of the lonely ones, I ask an interest in your prayers.

C. L. BOYD.

Tama Co., Iowa.

From Bro. Bartholomew.

DEAR BRETHREN: I want to say to you this morning that I feel to praise the Lord. All within me says, Praise his great and holy name for his goodness to unworthy me, in sparing my unprofitable life until the present time. When I look back and see how many times I have done wrong when I thought I was doing right, oh! how I feel to seek with all my heart that wisdom that cometh from above, which is pure

and lovely, easy to be entreated. It is not enough to desire to be right; I must accept the invitation that says, whosoever will come, may come. I am resolved to bring my will into perfect subjection to all of God's holy and just requirements. I am determined to strive on till the victory shall be gained.

L. BARTHOLOMEW.

From Sr. Townsend.

DEAR BRETHREN AND SISTERS: It is eighteen months since I commenced to keep the Sabbath so much talked of in the REVIEW. It has not been my lot to hear any preaching. By the mysterious ways of Providence, three years past, I was met by a sister of the Advent faith, who handed me some papers to read, which led me to investigate the Sabbath question, and decide on the correctness of keeping it in place of the first day. I have often been cheered by the testimonies of lonely ones; therefore, I add a few words, thinking this may be a solace to some weary traveler to hear that one heart has been made to rejoice in this far-off land. While I write, my mind goes back to my native State, Maine, where I first found the Saviour precious to my soul.

Notwithstanding all my heart-wanderings, a cloud has gone before me, and hope has guided my erring mind where those who are faithful will rest from their labors. I hope to be an overcomer when Christ comes to call the ransomed home. There are many things that look dark and gloomy; yet I pray to be enlightened in the things that pertain to our future welfare. There is peace in believing that the world knows not of. May God in his mercy keep all those lonely ones from falling, is the desire of

Your unworthy sister,
Umatilla Co., Oregon.

C. TOWNSEND.

From Sr. Braman.

It is nearly eight months since myself and companion embraced the third angel's message. I am truly thankful that the Lord ever inclined our hearts to accept his last message of mercy to dying man. I am trying by the grace of God, to obey his commandments and be an overcomer, that I may at last have a right to enter into that rest that remains to the people of God. How I wish the Lord would send a messenger here to present the truth to this people. I think there are many here that would accept of the truth. Pray for me.

MARY J. BRAMAN.

Monroe Co., N. Y.

From Bro. Nicola.

THE Quarterly Meeting at Pilot Grove, Iowa, was well attended. A number of the Washington church were present, and a few from Iowa City. These came in good season, and staid until the meeting closed. This is as it should be.

The church at Pilot Grove had been holding meetings each successive evening for a week previous, and also in the day-time on Friday, it being one of the days appointed for fasting and prayer. The burden of these meetings was, that each one might examine his own individual case in the light of the truth that we profess to believe. We had a season of prayer each meeting, in which many look part, imploring God to help us to arouse from our slumbering condition. We felt that the Spirit of the Lord was present to indite prayer for us. Considerable time was taken by the writer, reading such portions of Scripture thought to be best suited to our case; also such parts of the testimonies as best suited our present wants, as individuals, and as a church. As we were led out to make some very pointed remarks, and stirring appeals, these were backed up by the Spirit of God, and sent home to our hearts and consciences with an unusual degree of force. Praise the name of the Lord for his goodness and long-suffering toward us! When we reached the place where the Spirit of the Lord could have an influence over us, and we began to compare our lives by God's holy law, in the light that it shines forth under the present truth, we found ourselves very far short of what we should be, with all the light we have had. A spirit of confession came in, and nearly all had deep heart-felt confessions to

make to God and each other. Those that had personal difficulties with each other, broke down and confessed their wrongs; thus love and union were restored without those long, sickening church trials, of which we have had so many in the past. Never before did we realize the individuality of the work that we are engaged in, and the importance of getting right in the sight of God in order to have the Spirit of Christ reign in and rule over us. How terribly mankind can be deceived! Many count themselves good Christians and at the same time hold malice and hatred against some one for whom Christ has died. "If any man have not the Spirit of Christ, he is none of his."

