

ADVENT



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

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

STRENGTH.

[Bro. Smith: These precious lines I clipped from a London paper. If you should think them proper, may they find a place in the REVIEW. L. C. TOLHURST.]

"Give Thy strength unto Thy servant."—DAVID.

What is the work that I have to do?
It is strange, new work, and I cannot see
Whence the strength shall come that I may pursue
The difficult tasks that are given to me.
If it were but the rich, ripe summer days,
Among the vines I might work and sing,
Gathering fruit for the Master's praise,
Offering treasures to the King.

But what can I do among winter-snows,
When the ground is hard, and the fields are bare,
And my heart cries out for a dull repose,
And rest, and ease, that are free from care?
Father, where should thy weak ones go
But unto thee, who art good and strong?
So I wait in my weakness thy will to know,
And for the strength I have tested long.

And yet it were easier far to do,
Than it is to bear, as the days go on;
Only the Strongest can help me through,
As he always helped in the days bygone;
For the clouds are gathering heavily
Over the tops of the distant hills;
But I know that the storms that threaten me
Can only come as my Father wills.

Give me thy strength, O Lord, I cry,
Strength to suffer or work for thee,
Strength for the tempest that draweth nigh,
However mighty its wrath may be.
I am not sorry to be so weak,
If thus my Father be glorified;
Only give me thy love to speak,
And be the shadow in which I hide.

—Marianne Farningham.

OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

NUMBER NINETEEN—SAVING FAITH.

BY ELDER JAMES WHITE.

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe unto the saving of the soul." Heb. 10:35-39.

The tenth day of the seventh month of the Jewish year 1844, came and passed, and left impressions upon the minds of believers not easily effaced; and although more than a quarter of a century has passed since the memorable period, yet that work has not lost its interest and force upon the minds of those who participated in it. Even now, when one who shared in that blessed work, and who feels its hallowed influence rekindling upon his mind—if in obedience to the injunction of the apostle when he says, "Call to remembrance the for-

mer days in which, after ye were illuminated, ye endured a great fight of afflictions, partly whilst ye were made a gazing stock, both by reproaches and afflictions, and partly whilst ye became companions of them that were so used"—shall speak of that solemn work, of that consecration of all made in full view of eternal scenes, and of that sweet peace and holy joy which filled the minds of the waiting ones, his words will not fail to touch the feelings of all who shared the blessings of that work and have held fast.

And those who participated in that movement are not the only ones who can now go back in their experience, and feast upon the reviving and inspiring realities of the past. Those who have since embraced the Advent faith and hope, and who have seen in the three messages of Revelation 14, the past consecration and blessedness, the present work of preparation, and the future glory, may go back with us to the autumn of 1844, and with us share the rekindling of the heavenly illumination. Was that our Jerusalem, where we waited for, and enjoyed, the outpouring of the Holy Spirit? Then as all Christians, as well as Christ's first disciples who were present on the occasion, have looked back to the day of pentecost with pleasure and profit, so may these who have embraced the doctrine of the Second Advent since the memorable seventh-month movement, look back to that period with all that interest those can who participated in it.

The impressions made and left upon the minds of believers were deep and lasting. However far one has since departed from God and his truth, there still remains upon the soul of the apostate some faint traces of the work. Let him hear the subject afresh; let the simple facts be again brought before his mind, and he will feel upon this subject as he can feel upon no other. And those who took part in that work, who are far backslidden from God, yet cherish regard for the word of God and Christian experience, will yet feel deeply over this subject, and the faith of many of them will be resurrected to new life.

The disappointment at the passing of the time was a bitter one. True believers had given up all for Christ, and had shared his presence as never before. They had, as they supposed, given their last warning to the world, and had separated themselves, more or less, from the unbelieving, scoffing multitude. And with the divine blessing upon them, they felt more like associating with their soon-expected Lord and the holy angels, than with those from whom they had separated themselves. The love of Jesus filled every soul, and beamed from every face, and with inexpressible desires they prayed, "Come, Lord Jesus, and come quickly." But he did not come. And now to turn again to the cares, perplexities, and dangers of life, in full view of the jeers and revilings of unbelievers who then scoffed as never before, was a terrible trial of faith and patience. But God did not forsake his people. His Spirit upon them still abode, with all who did not rashly deny and denounce the good work in the Advent movement up to that time. And with especial force and comfort did the words of the text come home to the minds and hearts of the tried, waiting ones.

"Cast not away therefore your confidence." Somebody had great confidence.

"Which hath great recompense of reward." This confidence is not to be condemned. It is approved of the Lord, and will meet its reward.

"For ye have need of patience." Those who had this confidence were brought into a position of extreme trial, calling for patience.

"That, after ye have done the will of God." Here they have the assurance that they had done the will of God, notwithstanding their disappointments and trials.

"Ye might receive the promise." It is important that they retain their confidence. It is their privilege and duty to hold fast the beginning of their confidence firm unto the end, that they may receive the promise of God.

This scripture clearly delineates the hopes of Adventists, their disappointments, their trials, their present position, and their present duties. Do you ask, Why apply all this to the subject of the second advent? Answer: Because Paul's words forbid any other application. He continues: "For yet a little while, and he that shall come will come, and will not tarry." No one will, for a moment, question that the second advent is the subject upon which the apostle treats. The peculiar situation of those who should be looking for the second appearing of Jesus, is the burden of his exhortation. And how wonderfully applicable are his words to those who were sadly disappointed, tempted, and tried, in the autumn of 1844. With great confidence had they proclaimed the coming of the Lord, with the assurance that they were doing the will of God. But as the time passed, they were brought into a position exceedingly trying to faith and patience. Hence the words of Paul to them, just then, and there: "Cast not away therefore your confidence." "Ye have need of patience." "Ye have done the will of God." To this decision of the apostle every true Adventist, who tasted the good word of God and the powers of the world to come, in the movement of 1844, will respond, Amen.

"Now the just shall live by faith." As Adventists came up to the point of expectation in the blazing light of unsealed prophecy, and the rapidly-fulfilling signs that Christ's coming was at the doors, they walked as it were by sight. But now they stand with disappointed hopes and stricken hearts, and live by faith in the sure word and the work of God in their Second-Advent experience. With these who hold fast, God is well pleased.

"But if any man draw back, my soul shall have no pleasure in him." Fearful words! While some believe to the saving of the soul, others doubt the work of God in the Advent movement, become impatient, cast away their confidence in the way the Lord has led his people, and give up their experience as the work of man, or of Satan, and draw back toward perdition.

The apostle continues, as he speaks in behalf of the faithful: "But we are not of them who draw back unto perdition; but of them that believe unto the saving of the soul." These words are the language of saving faith. Having sufficient evidence that God had led them out from the world, and from a fallen church, to wait for his Son from Heaven, they stand fast. They see the chain of truth, illustrated by the three

messages of Rev. 14: 6-12, which explains and harmonizes the past, gives certainty to the present, and lights up the glorious future, and joyfully they embrace it. The position of the waiting ones is thus expressed: "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Here is saving faith.

Practical Remarks.*

BY ELLEN G. WHITE.

We have been listening to pointed truths pressed home to the heart by the Spirit of God. Some professed followers of Christ may be inclined to say, as did the disciples at a certain time as they listened to the earnest truths which fell from the lips of the divine Teacher, "This is an hard saying, who can hear it?" Many may think that the way is made too straight; when we talk of self-denial, and sacrifice for Christ's sake, they think we dwell too much on these points. You would prefer to hear us speak of the Christian's reward. We know that those who are faithful will inherit all things; but the great question with us should be, "Who may abide the day of his coming; and who shall stand when he appeareth?" Who shall be counted worthy to receive the exceeding great and precious reward that shall be given to the overcomers? Those who shall be partakers of Christ's sufferings, will be sharers with him of his glory.

Without holiness, the word of God tells us, no man can see the Lord. Without purity of life it is impossible for us to be fitted and prepared to dwell with the holy and sinless angels in a pure and holy Heaven. No sin can be there. No impurity can enter the pearly gates of the golden city of God. And the question for us to settle is, whether we will turn from all sin and comply with the conditions God has given us, that we may become his sons and daughters. Separation from the world he requires of us in order to become members of the royal family.

The light has been given us showing us the path plain and distinct that we might not err therein, if we will only study the chart which points out the way. But while many of us profess to be Christians, we fail to make the word of God the man of our counsel; we fail to make it our guide; we do not study its pages and acquaint ourselves with the principles contained in its sacred record.