The tender, melting influence of the Spirit of God was present when our brethren and sisters came in from a distance to enjoy the meeting with us. They entered heartily into the spirit of the meeting. Many hearty confessions were made from these, and some of them were led to say that it was the best meeting that they ever attended, the good camp-meetings not excepted. God's care and tender mercy has been very great toward us; this should lead us to walk humbly and softly before him. These meetings, which held every evening except one, for two weeks, will result in great good, if we only hold what we have gained. Let us be mindful of the fact that it is one thing to make a desperate effort and gain some victory, and quite another thing to hold that victory. The latter is far more difficult of the two. Some that had backslidden and were almost ready to give up, have renewed their courage and started anew; others that had never started, manifested their desire to go with us to the kingdom. And still others that have been looking too far away from home for duty, and perhaps spending much precious time building air castles, and contriving in their own imaginations what they might do in some future time, have concluded to commence the work in their own hearts, and in their own families. Here is a field of labor for us all, that we can all work in with safety. We are in a much better condition to profit by the close, searching Testimony No. 18, than we were before our meeting.

H. NICOLA.

From Bro. and Sr. Coon.

DEAR BRETHREN AND SISTERS: The present truth seems more precious to us than ever before. We realize more than ever the need of divine assistance to enable us to overcome our sins, and prepare for eternity. We had hoped to be able to attend the Minnesota Camp-meeting, but were disappointed. Though we were deprived of this privilege, we will still try to press forward in the narrow way, honor God in our daily life, and lose no opportunity to meet for worship in the assemblies of the saints. Our prayer is, that God may help us to see our sins and forsake them, that we may stand clear of guilt in his sight.

WILLIAM COON,
OLIVE COON.

Faribault Co., Minn.

—When you send up your prayers, be sure to direct them to the care of the Redeemer, and then they will never miscarry.

Obituary Notices.

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

DIED, in Ridgeway, Orleans Co., N. Y., Jan. 18, 1870, at the residence of her son-in-law, Horace Mead, our beloved sister in Christ, Laura Gaskill, widow of Geo. B. Gaskill, and the mother of a numerous family, most of whom are members of the Olcott church. Her death was sudden, as she was in apparent health but a week before; disease unknown, several physicians of different schools being unable to determine. The funeral was held in the Christian chapel at Orangeport, Jan. 20. Text, Rev. 14:13. We then laid her to rest by the side of her husband who died in the Advent faith before the light of the third message came, in the full assurance that the voice of the Son of God will soon burst those graves and bring forth the peaceful sleepers to a glorious immortality. She leaves a numerous family of children and grandchildren, most of whom are striving to serve God by keeping his commandments. May God bless the entire family, and help them all to heed the counsel of their dear departed mother; for in so doing they will obey God and get a preparation to meet their parents in immortality at the coming of our Lord Jesus Christ.

R. F. COTTELL.

MISCELLANEOUS.

TO THE DANISH BRETHREN.—A few words of explanation are due you relative to the mission of Bro. Matteson to Missouri and Kansas. Some of you, as we have learned, have felt grieved that, when there was but one man to give himself wholly to labor, who can speak Danish, we should take that man from you and send him on a mission to those who use the English language. It is necessary therefore to state the fact that though Bro. Matteson had our free consent to go on his present mission, he did it solely on his own impression of duty, and not at all by our conviction, or request. It would have been our minds that he should labor with the Danes had he not expressed so strong a conviction of duty to change his field of labor as he has.

GEN. CONF. COM.

BRO. STERLING reports that severe sickness of his wife has confined him at home for some time. By the blessing of God, she is now recovering.

Special Request for Prayer.

WE, the undersigned, relatives of Almon D. Farrar, now an inmate of the Insane Asylum at Madison, Wis., hereby earnestly request the prayers of all God's people in his behalf, that his reason may be restored, and he once more occupy his place in his family and in the church.

He has been in the asylum over a year without receiving benefit, and we feel as though our only hope of his recovery was in the Great Physician.

We beg all who have access to the throne of grace, to intercede in his behalf, for the sake of his poor wife and child, his suffering parents, and friends, and also for his own sake, that he may be capable of serving and glorifying God, as we firmly believe he endeavored to do when he was in his right mind.

May God help us in humility and deep contrition of soul, in view of our great unworthiness, and our many errors and shortcomings, to ask according to his will, that he may hear us.

WORCESTER FARRAR, } Parents.
SARAH FARRAR,
JAMES E. FARRAR,
MARY E. FARRAR,
RUFUS BAKER,
ROXANNA C. BAKER.

NOTE.—It may be well to add to the above request, that the person named lost his health in the army, and now has three bullets in his person received in the war against the rebellion. Soon after leaving the army he embraced the truth, but the injuries received finally resulted in derangement. A letter just received from his sister reports some improvement in his case, and their hope is, that God will hear prayer in his behalf. Brethren and sisters, make the case of this brother, of his stricken parents, of the lonely, suffering wife and child, your own, and extend to them your sympathy and your prayers.

J. H. W.

A Request.

PERHAPS many of our friends who read the REVIEW would like to know our address, which is Nashville, Barton Co., Mo. We live on the stage road from Ft. Scott to Carthage, thirty-five miles from Ft. Scott, and eighteen from Carthage. If any of our S. D. A. preachers or brethren should come this way, or visit South-western Missouri, we hope they will call on us. This is a fine prairie country. Plenty of unimproved land can be bought here from \$5 to \$8 per acre. Fruit does well here and is of excellent quality. We are still striving for the kingdom.

Yours in hope,
Nashville, Mo., Jan. 16, 1870.

JOSEPH G. WOOD.

Notice.

MRS. NELLIE BOYNTON is represented as an invalid, and away from relatives; as having embraced the Advent faith, and was last heard from at Chesaning, Mich. Information concerning her will be gratefully received by her aunt, Marian R. Sherman, Bay City, Wis.

The Review and Herald.

Battle Creek, Mich., Third-day, Feb. 1, 1870.

The Advent Review.

OUR friends have manifested much interest in extending the circulation of the REVIEW. This is worthy of commendation. But this good work should still continue. If the doctrines advocated by the REVIEW are truthful, their importance cannot be overestimated. We believe these doctrines to be the truth of God especially applicable to the present time. We therefore labor with untiring effort to bring them to the knowledge of our fellow-men. We ask the co-operation of all who sympathize with us in this work. Is it not true that the three proclamations of Rev. 14 pertain to the present time? Is not the Saviour just closing up his work in the sanctuary, as typified in Lev. 16? Is it not also true that the books are to be examined, and the sins of the righteous blotted out before the deliverance of the saints? Is not the present time specially marked in prophecy for the vindication of God's holy rest-day so long trampled in the dust by the great apostasy? Do not the seven last plagues lie in the future, and must not six of these precede the advent of our Lord? Is not the third angel's message designed to give warning of the coming plagues? And is not the gift of prophecy closely connected with the final message of warning to mankind?

In maintaining the affirmative of these questions the REVIEW has no co-operation from other religious journals. If, therefore, it occupies right ground in these things, it deserves the sympathy and assistance of all who have these truths at heart. We mean to give our reasons for the doctrines we cherish, with all possible distinctness, but with becoming courtesy toward those who differ with us.

We have the promise of many valuable articles for the present volume. Bro. White's series will be continued till the principal grounds of our faith and hope have been canvassed. Bro. Waggoner purposes to give several articles on the saints' inheritance, and on the subject of spiritual gifts. He designs also to write a number of short articles on the Law of God, and will give some attention to Welleome's work, the "Plan of Redemption." We hope for articles of great value from several sources. We trust the comments on the prophecy of Daniel will soon be resumed.

We mean that the REVIEW shall more fully chronicle the signs of the times in its record of passing events. Our hope is to make it a means of instruction and warning to all classes of our fellow-men. We hope also that the REVIEW may be found a source of instruction and encouragement to those who are seeking a closer walk with God. Shall we have the hearty co-operation of our brethren and friends in this work?

The offer made at the commencement of Bro. White's articles, to send the REVIEW for one year at half price, whenever any wish to furnish it to their friends, still stands good. We can still furnish a few of the first numbers of his articles, which were promised gratuitously. Your dollar for the REVIEW to your friends will therefore be counted from the commencement of the volume, and while we have extra copies of those articles in the previous volume, they will still be sent. Still continue to send us the names of candid, God-fearing men and women, on the above conditions.

The Health Institute.