If we would only study the truths of God's word, and do his will, we should know of the doctrine; we should not be ignorant of the important truths for this time. We believe without a doubt that Christ is soon to come; and believing this we feel a necessity upon us to plead with men and women to prepare for the coming of the Son of Man. We do not want that any of you should be of that number who shall call for rocks and mountains to fall on them to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. We want you rather to be of that number who shall enter in through the gates into the city, who shall have an abundant entrance, and shall have right to the tree of life, and shall eat of its immortal fruit and pluck of its healing leaves. We want you to be of that company that shall bow before the throne of God crying, "Worthy, worthy, worthy, is the Lamb that was slain for us." We want you to be praising God with immortal tongues, and be saved with an everlasting salvation; and, therefore, we warn you to flee from the wrath to come. We plead with you to perfect holiness in the fear of the Lord. It is perfection that is required; and nothing short of perfection will enable you to see the King in his beauty.

When you are all ready, having overcome your sins, having put away all your iniquity from you, you are in a condition to receive the finishing touch of immortality. Many are waiting and expecting that a more favorable opportunity than the present time will come when they can put away sin more easily than now; and when it will not require so great humility and sacrifice on their part, and they will not have to make

the effort they are required to make at the present time to perfect holiness in the fear of God. I fear that while they are thus waiting for the better time, their probation may close and they be found in their sins. For the sentence is to go forth: "He that is unjust let him be unjust still; and he which is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still." This may be spoken in Heaven in your case, and the work for you will have been done, and you lost, eternally lost.

It will not be safe for you to wait for a better time to come. It is while it is called to-day. If any man will hear his voice, harden not your hearts. It is to listen to-day to the invitation of mercy. It is to yield your pride, your folly, your vanity, and make an entire surrender of your heart to God. Come to him with your talents and all the influence you have, and lay all these without reserve at the feet of Him who died on Calvary's cross to redeem you. His head wore the crown of thorns; and they were pressed into his sacred temples, and sent the blood trickling down his face and beard. He was wounded for our transgressions, and bruised for our iniquities, and the chastisement of our peace was upon him. He was smitten and afflicted, and it was for you and me he thus suffered. And while you stand without moral courage to take your position, and to gird the armor of righteousness about you, you are manifesting cowardice which should make you ashamed. He has made provision whereby you can stand amid the perils of this age.

Your grasp should be fastened upon the eternal, and you realize that you have the strength that is mighty to cling to, which will be to you a strong hold and fortress in the day of trouble, affliction, and peril. But will that better time and that more favorable opportunity ever come to those who would say to the Spirit of God, as did Felix, Go thy way for this time; when I have a convenient season I will call for thee? Is the opportunity ever to come when we can leave sin any more easily than at the present moment? Is the time coming when we can take hold of the truth any more easily than now? Satan has come down with great power, and is working with great activity to weave his net around unguarded souls and thereby take them captive in his snares, that they may not be partakers of the glories that are to be revealed at the appearing of Jesus Christ.

Are we willing that Satan should carry out his purposes? Many yield themselves willingly to his influence, and by their course of action tempt the devil to tempt them. It is for us to make an effort to turn from iniquity, to the living God. In Christ's sermon on the mount, in the lesson he there gave his disciples, he says, "Be ye therefore perfect, even as your Father which is in Heaven is perfect." Perfection in our position is what the Son of God requires. "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" The life he speaks of here, is that life which measures with the life of God, the life that is to be eternal, a life forevermore in the kingdom of glory, without sorrow, without pain, without sickness, without distress, and without death.

As he thus presents eternal life to his followers, is it not of more consequence to them than the life of this world? Your attention should not be turned in the direction of anxiety, fear, and solicitude, in regard to your meat and drink, and the clothing you are to put upon these bodies. Is not the better life to be sought after with far greater carefulness, and we engage in the work with greater earnestness than we should in making unnecessary preparations for this life? While we are engaged almost wholly in the preparation for this life, we are losing the opportunity of gaining eternal life. But can we not invest more in this enterprise of everlasting life than in the things of this short life? We may gather, and gather, and lay up our treasures upon earth, but they are only a snare to us. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither

moth nor rust doth corrupt, and where thieves do not break through nor steal."

Why does the Saviour, the prince of life, who has given his own life for us, say, Lay not up treasures upon earth? He explains: "For where your treasure is, there will your heart be also." While you are laying up treasure here, you will be forgetting the treasure above, forgetting that you are only passing through this world as strangers and pilgrims; therefore you are not to lay up your treasure upon earth, but lay up your treasure above. It is safe there, and nothing will ever deprive you of your treasures.

But here you build your happiness, here you study how you can have fine and goodly houses, how you can add field to field, and treasure to treasure; and while you are doing this, brain, bone, and muscle, are taxed to the utmost to secure your earthly treasure, and you have no time to serve God, you have no time to spend in seeking for Heaven, you have no time to devote to repentance, and the separating of your sins from you, and becoming perfect, even as your Father in Heaven is perfect.

This perfection we must reach. Should I tell you that you need not be very earnest, you need not be very active, the Lord is pleased to have you enjoy the things of this life, therefore you may be as calm and moderate in religious things as you choose, and while you are thus doing you will be gaining everlasting life, I should be telling you things not written in this book.

I want to exhort you to pray always. There is no resting spot here; there is no period when you can relax your efforts, no period when you can safely cease striving, agonizing, to enter in at the strait gate. It is positively dangerous to fasten your affections upon the things of this world, and devote your time to your own sinful gratification. You idolize self, and make this world your God. There is no period when you can do this with safety. While you are thus engaged disease may be feeling after your heart-strings, and death may be on your track. Your probation may close and you be unsaved. Do you think when the Lord shall come in the clouds of heaven, in the glory of his Father, with the holy retinue of angels, that he will give to you probation, that you may have another opportunity to form your characters for Heaven? Is it to give you time to obtain moral fitness to enter the kingdom of glory? No opportunity is granted you then. It is then too late. No atoning blood then pleads in your behalf to wash away the stain of sin. Just as you then are, you will remain. Just as you fall, so you must come up in the resurrection. And if you are living when the Son of Man is revealed, just as you are then found when he shall appear, if unready, so you must remain. The impure cannot then obtain perfection of Christian character. No work of purification can then be performed.

Opportunity is now given you to improve and become perfect this side of the Judgment. You must obtain a moral fitness here to meet your God. You should be right, just right, if you wish to obtain an entrance in through the gates of the holy city of God. Should your probation close to-day and you be brought just as you are this moment to the gate of the city, and it should open before you, and the rays of light that emanate from the throne of God should beam forth upon you, could you endure it? Could you bear it, in your sins and in your iniquity and imperfection? Could you enjoy that sacred and divine light? Not for a moment. You would drop as powerless as the Roman guard, who watched around the sepulcher of Jesus Christ, when the angels there descended to resurrect the Son of God. As that light fell upon the Roman guard, they became as dead men. They fell to the earth. They could not endure the light from Heaven, which was reflected from one mighty angel. Neither can you unless you have a fitness for it here. Could you be brought through the gates into the holy city, your probation closed and sins upon you, pride, folly, envy, evil surmisings, lustful passions, covetousness and these evil things, and gaze upon sinless angels, who never have fallen, never been in disobedience and transgression, and behold in every countenance the light of the glory of God as it shineth in the

*Spoken at the Grove-meeting in Johnstown, Mich., June, 1899. Reported for the REVIEW.

face of Jesus Christ, and see the redeemed saints that that have washed their robes and made them white in the blood of the Lamb, how would you feel? You hear a voice inquire, Who are these? And the answer is given, These are they which have come up through great tribulation, and have washed their robes and made them white in the blood of the Lamb.

You look around and see those that have made a covenant with God by sacrifice. You then behold yourself. Impurity is upon you. Your garments are defiled with pollution of the world. Sin has left its disgusting impress upon your countenance. You cannot endure the glory and light. And you would say, Anywhere but here to be pained with this glory and beauty and loveliness. You could not endure it. You were not worthy. No, you were not ready for it, and you could not dwell there. You would rather be anywhere else. You would prefer that rocks and mountains should fall upon you and hide you from the unbearable glory that you behold everywhere.

Says Christ, Agonize to enter in at the strait gate; for many I say unto you shall seek to enter in and shall not be able. It requires an effort; and while we may talk, and plead, and entreat men and women, some may feel as amused as though it was a mere idle tale. They may feel as did those to whom Noah preached warning them that the flood was coming upon the earth. They could laugh and ridicule. They would say, How can God destroy this world that he has made so beautiful? We do not believe it. Nevertheless the waters of the flood came, notwithstanding their unbelief, and they were washed away, and the world was cleansed of its moral pollution.

Now, as it was in the days of Noah, so shall it be in the day when the Son of Man shall be revealed. These things will seem to many like idle tales, nevertheless they are true, and without preparation, without readiness, without moral fitness, you can have no place in the kingdom of glory.

(To be continued.)

Our Sunday Laws.

THE following article from the *Christian Advocate*, is a further indication of the political phase which the Sunday agitation is assuming. If none of the existing parties will take it up, a new one must be formed which will. That is the short of it. And it will be done. The *Advocate* says:—

The public mind is just now exercised over the question of the public schools, and considering the encroachments of the Romish hierarchy, by the help of corrupt politicians, upon its truly American features. It is well that this should be so: and yet there may be danger that while attention is directed that way, another and no less dangerous attack upon our time-honored laws and customs may be made. It is well known that our American Sabbath, as a day of rest and quiet, is loyally a national peculiarity, and that, especially on the continent of Europe, nothing like it is known. Accordingly, our German immigrants, except the religious portions of them, which unhappily compose but a small proportion of the whole, dislike the restraints imposed by our Sunday laws, and with the zeal of destructive radicals, they are moving for their abrogation. The questions of non-sectarian public schools, and of restraining the liquor traffic, do not more imperatively demand the attention of the American people than that of the Sabbath.

The spirit of the German newspapers of the country, because they are in a foreign language, and comparatively little read by our English-speaking population, is but little known as to its tone and temper, and the extent and violence of its demoralizing demands are but faintly apprehended. We have lately taken some pains to look into these things, and we give below some extracts, translated from a leading German paper, as specimens of their kind. The occasion referred to was the passage, by the Senate of California, of an act to license Sunday theaters, with the further assumption—not yet realized—that the act would certainly become a law. The announcement of that fact

is thus responded to in the *Illinois Staats Zeitung* of January 25:—

"SUNDAY THEATERS VS. SUNDAY LAWS

"Shakespeare, Goethe, and Schiller, have triumphed over the preacher, the theater over the church, for the Sunday-theater bill was adopted by the Senate of California on the 14th of January with an enormous majority, (twenty-nine against six votes,) and the German population of San Francisco breathes again. The directory of the theater see the sword of Damocles—of the Sunday law—nearly removed, and permanent engagements of foreign artists are again made possible. After the adoption of the bill in the Senate, it can hardly be doubted that the House will follow. The debate in the Senate was short, and gave evidence that the adoption of the bill was a case previously determined and arranged. One American Senator declared that not only foreign born, but also native citizens were in favor of Sunday theaters; that even in Rome, theatrical performances take place on Sundays, and that the introduction of European customs could only have beneficent results.

"Two petitions against the passage of this bill have been received from the clergymen of San Francisco and Sacramento. We regret to find among the signers of the same a German clergyman by the name of Matthias Goethe. Of course these petitions had not the least effect. The politicians conform with the views of the voters, as the clergymen do with their pew-holders. The Sunday-theater question was agitated at the State Legislature election. Candidates had pledged themselves to the Germans, and they felt that, without danger for their political future, they could not break their promise.

"As soon as this bill, as expected, shall be likewise adopted by the House, California will have the glory of carrying out one of the most important practical consequences of the generally-accepted theory of the separation of Church and State."

The refrain is next taken up by the *Staats Zeitung* of this city, which not only rejoices in the prospective overthrow of the Sunday laws generally, but is especially jubilant at the fact that for this great boon thanks will be due to the *Democratic party*. Hear it:

"The removal of restrictions from theaters on Sunday by the Legislature of California may be regarded as nearly an accomplished fact, a law to this effect having passed the Senate, and the political character of the House assuring its adoption there. We give the details of this law from the *Illinois Staats Zeitung*. This Journal, while favorably noticing this action, forgets to mention that *California* has to thank a Democratic Legislature for the glory of carrying out one of the most important practical consequences of the generally-accepted theory of the separation of Church and State. While nearly everywhere in the United States every attempt for unconstitutional restraint of religious liberty, and especially every attempt of the State to prescribe the observance of Puritan Christian customs, can be traced to Republican Legislatures, certainly only Democratic Legislatures everywhere have taken steps in the opposite direction, and have guarded the principle that here" every one can be saved according to his own fashion. "The Legislature of our State at this moment is on the point of doing the very same, after the hypocritical fanatics have maltreated the State for years. Every other State wishing to be emancipated likewise will therefore have to tread in the footsteps of California and New York, and must provide itself a Democratic Legislature."

If this identification of the Democratic party with the crusade against our Sunday laws shall appear offensive to any, let it be noticed that not we, but one of their own partisan papers does it. But being charged with the design by one of its leaders, it will be incumbent upon the party to formally disclaim that purpose or assume the responsibility of the charge.

Our principal design in this writing is to sound a note of warning by bringing into notice some of the agencies at work for the overthrow of our traditional American laws and usages. It is time the attention of our people, so long engrossed with national affairs, should be recalled to the dangers that threaten us at our own homes and firesides. We have sacrificed hun-

dreds of thousands of lives, and expended untold millions of wealth, to save a country to ourselves and our children; it remains now to us to protect our civil and social communities from evils of vastly greater danger than any that our late war and its results have removed. A country and its government is worth having only when it protects its people, and secures to them the enjoyment of whatever is needful to their well-being; and we have suffered and made sacrifices to very little account if now our national heritage is to be despoiled by foreign levelers—downward—or sold from us by trading politicians.

A political party must soon be found or formed that shall insert in the middle of its platform these three planks; No public money for sectarian schools: Restriction of the liquor traffic, and its taxation by high rates for licenses; and the protection of Sunday as a day sacred to rest and general quiet, by the prohibition of all sales of liquor and all public amusements on that day. These are "live issues," and they come home to every man's bosom. Our political parties cannot be allowed to ignore them; nor can any party that shall fail to give them a hearty indorsement hope to receive the support of all such as value the right above the claims of parties based upon no better principles than the love of spoil. If, as claimed by its German mouth-piece, the position of the Democratic party is clearly against these, then that party should be antagonized by all good men; and if the Republican party shall shrink from accepting these things as objects to be aimed at, then let all good men withhold from it their support. The time has come when the moral and religious element of the body-politic must make itself felt in the halls of legislation and in the administration of the government, or all will be lost. Who is on the Lord's side?

Our Portion Here.

JOHN 16: 33: "In the world ye shall have tribulation but in Me ye shall have peace." The peace of God is the rich heritage of the Christian in the present life. Says David, "Great peace have they that love thy law and nothing shall offend them." All that is given us of earthly tribulation is for our everlasting welfare. Nothing but good can happen to us if we are following Jesus. As I look back upon the tribulations that I have passed through, I can see that they were all necessary. I have been learning patience and submission, and I know that the grace of God is sufficient for us; and he hath said, I will never leave thee nor forsake thee. Jesus says, Not as the world giveth, give I unto you. Oh! how much better are his gifts! Earthly gifts perish; and earthly riches take wings and fly away; but the rich spiritual blessings we receive from God on our pilgrimage may all be retained by us. No one can take them from us and we may grow richer and richer in them. Having cast all our care on Jesus, we can sweetly sleep at night knowing we are safe. For what can harm us if we are followers of that which is good? Who would want to share the glory of Heaven without first suffering with Christ? Let us have on the whole armor. Let us press on, and each have a share in the conflict, and know the fellowship of his sufferings. We are assured that all who will live godly in Christ Jesus shall suffer persecution. Oh! how sweet it is to feel an inward peace in God when persecution is raging without.

We expected Jesus would have come before, but we have not been ready and waiting yet. But all must be ready and waiting, who would meet him with joy. Now let us be thankful that we have a little time to get ready. Oh! how much the Lord is doing for us, showing us our secret faults and a way to overcome them. Let us fully arouse and go to work with all our might for "'tis sweet to work for Jesus," and, "there's resting by and by." The more we work the more we shall love to work, and the more we shall lose our love of ease. C. M. S.

LOOKING to others for our standard of happiness is the sure way to be miserable. Our business is with our own hearts and our own motives.

THE greatest temptation the devil has for the Christian is comfort.—*Luther*.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 12, 1870.

URIAH SMITH, EDITOR.

Spiritually Minded.

"To be carnally minded," says the apostle, "is death; but to be spiritually minded is life and peace." Rom. 8: 6. The word here rendered "minded," is "that which one thinks or feels, i. e., thought, feeling, purpose, desire, will, &c." The word for carnally, is, literally, "of the flesh;" and the word "spiritually," is "of the spirit." So that it might be rendered, "The thought, feeling, purpose, desire, &c., of the flesh, is death; but the thought, feeling, purpose, desire, &c., of the spirit, is life and peace." This brings the idea more definitely before the mind. To let our thoughts, our feelings, our desires, run in the way of the flesh, is death. It is destructive of our spiritual life here, and will result in eternal death hereafter. To let our thoughts and desires follow the promptings of the Spirit of God, that will lead to peace and everlasting life. And what is it to be carnally minded or let our thoughts and desires follow the inclinations of the flesh? It is to love and do its works; and the works of the flesh are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, and such like. And to be spiritually minded, or to follow the things of the Spirit, is to bring forth its fruit, which is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. To follow in the one path is to walk in the way to everlasting life, to follow in the other, is to walk in the road to death.