It seems necessary to make an explanation of previous announcements in regard to treating the poor at reduced rates. Some have got the idea that it was the design to treat at half price all who did not feel able to pay more than that amount, and have so represented it to others. A very little reflection would convince any one that this could not be so; as there are very few who have been sick any length of time but feel that they are of that class, whatever their real circumstances may be, and the Institute would never more than half pay its expenses, if their expectations were realized. If individuals are really poor, entirely des-

tute of the means to help themselves, and their friends are willing to assist in caring for them, and will pay half the regular price, they will be treated. Some come here and receive treatment with the expectation that it will be at half price, and we find that they have no idea where that half is to come from. We pity them, and would gladly aid all such, but lack the means; and the extent of our means is, of course, the extent of our ability to help others.

We are happy to say that the prospects of the Institute are encouraging. To succeed in its design it must have the blessing of the Lord upon it, and this it will certainly have when all connected with it possess the required spirit of consecration, and freedom from selfishness in their labors. We trust this is realized now to a greater extent than in the past, and we hope and pray that all connected with it in any way may feel an individual responsibility to make the Institute a place where the peace of God may rule in every heart, and his smile rest upon all. Brethren and sisters, pray for its success. We believe there is a work yet to be accomplished there, and may the Lord direct his servants to do his own will.

J. H. W.

Dedication.

THE church at Alabedon have built a house of worship, of good size, and well arranged. By request, Bro. Littlejohn and myself went to dedicate it, and held two days meetings with them, Sabbath and first-day, the 15th and 16th inst. We found Bro. Bates there, he having held three meetings with them during the week. There was a good attendance, especially on Sunday morning, when the house was crowded with listeners. There are but few there who are able to do much toward such a building, but they acted the noble part. May the Lord accept their worship in their house; and may it be a means of spreading a knowledge of Bible truth in that section.

We judge there is good opportunity to preach present truth in adjoining neighborhoods. Where are the laborers? Who are praying earnestly to the Lord of the harvest that laborers may be raised up and sent out? May the Lord increase our faith and zeal.

J. H. W.

An Explanation.

I AM informed by a member of the National Conference, of Rochester, that the word "Christian" was omitted by mistake from the resolution concerning "Advent ministers." This, of course, makes a vast difference. "Advent-Christian," is the denominational name adopted by that people; used in this sense others cannot reasonably object. We are no enemies to order, and we recognize the right of all religious bodies to protect themselves by any fair and lawful means.

J. H. WAGGONER.

Appointments.

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

THE next Monthly Meeting at Johnstown Center, Wis., will be held Feb. 5 and 6, 1870. Eld. R. F. Andrews is expected.

A. B. WILLIAMS.

PROVIDENCE permitting, I will meet with the brethren as follows: East Richford, Sabbath, Feb. 5; Sutton, Vt., 12; Charleston, 19; Johnstown, 26; Stowe, March 5.

ALBERT STONE.

PROVIDENCE permitting, I will meet with the churches in Iowa as follows: Mt. Pleasant, Sabbath, Jan. 29; Brighton, meetings commencing Tuesday evening, Feb. 1, continuing over Sabbath and Sunday. Let this meeting be the Monthly Meeting of the Pilot Grove and Washington churches. We hope the brethren of Tallestrand and Richland will also be present. Iowa City, Wednesday evening, Feb. 9; Lisbon, 12, 13; Laporte City, 19, 20; Fayette, Wednesday evening, 23; Waukon, 26, 27.

GEO. I. BUTLER.

THE next monthly meeting of the Lisbon, Anamosa, and Marion churches will be held at Marion, Sabbath and first day, Feb. 12 and 13.

D. T. SHIREMAN.

THE Tenhassen church hold a general meeting at the new school-house in Tenhassen, Minn., on the first Sabbath of each month. The Joe Daviess church and the scattered brethren are invited to attend.

F. W. MORSE.

PROVIDENCE permitting, I will attend the monthly meeting at Otsego, Sabbath, Feb. 5.

W. C. GAGE.

WITH Bro. Littlejohn I expect to spend Sabbath and first-day, Feb. 12 and 13, in Jay, Saginaw Co., Mich. The meeting-house in Watrousville will be dedicated first-day, Feb. 20. Meeting of two or three days. Will some one from Tuscola Co. meet me at E. Saginaw on arrival of first train from Jay on Thursday, Feb. 17? Also, Sabbath, Feb. 26, at Jay, Saginaw Co.