And here there is no middle ground. To be not positively going forward in the way to life, is to be going in the road to death. To be on neither side, is to be on the wrong side. To be standing still, is to be going backward. We are abiding in the vine, drawing therefrom invigorating life, and bearing the fruit of the Spirit, or we are becoming unfruitful and dead. And here is an unerring test of what is pleasing and right in the sight of God. Are you in doubt in regard to any movement? Look at its spirituality. Is it characterized by this feature? Does it foster or repress this element? Is it calculated to increase the spirituality of those engaged in it? If these questions can be answered in the affirmative, then we may safely conclude that the movement is right in the sight of God, that it is entitled to our confidence, our sympathy, and our hearty co-operation. If it lacks these features we may well stand in doubt of it; nay, we may at once reject it. For to be carnally minded is death; but to be spiritually minded is life and peace. We cannot, then, seek too earnestly for this frame of mind, nor can we too industriously avail ourselves of every means which will promote it.

In the light of this principle we now ask the reader to look at a question which is a subject of no little controversy—the question of spiritual gifts, or, more definitely, the manifestation of the spirit of prophecy among us.

Look, first, at the works published, entitled Spiritual Gifts, and Testimonies to the Church. What is their character? Do they not maintain throughout a lofty tone of spirituality? Do they not counsel to all that is noble, and elevating, and active, and energetic in this respect? Do they not constantly warn against the carnal mind and its deadly evil? Will not the person who will live out their teaching be spiritually minded in a most eminent degree? These questions admit of no dispute.

Look, secondly, at the persons whom Providence is using in this work. Are they not in a marked sense, spiritual? Are they not persons of piety and prayer? In consecration to God, in devotion to the work, are they not examples to the flock?

Look, thirdly, at those who most closely follow the teachings of spiritual gifts. We ask you to look at these to see the influence of this work. Do not these

study the Bible more earnestly, and follow its teaching more fully? Do not these manifest more of the fruit of the Spirit in their work and conversation? Do they not occupy a higher plane of spiritual life? Are they not more spiritually minded? Are not the effects, as seen in them, good, and only good?

Look, fourthly, at those who oppose this work. Do we find them to be spiritually minded persons? Do we find with them, in any noticeable degree, the fruit and work of the Spirit? Do we not, on the other hand, find enmity, malignity, bitterness, hate, strife, and misrepresentation?

Now, fifthly, imagine for a moment the two sides reversed. Imagine that on the side of spiritual gifts there was this marked lack of spirituality, and the prominent manifestation of so many evil traits, while on the side of the opposition there was devotion, piety, consecration to the truth, and the manifestation of the Spirit and power of God. What effect would this have on your mind toward determining which was the side that God could approve? This, as it looks to us, is a point worthy of serious reflection. Nor do we see how any right-minded person, who possesses any degree of spiritual discernment, can long hesitate in regard to his decision.

And remember that he who follows the things of the Spirit, will sympathize with the work of the Spirit, wherever manifested, and in whatever way, and by whatever means. He will be in harmony with its work, not in part only, but wholly.

Our decision is for that which bears the plainest impress of the Spirit of God. Our advice to all others is to cleave closest to that. This is the path of safety, of peace and life.

1 John 3: 9.

"WHOSOEVER is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."

The word here rendered born, more properly signifies, begotten. The change that is brought to view under this figure is undoubtedly, conversion. Is it then true, as some contend, that it is not possible for a truly converted man to sin? We know that such a position cannot be correct; for many that have given every evidence of genuine conversion, have fallen away; and Paul, even, feared that such might be case with himself. The difficulty in this case lies in taking the word, cannot, in an absolute sense. There is another sense attached to it by universal consent, denoting moral, not physical, impossibility. Thus we say of any good man that it is morally impossible for him to do such and such things of a wicked nature, as to lie, steal, murder, &c. Why? Not because he has not power to do such acts, if he was so disposed: but we know from the nature of the man, his example and profession, that he will not; that, until he is entirely changed in these respects, it is no more probable that he will do such acts, than it would be if he lacked the physical power to do them.

And how often we hear men, in intercourse with each other, when solicited to any acts while they disapprove, say that they cannot do it. Why? Not because they lack the physical power; but because it is contrary to that moral sense of right and wrong, which they make their rule of action. And such expressions are never misinterpreted, nor misunderstood.

So in the case before us. If a man is truly converted, the whole tenor of his life and the inclination of his mind is against sin. He cannot, like the wicked, pursue sin for love of it, nor follow it as the chief good of his existence. He has, indeed, the physical capability of committing sin; but his sense of moral obligation, his vows of allegiance to his Redeemer, the reformed emotions and affections of his soul, are all drawing him in another direction.

The ruin of most men dates from some vacant hour. Occupation is the armor of the soul. There is a satirical poem, in which the devil is represented as fishing for men, and fitting his bait to the taste and business of his prey; but the idler, he said, gave him no trouble, as he bit the naked hook.

Ministers' Lecture Association.

MARCH 25, 1870, a meeting was held in Battle Creek, for the purpose of taking into consideration the formation of an association, the object of which should be to secure an annual course of lectures for the benefit of ministers, those who contemplated entering the ministry, Sabbath-school superintendents, Sabbath-school teachers, and all others who might wish to thoroughly acquaint themselves with the truth pertaining to this time. The president and secretary of the General Conference were elected chairman and secretary of the meeting. Wm. C. Gage was chosen treasurer. And these three, with the executive committee of the General Conference were chosen a committee to perfect arrangements, and propose a definite plan of organization.

At the second meeting, March 26, after remarks by Bro. White on 1 Pet. 3: 15, the committee reported a Constitution, which was adopted, and at a subsequent meeting slightly amended. The following is the form in which it now stands:

ART. I.—NAME.

This Association shall be known as The Ministers' Lecture Association of S. D. Adventists.

ART. II.—OBJECT.

The object of this Association shall be to give instruction in the fundamental truths held by Seventh-day Adventists, that those engaged in teaching them, whether in the ministry, in the Sabbath School, or in the more private walks of life, may be better qualified for the duties devolving upon them.

ART. III.—OFFICERS.

Its officers shall consist of a President, Secretary, Treasurer, and an Executive Committee of three, of whom the President shall be one; and they shall be elected annually.

ART. IV.—MEMBERSHIP.

Any person may become a member on the payment of the annual lecture fee, the membership holding good for one year.

ART. V.—COURSE OF INSTRUCTION.

The Course of Instruction shall consist of an annual series of lectures on Biblical subjects, and other topics relating to the work of the ministry, together with such educational works as the committee may designate from year to year.

ART. VI.—AMENDMENTS.

This Constitution may be amended at any meeting of the Association, by a vote of two-thirds of the members present.

The price of membership was fixed by vote of the meeting for this year as follows: Gentlemen, \$5. Ladies, \$3. Subscriptions being then called for, sixty persons handed in their names. The Association having now attained a real and tangible existence, the following officers were chosen for the coming year: President, James White; Secretary, U. Smith; Treasurer, W. C. Gage; Executive Committee, James White, J. N. Andrews, and J. H. Waggoner.

James White, J. N. Andrews, J. H. Waggoner, G. H. Bell, and U. Smith, were appointed a committee to prescribe a course of study for ministers.

The exercises for this year were carried out as follows: At 7 o'clock each evening, a lecture on some one of the great subjects of the present truth. At 8, the next morning, prayer-meeting. At 9, exercise in penmanship. At 10.30, lecture and exercise in English grammar. At 4 p. m., class examination on the previous evening's lecture. The membership fee entitled a person to all the exercises.

Owing to some unfavorable circumstances mentioned below, the course was not completed this year. Only nine lectures were given; and on this account, all who had paid, had the privilege of withdrawing their money if they wished. Most, however, chose to let it remain to form the basis of a fund for future operations.

The idea of such an Association was comparatively new. It was entered into without time for sufficient preparation. Hence it labored under some disadvantages. But on the whole, its success has been very

gratifying, sufficiently so for all who entered into it to desire that it be a permanent institution.

JAMES WHITE, *President*,
U. SMITH, *Secretary*.

The Law of God.

THIS can never be in agreement with the carnal mind. The two are in the most deadly antagonism. The law forbids every evil thing; the carnal mind is evil, and only evil, continually. For this reason it can never be subject to the law of God. The law cannot tolerate sin; the carnal mind cannot do anything but sinful deeds. So the entrance of the law to take possession of the heart, is of necessity in the closest connection with the destruction of the carnal mind. In truth, the work of conversion is that of removing the carnal mind and giving the heart to the law of God. It is that change which shall bring the whole man into subjection to God.

J. N. A.

"His to Fix my Time of Rest."

Our labor is assigned us by our divine Master. If it be difficult, wearisome, painful, and discouraging, he knows it all. We are never out of his sight. He never forgets us. It is no part of our business to determine how long our work shall last. It is no proper work of ours to earnestly desire the close of our labor. What if the burden be heavy and the heat of the day severe, we are in the employ of the God of Heaven. He has assigned our toil, and bidden us perform it. It is our part to see how well the work can be done; it is his to assign the length of that toil, and its severity of burden; it is his also to fix our time of rest. Let him do this. Let us do our part of the work with faithfulness, and we may well leave all the rest to God.

J. N. A.

The Closing Messages.—No. 29.

"AND the seventh angel poured out his vial into the air; and there came a great voice out of the temple of Heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16: 17-21.

In the seven last plagues the special wrath reserved for the last generation of men, who, above all others, have sinned against light and rejected offered mercy, is "filled up," or, as rendered by others, "completed." And when the last of the series is poured out into the air—the element which encompasses the whole globe, and hence the effect of this vial is general—the voice of Jehovah comes from the throne, which is in his heavenly temple, saying, *It is done*; and tempest, earthquake, and storm, such as were never known, close up the sinful drama of earth, and its horrid blasphemies are hushed in death until the second resurrection, at the termination of a thousand years. The kings of the earth and their armies having been gathered, under the sixth vial, the Lord comes forth to the battle of the great day, "the windows from on high are open," and while "the earth is moved exceedingly," and its foundations shake, the "host of the high ones" and the "kings of the earth" are punished with great stones cast down from heaven, are gathered in the pit of death and "shut up in the prison," to be visited again "after many days"—at the close of the thousand years. See Isa. 24: 17-22.

Upon the pouring out of the seventh vial the voice of God, so many times promised in prophecy, is heard, and the earth is shaken exceedingly. Paul refers us

to the fact that the voice of God shook the earth when he spake his holy law from Sinai, and also to the promise in prophecy that his voice shall be heard again, and not only the earth, but also the heavens shall shake. "Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." Heb. 12: 26.

Joel, in describing the great day of the Lord, when the heathen are gathered to the valley of Jehoshaphat—the valley of decision, or, rather, confusion—cutting off—says:

"The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel." Chap. 3: 16.

The testimony of Jeremiah corroborates this and gives additional light. He says:

"Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Chap. 25: 30-33.

Much more might be quoted on this point, but let this suffice. When God spake his holy law the earth trembled. Now men have set that law at naught, and have slighted the last warning to turn and keep the commandments of God; probation closes; the avenging vials are poured out, and when the series is completed by the pouring out of the seventh, the voice of God comes from his heavenly temple, from the throne which is between the cherubim, above the mercy-seat and ark of his testament—the ten commandments—saying, "It is done;" and the most tremendous earthquake shakes the earth so exceedingly that the constellations of heaven seem to vibrate. And when cities and all human habitations have been prostrated by the unprecedented shock, which removes mountains and islands out of their places, the plague of hail follows upon the defenseless and unsheltered heads of the wicked which remain, especially those of the great Babylon, who have been reserved to drink of the cup of the wine of the fiercest wrath of God. The Lord said to Job:

"Hast thou entered into the treasures of the snow, or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" Job 38: 22, 23.

Something slightly resembling this last plague was visited upon Egypt. "And Moses stretched forth his rod toward heaven; and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation." Ex. 9: 23, 24. The Lord also fought for Israel in the days of Joshua, by casting down great stones from heaven upon their enemies.

"And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah. And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died; they were more which died with hailstones than they whom the children of Israel slew with the sword." Josh. 10: 10, 11. And this slaughter at Gibeon, as also that when the Lord fought for David at Perazim, 2 Sam. 5: 20, is taken in proph-

ecy as a type of the battle of the great day, which we are now considering.

"Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you; for morning by morning shall it pass over, by day and by night; and it shall be a vexation only to understand the report. For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it. For the Lord shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now, therefore, be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." Isa. 28: 17-22. See also Isa. 30: 30, and Eze. 13: 4-16.

Now men may think to hide themselves under a refuge of lies; but the hail of that day shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And this consumption is "determined upon the whole earth." See Jer. 25: 30-33; Zeph. 1: 14-18; 3: 6-8; Isa. 24: 1-6.

And why is the earth to be thus desolated by these fearful plagues? Because they have not heeded the warning voice of mercy and turned to the Lord. Because that with all the light of a world of Bibles, they have chosen to follow false traditions instead of revealed truth. "Because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth." Isa. 24: 5, 6. The laws of God are the commandments which are kept by those who obey the last message. Rev. 14: 12. The ordinance referred to is that ordinance of the moral law which has been changed, and which is the special burden of the third angel's message, being directly opposed to the mark of the beast; for if men fail to be saved by the gospel, they are judged and condemned by the moral law, and not by the institutions of the gospel. The everlasting covenant is the ten commandments, the basis of all covenants which God ever made with man. In proof of this, we refer to the following texts:

"And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4: 13.

"Be ye mindful always of his covenant, the word which he commanded to a thousand generations; even of the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant." 1 Chron. 16: 15-17.

"But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Jer. 31: 33. See also Heb. 8: 10.

But when the earth is desolated by these fierce judgments—"with the flame of a devouring fire, with scattering, and tempest, and hailstones,"—there are a "few men left." These are the righteous. Isa. 24: 13-16. These have obeyed God and are sealed with his seal. Their security amid the desolating plagues is set forth in Ps. 91. They have made the Lord their refuge, his truth is their shield and buckler, and though thousands fall at their side, they have the sure promise that no evil shall befall them, neither shall any plague come nigh their dwelling. (Read the chapter.) And though their raging foes decree their death, Rev. 13: 15, they are delivered and caught up to Mount Zion above; Dan. 12: 1; Rev. 14: 1-5; and on the sea of glass, before the throne, they sing the song of Moses and the Lamb, having "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name" Rev.

15:2. May the Lord grant that the reader and the writer may participate in that grand celebration and song of triumph. If we will do so, the way is clear: we must "keep the commandments of God, and the faith of Jesus."
R. F. COTTBELL.

Report From Bro. Ingraham.

I HAVE just returned home from the western part of the State, having traversed a circuit of two hundred miles with my team. I attended Quarterly Meetings, as follows: Greenwood Prairie, Pleasant Grove, Pine Island, Deerfield, Shelbyville and Jo Davis. Nearly all these meetings were seasons of encouragement and refreshing. I had a strong desire to attend the General Conference, but had written to the churches throughout the State that I would be present at their Quarterly Meetings: and as some important business was to be transacted, it was necessary for a messenger to be present. But as soon as the notice appeared of the General Conf. I addressed a letter to Bro. Pierce signed by the committee to have him go as a delegate. Perhaps his poor health forbade. But if the letter sent to me by the Gen. Conf. Committee had not failed to reach me in time, I should have left the interest of our own State for the present and attended the great gathering at Battle Creek. I hope the measures adopted there for the spread of the truth not only in our country but also in Europe may be abundantly blessed.
WM. S. INGRAHAM.

Wasioja, Minn.

The Coming Storm.

DISCOVERIES with regard to the essence of the sun have, during the last year, followed each other with such startling rapidity as to modify all previous theories as to its constitution and province in the economy of the universe. It is now an established fact that the gaseous envelop surrounding the sun, is in a highly-excitabie condition, sending out forked tongues of glowing hydrogen in every direction from its surface. These flickering streams of light extend to the enormous distance of from seventy thousand to one hundred thousand miles, and oftentimes take on most fantastic forms. Some of them were photographed during the recent total eclipse; the largest one resembled a ship under full sail; another has branching horns like those of an antelope, and each curious protuberance possessed a character peculiarly its own. Moreover, great periodical disturbances take place in this seething cauldron of blazing gas, which, strangely enough are now thought to be produced by certain combinations in the movements in the little solid bodies, on one of which we live, in their revolution round the sun.

There is every threatening appearance now manifest that we are on the very confines of a great epoch of magnetic storm. The sun has recently been exhibiting surprising forms of disturbance and presenting to scientific eyes, features which, in extent and rapidity of motion, are almost incomprehensible. Vast spots have appeared, whose dimensions must be estimated by millions of square miles, and have presented rapid changes of figure, indicating the action of forces of inconceivable intensity, and moving with a velocity of which figures give no idea. Mr. Huggins recently traced the course of one which moved one hundred thousand miles in a second. Clusters of smaller spots have exhibited every conceivable form of solar disturbance and every degree of light, from the apparent blackness of the nucleus to the intense brilliancy of the faculose ridges.

Neither are these difficulties simply matters of curious speculation, which, occurring at a distance of more than ninety millions of miles, are of no practical importance. For the startling fact is well established that the changes now going on in the physical constitution of the sun, must powerfully affect the electric condition of our earth. These changes have, in former years, caused violent disturbances in magnetic instruments all over the world, and seem to be mysteriously and intimately connected with the most magnificent auroral displays that have ever been witnessed.

The solar magnet storms, like everything else in the universe, are regulated by fixed laws. They occur at regular intervals of eleven years. The last took place in 1859. We may, therefore, look for its recurrence in the coming year, 1870. Some very interesting observations were made at the one which occurred in 1859, by two astronomers, Messrs. Hodgson and Harrington, one being at Oxford and the other in London, where they were, at the same moment, examining a large group of sun spots. Suddenly two intensely-bright patches of light appeared in front of the cluster. They were of such surprising brilliancy that the observers supposed the darkening screens attached to their telescopes must have broken and let the full blaze of the sunlight in. This was not the case, however; but some mysterious process was going on upon the sun's surface, attended with such rapidity of motion that in five minutes the spots traveled over a space of 34,000 miles.