J. H. WAGGONER.

Business Department.

Not Slothful in Business. Rom. xii, 11.

Business Notes.

SOME one pays \$2.00 on Mrs Eckert's REVIEW. No P. O. address given.

Charles Drew sends \$2.50 on REVIEW and Instructor. No P. O. address given.

R. D. Benham sends \$1.00, to have the REVIEW sent to Mrs Emeline Hitchcock; but no P. O. address is given.

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. Perry Frank 37-1, C Lewis 37-1, H Bronson 37-1, J B Van Deusen 35-14, Thomas Fletcher 37-1, Ellen Alvord 37-1, Anson Koff 37-1, Mrs Mary Lothaw 37-1, Mrs Elizabeth Squires 37-1, L Potter 37-1, Mrs L Lathrop 37-1, Mrs E Cyphers 37-1, M B Cyphers 37-1, Sally M Southwick 37-1, Hannah Stickles 37-1, Mary Rockwell 37-1, Mary B Sizer 37-1, James Mussets 37-1, S Brink 37-1, M A Walker 36-15, L B Kneeland 36-1, Eld T Fisher 37-1, Wm Thompson 37-1, E Johnson 37-1, Eld A W Coon 37-1, Mrs M Church 37-1, E Sanford 36-6, Lezana Warren 37-1, Joseph Ball 36-10, W E Landon 37-1, Mrs S H Bonfoey 36-5, A McKennis 36-1, J Chaffee 36-8, G G Dunham 35-16, Wm Barden 32-1, H C Wilkinson 37-1, Louis Overmier 37-1, Mrs J Ilaight 37-1, J B Witherell 37-1, John E Morris 37-1, Mrs C A Crater 37-1, A R Knight 37-1, John Hoag 37-1, Jas Porter 37-1, Wm White 37-1, W Parsons 37-1, Jas White 36-1, C E Hosley 36-7, M Killey 36-1, D C Blake 37-1, J R Whipple 36-1, E Woodhouse 36-1, I N Pike 36-1, E A Stafford 36-21, H Fitch 36-21, R D Herrington 36-21, Wm E Bortons 36-21, J Robinson 36-1, H Mills 36-21, H C McDearmon 36-1, H G Buck 36-1, Geo Hendry 36-9, Wm Grim 37-1, F Adams 37-1, Dr Wm Snook 37-1, Mrs C A Cline 37-1, Mrs S A Harris 37-1, Benj Burrill 37-1, F A Buzzell 35-14, C Wilder 37-1, A Murry 37-1, G S Turner 37-1, Wm Wilson 37-1, Mrs I Daugherty 37-1.

\$2.00 each. Stephen E Foster 37-1, John Beesler 37-1, P L Cornell 37-1, E Van Deusen 36-1, A B Brant 37-1, H Abbott 37-1, M E Stock well 35-1, M C Hornaday 36-9, H Overmier 34-9, E Mayer 37-1, J Huffaker 37-1, G Castle 37-1, Mrs A W Nourse 37-1, Joel Nourse 37-1, Mrs H Hall 36-9, J H Olmstead 38-1, E James 34-24, L McNitt 37-1, S C Wetherwell 37-1, Geo Stevens 37-1, T S Harris 37-1, M A Collins 37-21, J H Brown 37-1, L H King 36-9, R Niles 37-8, W H Graham 37-1, Isaac Prentice 35-1, F C French 37-1, W W Pepper 37-1, C W Stanley 36-12, L M Fish 37-1, Mary C Saunders 36-9, Geo Carter 37-1, C Lathicum 35-15, W N Brown 36-13, H Barr 36-1, S T McAllister 37-4, Chas Lea 35-14, E C Gardiner 36-20.

Miscellaneous. E Butler 50c 35-13, S S Pickering \$3.00 37-1, I Deming 38c 35-10, L Lowrey 2.50 37-13, I J Andrews 3.00 36-8, M Marr 50c 35-18, R L Ainsworth 50c 35-19, O W Austin 5.00 40-1, M Marquart 2.75 36-1, Mrs N Miller 60c 36-6, Mrs J I Southard 50c, 36-6, R Stansbury 3.00 36-9, Eld A Ladd 50c 36-1, R Rundall 4.00 37-1, J B Edwards 3.50 36-23, T M Preble 3.00 36-1, M Johnson 2.50 35-20.