At the New Observatory there are self-registering magnetic instruments indicating the processes of change by which the subtle influences of terrestrial magnetism wax and wane. In a quiescent state of the great terrestrial magnet, the life traced by the pointer will be marked by undulations which are scarcely perceptible. In a more excitable condition, well marked waves along the line show the pulsations of the magnetic system in a manner perfectly intelligible to the practical operator. And there is a third form of disturbance, where the sharp, sudden jerks of the pointer exhibit the occurrence of those mysterious phenomena which are called magnetic storms.

When the records of the New Observatory were examined, it was found that at the exact instant at which the brilliant spots of light had appeared to Messrs. Hodgson and Harrington, the self-registering instrument had been subjected to the third and most significant form of disturbance. A great magnetic storm let loose its pent-up forces, just as the light broke suddenly forth. Neither was this the sole evidence of the sympathy between the sun and its planetary subordinate. It was afterward found that the whole frame of the earth had thrilled under the magnetic influence.

In the West Indies, in South America, in Australia, wherever magnetic observations are systematically made, the same remarkable developments were registered. In the telegraph stations at Washington and Philadelphia, the signalmen received strong electric shocks. In Norway, telegraphic machinery was set on fire. The pen of Bain's telegraph was followed by a flame. Wherever telegraphic wires were found, well-marked indications of violent action were manifested. Even this was not all. Hours passed before the disturbed earth returned to its normal condition, and the daylight faded while the storm was still in progress. In the darkness which followed, auroras spread their waving streams over the sky in both the Northern and Southern hemispheres. As the disturbed needle vibrated, the aurora waved its colored banners in response, and the brilliant display only paled in its splendor when the magnetic storm subsided. Thus we see there are the most intimate relations between the peculiar disturbances in the sun and the magnetic current of the earth. When one of these mysterious changes takes place, more than 90,000,000 miles away, the flash is borne to us by the swift vibrations of the electric wave, and every fibre of the earth bends to the power which from the far distant realms of space brings auroral displays to write the story in living colors on the celestial archway, while every magnetic instrument bears its testimony to the influence of solar magnetism.

We are on the verge of great discoveries in astronomical science. If the next year confirms and increases those of the one which has passed, we shall have to throw our old astronomical treatise to the shade and begin anew. Meantime we shall watch with anxious interest for the great magnetic storm of 1870.

The following entitled "Something Coming" is the notice which another paper gives of the present disturbance in the sun's atmosphere.

The sun's atmosphere, say the scientific men, is in a highly excited condition. A column of magnetic light

is shooting out further and further from the solar sphere, and it is now stretching out forty-five millions of miles. In other words, it has accomplished half the distance between us and the sun! The interesting question, and one on which, perhaps, we do not wish any more light of this character, is: How long will it be before it finishes the rest of the distance, and bridges the gigantic chasm between the earth and the sun? Is it a messenger sent out to snatch us up as food for the insatiate monster that keeps himself warm by devouring planets, and whose fire-eating propensities this whole earth would satisfy for a few days only! If so, how long will this emissary be in reaching us, and carrying the globe away as if we were a gigantic lump of coal for a roaring furnace?

It is predicted that before the end of the next year, 1870, this magnetic light will have got near enough to make its immediate and actual influence upon the earth distinctly felt. It is announced that in consequence we may expect to see phenomena that have never been seen or known before by the human race.

THE UNSEEN LINE.

There is a time we know not when,
A point we know not where,
That marks the destiny of men,
To glory or despair.

There is a line by us unseen,
That crosses every path,
That hidden boundary between,
God's patience and his wrath.

To pass that limit is to die,
To die as if by stealth,
It does not quench the beaming eye,
Or fade the glow of health.

The conscience may be still at ease,
The spirit light and gay,
That which is pleasing, still may please,
And care be thrust away.

But on that forehead God has set
Indelibly a mark
Unseen by man; for man, as yet,
Is blind, and in the dark.

And yet the doomed man's path below,
Like Eden may have bloomed,
He did not, does not, will not, know,
Or feel that he is doomed.

Oh! where is this mysterious bourn,
By which our path is crossed,
Beyond which God himself hath sworn
That he who goes is lost.

How far may we go on in sin?
How long will God forbear?
Where does hope end—and where begin
The confines of despair?

An answer from the skies is sent,
Ye that from God depart,
While it is called to-day repent,
And harden not your heart.

The sentiment contained in the foregoing lines, which I have copied, awaken thoughts that are solemn and impressive. There is, evidently, an important point in every one's history, that marks his future destiny for weal or woe, a point beyond which if we go, it is at our peril. Felix trembled when the truth was brought to bear upon his conscience. But his decision was, Go thy way for this time, and when I have a convenient season, I will call for thee.

Almost thou persuadest me to be a Christian, is the language of another. But there he paused, nor does it appear that he ever embraced Christianity, or that the other ever found a convenient season.

Take one more case: The young man who came to our Saviour with this important inquiry. What good thing shall I do to inherit eternal life? But upon hearing the conditions, he went away sorrowful. He wanted eternal life, but his love for the treasures of this earth was too strong. Therefore he turned away with sadness, to return no more so far as we are informed.

Then it appears that mercy may be rejected, the Spirit of God grieved, until it will leave the sinner to choose death in the error of his ways.

How awfully solemn the moment when the Spirit knocks at the sinner's heart for the last time.

The heavenly dove moves, a sensation is produced, the messenger lingers, an eternity of importance now trembles upon the issue. Again the answer is, Go thy

way. She plumes her wing, and is forever gone. This, we believe, is no fancy sketch. When this is the case there remaineth no more sacrifice for sins. May none of us ever know, from experience, what it is to grieve away the Spirit of God; for then the door will be shut, the dead line crossed.

All are invited. Whosoever will, may come and partake of the waters of life freely, without money and without price.

How then shall we escape, if we neglect so great salvation? Therefore, whatever else we fail in securing, let us not fail in securing a consistent and well-grounded title to eternal life, and an unending felicity in the new heavens and the new earth, wherein dwelleth righteousness.

THOS. J. CROSS.

Blue Earth Co., Minn.

Love is the Fulfilling of the Law.

THIS is a part of a text often quoted. What does it teach? How does love fulfill the law? To fulfill a law, according to Webster, is to perform what is required; to answer a law by obedience. Then love fulfills the law by leading to the performance of those acts which the law requires; and any love which does not lead to obedience to every precept of God's holy law is not the love of which the apostle is speaking, and shows its possessor to be "carnal, sold under sin." For the apostle declares that to be carnally minded is death; because the carnal mind is not subject to the law of God; and from its not being subject to God's law, he proves that it is enmity against God. Rom. 8: 7.

But to the text. The whole verse reads, Love worketh no ill to his neighbor; therefore love is the fulfilling of the law. Rom. 13: 10. The love fulfills the law because it works no ill to his neighbor. The law was given to guard the rights of God and the rights of men; and true love will lead us not to invade our neighbor's rights. But how does profaning God's holy name work ill to his neighbor? Because it is breaking the third precept of the law of God, and as far as the example goes it leads to sin; and the wages of sin is death. But the fourth precept of that same unchangeable law, brings to view another object which God claims as his, declares to be holy, and commands us to observe accordingly. Why and how does profaning God's holy day injure our fellow-men? In the same way that profaning his holy name does. It is treating as profane what he has solemnly declared to be holy, and required us to keep. It is taking for our use for secular purposes, that which God claims as his own, and set apart to a holy use. It is setting at naught the authority of the great Lawgiver. It is encouraging rebellion against his government. It is rebellion, robbery, and profanity, all in one. Tell me, ye that refuse to keep holy the day that God commanded, are ye not profaning the holy things of God?

Perhaps you say the Lord has changed the day of his rest; that another day is now his holy day, and the day he blessed and hallowed is no longer holy time. We know full well a change has been made, but where and by whom?

We know that many claim to be worshipers of the God that made the heavens and the earth, who yet refuse to regard the sanctified rest-day; but what evidence is there in the word of God, that he has changed his holy day, any more than that he has changed his name; and that therefore, the names by which he has made himself known to us in his word, are no longer to be revered, but may be treated as common.

Perhaps you say, If I keep one day in the week holy, I think it is all that is required. And so you keep a day which the Lord has nowhere required you to regard as sacred, and treat his sacred day as common time. If this is obedience to the fourth commandment, then the Romanist, who profanes the name of God every day, may yet fulfill the third precept of God's law, by reverencing the name of the pope; for neither you nor he are doing the work which God commands, but you are doing what he has forbidden. And the Lord has told us just as plainly in the one case as the other what is holy.

I appeal to honest first-day-keepers if there is any unfairness in this reasoning. Search the Scriptures

daily and faithfully to see if these things are so. And may you be led to look into that perfect law of liberty, and continue therein, being not forgetful hearers, but doers of the work, that you may be blessed in your deed.

D. H. SANBORN.

Quarterly Meeting in Monroe, Wis.

THE Quarterly Meeting held in this place, March 26 and 27, was one to which we look back with pleasure, as a time when the Lord graciously smiled upon us, and gave us the cheering evidence of his saving presence.

The church some time ago began to realize their backwardness and lukewarmness, and awake and heed the solemn appeal to the Laodicean church, "Be zealous and repent;" and as we felt our wretched and lost condition, we began the work of getting nearer to the Lord. We accordingly set apart the week previous to the meeting, to earnest prayer and supplication to the Lord, that he would visit us in mercy; and as we assembled nightly to join our hearts and mingle our voices before our Heavenly Father's throne, we felt the influence of the Spirit witnessing with ours that it was pleasing to him. A spirit of humility and confession came into our midst, and the flowing tears of penitence and contrition gave evidence that the Lord was with us to help us correct our wrongs, and put them away, that he might raise us up; and as we neared the time of our general meeting, we felt indeed that the Lord was waiting to bestow upon us the fullness of his love.

But what was our disappointment when we learned that Bro. Andrews could not meet with us. We had so confidently expected that he would come and help us in the work we had commenced so encouragingly. But the presence and blessing of the Lord does not depend on one man, but on the consecration and heavenly zeal manifested. On the whole our Quarterly Meeting was a good one. The appointments that had gone out were filled by Bro. G. L. Holiday, of Albany, to entire acceptance of the brethren and sisters, and throughout the whole the sweet and gentle Spirit seemed to be felt by all. Our business session passed off harmoniously, during which some important changes were made which we trust will benefit the church. Bro. Holiday returned home feeling that the Lord had graciously met him on the way with a blessing, and we all felt encouraged to double our diligence, and be more alive to our duty, that we may at last be saved. May the Lord help us that we hold fast that which we have, that no man take our crown.

C. H. ROGERS.

A Light Is Approaching.

It is not the light of a friendly star, neither the gentle rays of the silvery moon, nor the more brilliant rays of the sun in his splendor. It is the lurid glare of the devouring fire—the awful luster of the everlasting burnings. Isa. 33: 14.

How fearful the destruction of villages and cities by the all-devouring element. How awful the convulsions of a trembling earth swallowing up man and beast, opening and shutting in fearful commotion. Terrible was the raging of the watery element in which the ancient world did perish. But more terrible—a world on fire!

"Sinners in Zion are afraid. Fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" The sky is ablaze with lightnings. Fearful thunders shake the air. The earth trembles. The foundations of the mountains are on fire. The hot lava pours forth like mighty cataracts. Yonder sinks into the fiery stream a great and populous city. Its costly towers tumble into ruins. The mirth and pleasure have ceased. The vain conversation is hushed in silence. Hear the frantic shrieks of despair from thousands of unhappy creatures who obeyed not the gospel of our Lord. Their wailing and weeping is more faint. Now they are silent.

The lake of fire rushes on. Now it is on my right and left. Behind me the way is closed up, and before

me is nothing but darkness. Whither shall I flee? Now my fine farm and costly dwellings are to be devoured. I labored hard to satisfy my soul below, and obtain what my heart desired. I was successful. Alas, my success proves my greatest failure. I intended also to have a treasure in Heaven—treasure in Heaven!—oh! I have no treasure in Heaven. I intended to do something for the Lord in the future, but now it is too late, too late!

Here is my poor family. What shall I do for them? I did not take time to pray with them, or read to them. I was not very anxious to take them to the meeting or Sabbath School. I have lost my interest in the kingdom, and they never had any. Oh! I remember—once my heart was touched with love divine. The warning was faithfully given. What a kind invitation I had to come to Jesus! I sought him. I found sweetness in his precious truth. The hope of immortality looked good to me. Alas! the world, the world came between me and my Saviour. I neglected such great salvation. Mercy lingers no longer. The faithful messenger warns me no more. The summer is past, the harvest is ended. Oh! what shall I do? I remember my past sins—I see them one by one. What a miserable wretch I am! How I have sinned against God, and my fellow-men, and my family—oh! my poor family!

I see yonder a glorified company. The mighty power of God shields them against these awful burnings. There is that poor brother whom I never thought much of. Yet I remember his earnest prayers. I remember how foolishly he would often divide the last he had with those who were more needy than himself. Often he would give to what he called the cause of God. I see angels and saints, an innumerable company. Where are they going, I wonder? Perhaps to the heavenly city. Yes, they are going to live with Jesus forever. Eternal life! precious gift of God! Can not I have eternal life? Must I perish here?—Perish without hope, in dark despair? Not one glimmering ray of hope? Not one?

Oh! that terrible voice: "Depart from Me, ye cursed, into everlasting fire prepared for the devil and his angels." Cursed be the day that I was born. Cursed be my folly and sin. I must die. I must lose honor, glory, and immortality—eternal life.

Is this a dream? Oh, no! Fearful realities, foretold by the never-erring word of prophecy, soon to be realized by thousands of poor deceived professors, who shall say: Lord, Lord, open unto us. But the Lord says: "Depart from me, ye that work iniquity."

Dear reader, let us well consider the end of the race, and work out our own salvation with fear and trembling. Be not satisfied until God's Spirit bears witness with your spirit that you are his child, until the dear Lord shall smile to you through your penitent tears. Seek daily a new consecration to God and his work. Daily hold sweet communion with Jesus. Lay up your treasure above, and soon you will reap a rich reward.

JOHN MATTESON.

Idle Words.

How necessary that our words should be well chosen.

A few mornings since a circumstance occurred that rests with weight on my mind. In a conversation, unpleasant words were unadvisedly spoken by me. I stepped into another room when there sat Bro. — with pencil and paper in hand. Sadness rested on his countenance. I was reminded of the good angel who keeps the record of all our words and actions. An angel had been writing down every word I had spoken. Matt. 12: 36, 37: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Solemn thought! No amount of good words or good deeds, can cancel idle words placed against me on the record book. Many such words may be uttered in an unguarded moment with an unruly tongue.

How many who read this will begin, with me, to record their idle words, that we may more keenly feel the evil and repent of it? Let us pray much for the assisting grace of God, that our hearts may be cleansed; that the fountain may be pure. Then shall we be victorious.

It will cost us many agonizing prayers and tears. The enemy will not give us up without a struggle; but we have One that is "mighty to save" on our side, if we try. We must be in earnest in this matter, or we shall be lost.

ANGELIA J. EDMUNDS.

Barry Co., Mich.

The Review and Herald.

Battle Creek, Mich., Third-day, April 12, 1870.

We have considerable original matter on hand, but our correspondents will willingly give place to such articles as those headed, "Our Sunday Laws," and "The Coming Storm," found in other portions of this paper. We cannot too intently watch the progress of the agitation on the Sunday question which is soon to be the key note of the last conflict between the people of God, and opposing powers. Some of the workers in the movement have but little conception of the real issue; yet they are none the less surely moving things onward to the result so clearly indicated in the prophetic word. The other article, "The Coming Storm," we do not take to be a sensational piece. Really scientific men, by whom the facts in the case are furnished, are not given to that style of literature; and we are warranted in looking for electrical, atmospheric, and all other kinds of disturbances in these days, from the plain predictions in the word of God, that such phenomena should appear as we draw near the end.

WORSE THAN SLAVERY.—It is said that preparations are being made for an extensive importation of Coolies into the Southern States. To obtain these, every form of deception and fraud is already resorted to. A writer, quoted in the *American Missionary*, thinks this "another proof that the spirit of slavery long survives its existence as an institution." And as to the condition of these immigrants, he says:

"I know this Coolie Immigration to be the most atrocious and cruel form of the slave trade and slavery that has ever existed, since it is worse to capture people by fraud than by force, and a slave for life is in a far better position than a slave for a short period, because in the one case it is the owner's interest to care for him when sick, in the other, to let him die off as soon as possible. The negroes themselves say the slaves were never treated as badly as the Coolies."

The General Conference.

DURING the last conference year the expenses of the General Conference have been very great in consequence of sustaining a large number of laborers in new fields, and paying the expenses of Elders Waggoner, Andrews, White, and Sister White, in attending our camp-meetings. The debt now upon the General Conference is about \$2,550.00. This sum must be paid, and expenses must be curtailed in the future. This last can be done in the following manner:

1. Each camp-meeting can meet its own expenses. Each camp-meeting committee should see that the expenses of all the laborers they secure are paid by funds raised upon the ground.
2. Churches and Conferences should be organized as early as possible on missionary ground, and put in working order to sustain the cause on such ground, so as to relieve the General Conference of expense as fast and as far as possible.
3. Our friends now living in those localities which are regarded as missionary ground, should expect themselves to help sustain the cause around them, and thus encourage the continuance of labor among them. We hope our friends in the vicinity of Boston will either sustain Eld. Cornell, or put of their means into the General Conference fund that it may be able to pay its debts.