Received on Book and Tract Fund.

Wm G Buckland \$5.40, Elizabeth Van Dusen 1.25, T N Steward 5.00, F C Ross 10.00, Cloe Jones 15c, Robert Tift 58c, F H Chapman 18.00, A Belding 5.00, Lillie D Avery 50c, Jas Lovel 2.00, Alex Carpenter 2.00, Mary Bowers 1.00.

General Conference Missionary Fund.

Church at Greenville, Mich., \$50.00.

Michigan Conference Fund.

Church at Greenville \$75.00, Edenville 25.00, Johnstown 1.50, Wright 60.00.

Michigan Tent and Ceresco Camp-meeting Expenses. Chauncey Owen \$3.00, A Seymour 5.00.

Cash Received on Account.

J N Loughborough \$49.00, T M Steward 19.00, G I Butler 1.75, P Strong 5.00.

Benevolent Fund.

Joseph Shield \$5.00.

Foreign Missionary Fund.

John Logan \$5.00, C B Jerome 5.00, T M Steward 5.00, J E Hool 6.00, B F Merritt 5.00, Wm Cottrell 10.00, S H King 8.00, B F Bradbury 5.00, M Bowers 1.00, J M Avery 5.00.

Books Sent by Mail.

A B Tucker 80c, J Clarke 35c, E J A Vosburgh 35c, Elizabeth Van Deusen 25c, M M Russell 25c, H G Washburn \$2.00, P C Truman 5.00, Mrs L Brockway 8.25, J B Webster 16c, D Marsh 30c, S Pratt 60c, A Smith 25c, M Amalow 80c, S G Davis 85c, O F Brockway 50c, L Ingalls 40c, Eld Marsalles 40c, P Conklin 25c, B M Osgood 20c, N Vansicle 1.00, N Hodges 50c, A J Stover 25c, J E Simmons 25c, T Iden 25c, Wm Wallace 25c, J E Wilson 20c, Mrs L A Grover 25c, E Zythoskee 50c, Wm Hills 50c, D Newcomb 50c, J E Howes 10c, Mrs B Landon 80c, R F Barton 60c, A Wike 45c, Clark Sweet 98c, J C Tucker 2.00, J G Wood 1.50, W A Doyal 1.00, D C Blanchard 2.25, Mrs G Osterhouse 25c, W C Porter 20c, I N Pike 1.15, R L Simpson 48c, J Reed 1.00, A M Preston 50c, J Hunter 3.25, J Wilmot 25c, A Hopkins 25c, W Coon 25c, E Seely 25c, J White 50c, T Clarion 20c, Wm Merry 35c, A T Gifford 1.25, W H Graham 62c, T Brown 1.21, E J Fitch 20c, S A Esnoy 20c, E Middleworth 20c, H W Cole 20c, S M Hawley 20c, Lynus Reed 20c, T Parkin 50c, M Marquast 25c, A Caldwell 25c, Mrs F F Allen 25c, S J Horsum 15c, P C Rodman 15c, J Roushey 27c, S Brink 22c, N H Gottfredson 35c, A W Nourse 25c, S E Winslow 35c, O W Austin 50c, Mrs N Walsworth 1.00, C W Stanley 6.40, H G Buxton 3.00, Wm Boynton 2.00, B T Bradbury 50c, S H Hewes 50c, D M Carrigt 5.65, Mrs A A Evans 20c, J H Harlison 60c, I Deming 1.12, B L Whitney 1.10, Geo Smith 2.75, A McAllister 4.50, J E Green 50c, A Spencer 2.75, M J Clark 25c, M P Stiles 25c, I N Russell 25c, W S Lane 25c, C B Preston 8.25, E P Cram 50c, C W Burbee 25c, T T Harris 50c, J L Edgar 4.76, W L Little 2.00, J B Vaughan 8.56, A Clapp 3.25, F Richardsou 25c, J H Rogers 25c, B McReynolds 80c, P Strong 3.50.