The General Conference Committee can give no further encouragement for the support of home missionaries till the debt of the Conference is paid.

COMMITTEE.

General Conference Debt.

THERE is no other way than for the friends of the cause to take hold and pay the debt. State Conferences, churches, and scattered brethren, will feel under obligation to meet this debt. The sooner it be paid, the better. And we hope the General Conference will be able to sustain missionaries in new fields. Myself and wife will give one hundred dollars to help pay the debt of the General Conference.

JAMES WHITE.

To Correspondents.

A B WILLIAMS: We pass your request over to Bro. Waggoner. We presume he will give it attention in due time.

J. RAEDLS, JR.: We think that circumstances must largely govern our action in such cases as you mention. We do not know how a rule could be made which would be applicable in all cases. See on 1 John 3:9, in another column.

A. A. BRADFORD: If a Sabbath-keeping parent has a child, of age, who on a visit home is disposed to break the Sabbath, all that such a parent can do, is to request the child to comply with her wishes in the matter. If he disregards this request, he violates the fifth commandment, as well as the fourth, and, so far as we can see, takes the whole responsibility upon himself.

B. F. WILBUR: We do not think sufficient reliance can be placed upon the deductions of Geology, to warrant the devotion of any particular amount of space or time to its defense.

Bro. Cornell writes that he expects to be at the S. Lancaster, Mass., meeting, May 8 and 9.

To the Brethren in Northern Michigan.

BRO. D. W. MILK, one of the Owosso Camp-meeting Committee, wishes to call the attention of those who pledged to meet the expenses of that meeting, to the necessity of redeeming their pledges at once. We know not who has the list of these pledges. But those who pledged doubtless have a recollection of the matter, and all who have not paid, should pay at once. It will soon be time to commence active preparations for the next camp-meeting, the time for which is already drawing on. Let the past be all squared up. Payments can be sent to the Review Office.

MICH. CONF. COM.

Book Notice.

SINCE the notice of the work, "Apples of Gold, in Pictures of Silver," by D. F. Newton, in REVIEW, No. 13, present volume, we have received from the author a copy of the work. It is neatly executed throughout, and filled with a great variety of topics for both old and young, with numerous illustrations. The articles are not dull and prosy, but full of life, point, and zeal, leaping directly for the mark. They aim to promote an earnest, active, aggressive, wholesouled, Christianity.

We think the volume fully justifies all that was said of it. Price in cloth, per copy, \$1.50; gilt, \$2.00. Postage 20 cts. Address D. F. Newton, 303 West Twentieth-st., N. Y. City.

The *Advent Christian Quarterly*, for April, is at hand. The following is the table of contents of this number: Immaterialism, or, Soul Immortality Refuted—The Throne of David—A Review of Prof. Bartlett's "Refutation of the Theory of Annihilation"—The Errors of the Age—Hades and Heaven—Can the Earth Contain its Inhabitants if they are Resurrected—Editorial. Terms: \$1.00 per year in advance. Address J. V. Himes, Buchanan, Mich.

A Card.

WE would say to the friends who visited us during the meetings of the late General Conference, that we are glad at all times to see our friends, and regret that we could not bestow upon them at that time all the attention we would have been glad to. In the absence of the Matron the duties of Dr. Lamson were much increased, and while there was an insufficiency of help in her department, there were several serious cases which demanded much attention from the physicians.

We would say to our friends from a distance that we hope we may be pardoned for any neglect, or seeming want of courtesy and cordiality on our part, which was not only unintentional, but, under the circumstances, unavoidable.

H. S. LAY,
P. M. LAMSON.

The P. O. address of Eld. Isaac Sanborn will hereafter be Johnstown Center, Rock Co., Wis.

Appointments.

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

Iowa Camp-Meeting.

PROVIDENCE permitting, there will be a camp-meeting held on the farm of Bro. Thomas Hare, $1\frac{1}{2}$ miles west of Marion, Iowa, and $3\frac{1}{2}$ miles from Cedar Rapids, commencing Thursday, June 2, and continuing five days. Bro. and Sr. White and other speakers will be present. We hope there will be a general attendance of the friends of the cause throughout the State. We also extend a cordial invitation to those in other States who can attend. Conveyance will be provided for those stopping at Cedar Rapids, who come by railroad from the east or west; while those coming from the direction of Dubuque will stop at Marion. Feed and provisions can be obtained on the ground. A hearty invitation is extended to all the friends of the cause to come themselves and bring with them all who are interested in present truth. We expect this will be the most important meeting ever held in the State.

IOWA CAMP-MEETING COMMITTEE.

Iowa State Conference.

THE next annual session of the Iowa State Conference of S. D. Adventists will be held near Marion, Iowa, in connection with the camp-meeting, June 3, 1870.

We hope every church in the State will be represented by delegates. They should come prepared to make the reports called for by the constitution, viz., a "written report of their standing, their losses and additions during the year, also the yearly amount of their s. b. funds." They should be able to give the amount of money paid by their churches during the year to ministers and the treasurer. Let every church appoint its delegates in season. A church with twenty members or under, is entitled to one delegate, and an additional delegate for every fifteen additional members.

IOWA STATE CONF. COM.

THE next Quarterly Meeting of the Pilot Grove, Washington and Iowa City churches, will be held at Pilot Grove, Sabbath and first-day, April 30, and May 1. The brethren and sisters of Brighton and Talleyrand are cordially invited.

H. NICOLA.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Notes.

A. GEER: Your money is receipted in REVIEW, No. 15, present volume.

M. WILLEY: Your money you will find receipted in REVIEW, No. 15, Vol. xxxv.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. Mrs M P Thompson 37-1, E W Chapman 37-9, Elijah Shaw 37-16, P H Cady 35-11, J W Bond 37-16, T W Townsend 35-11, L S Wilber 36-15, Susan H Clark 37-1, Mrs Isaac Spear 37-1, Eliza Poling 35-1, Leah Ellis 37-1, Jacob Fison 37-17, Ann Wells 36-17, Moses White 36-21, Lucina Smith 36-25, H S Herrington 36-25, John Carter 36-1.

\$2.00 each. T F Finch 36-14, J E Simonds 37-15, Ann Reed 37-11, Emma A Wilcox 37-7, E Smith 37-1, Mark Andrews 37-1, Margaret Salisbury 37-17, N A Lords 36-22, A W Smith 37-1, F Winchell 35-21, G C Clark 37-1, D A Owen 37-12, Marilla Brister 37-17, F J Holman 37-15.

Miscellaneous. I D Van Horn \$3.00 36-1, S Mountford 3-00 33-1, O F Tripp 25c, 36-4, S A Bourdeau 1.50 37-1.

Books Sent by Mail.

P A Myner 45c, E O Hammond \$1.00, G G Briggs 1.00, L D Smith 2.50, Elliott Vansyoc 35c, Wm H Wild 60c, Nancy J Cady 1.00, Cyrus D Grandstaff 35c, Lurancy Bliss 60c, Willard W Stebbins 61c, G W Redding 35c, S H Gibson 3.00, H Renhuc 1.00, F R Richmond 1.00, S Mountford 25c, Myron Winchell 35c, A A Diamond 32c, S B Whitney 25c, H Blanchard 15c, L M McCoy 1.00, Freeman Hazen 2.00, James B Tubbs 60c, J N Loughborough 1.25, M Bigbee 14c, J P Chamberlain 20c, Robert Farley 50c, H Ticknor 25c, T Shockley 25c, M E Cornell 55c, C D Runsey 1.00, J Clarke 33c.

Received on Book and Tract Fund.

W H Littlejohn \$100.00, M E Rust \$5.00, A Friend 5.00, James Govey 2.00, A A Covey 2.00, G W Ball 2.00, Harmon and A E Ogden, 25c, Joseph G Walker 5.55, P P Hackett 5.00, Susan Crandall 4.00, R D Benham 5.00, Thomas Demon 2.00.

Michigan Conference Fund.

A Friend \$5.00, Church at Wright 70.00, Church at Deerfield, Me-costa Co., 4.70, Church at Newton 8.75.

General Conference Missionary Fund.

J D Morton & wife \$10.00, L Gerould 10.00, S Rider s. n. 2.00, J L Locke & wife 5.00, James White & wife 100.00.

Foreign Missionary Fund.

Geo Leighton \$10.00, T K Henry 5.00, D Myers 10.00, Maria M Buckland 2.00, C R W 3.16.

Cash Received on Account.

S Mountford \$1.00, John Leland 4.00, J N Loughborough 33.45, I G Soule 14.00, A C Hudson 3.00, W W Jilz 4.40, Jos Clarke 10.00, I Sanborn 2.00.

Benevolent Fund.
P Strong & wife \$20.00.