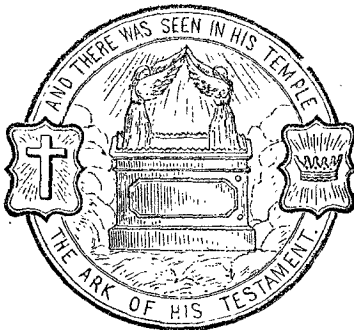


ADVENT



REVIEW

And Sabbath Herald.

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

VOL. XXXV.

BATTLE CREEK, MICH., THIRD-DAY, MAY 24, 1870.

NO. 23.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association.

JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars a Year, in Advance.

Address, REVIEW & HERALD, Battle Creek, Michigan.

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

OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

NUMBER TWENTY-FIVE—THE THIRD MESSAGE.

BY ELDER JAMES WHITE.

(Concluded.)

4. The patience of the saints. The chronology of the third message is distinctly marked as being the period of "the patience of the saints" which follows the proclamation of the two former messages. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Verse 12. And this period of the saints' patience is marked by a most important fact, namely, the keeping of the commandments of God and the faith of Jesus. We have seen that the first angel's message refers to the solemn proclamation of the immediate second advent, consequently the period of patience here brought to view must be the same as that which in many scriptures is located immediately preceding the second advent. A few texts must suffice as examples:

"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 to the saving of the soul." Heb. 10: 35-39.

"Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient, stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." James 5: 7-10.

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

"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 9.

5. The commandments of God. The period of the saints' patience is distinguished by the fact that they are keeping the commandments of God, and the faith of Jesus. It should be distinctly noticed that the commandments here brought to view, are not the commandments of Christ. There may be a certain sense in which all the precepts of the Saviour may be called the commandments of God; that is, if viewed as proceeding from the sovereign authority of the Father; but when the commandments of God are spoken of in distinction from the testimony or faith of Jesus, there is but one thing to which reference can be made; namely, the commandments which God gave in person, the ten commandments. See John 15: 10: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." And thus we find the law of God which he proclaimed in person referred to in the New Testament as "the commandments of God," or as "the commandments."

"And he said unto him, Why callest thou me good? There is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother, and Thou shalt love thy neighbor as thyself." Matt. 19: 17-19.

"And they returned and prepared spices and ointments; and rested the Sabbath-day, according to the commandment." Luke 23: 56.

"Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." Matt. 5: 17-19.

"Honor thy father and thy mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth." Eph. 6: 2, 3.

"But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother: and he that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition." Matt. 15: 3-6.

"What shall we say, then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7: 7.

6. The faith of Jesus. This term is used in distinction from the commandments of God. It does not refer to a particular degree or kind of faith which the Saviour exercised in the performance of his miracles; for it appears that he wrought these by the power which he had already received from his Father. Matt.

8: 2, 3; Mark 1: 40, 41; Luke 5: 23, 24. The world itself was made by him. John 1. He had ample power, therefore, to perform every miracle which he wrought. There is but one other thing to which this term can refer, namely, the precepts and doctrines of our Lord as recorded in the New Testament. Thus "the faith of the gospel" (Phil. 1: 27) must refer to the precepts and doctrines of the gospel. The faith to which a multitude of the priests were obedient (Acts 6: 7), which was resisted by Elymas the sorcerer (Acts 13: 8), which was committed to the apostles for the obedience of all nations (Rom. 1: 5), which Paul testifies that he had kept (2 Tim. 4: 7), and which is to be earnestly maintained, as once delivered to the saints (Jude 3), must refer, we think, to the precepts and doctrines of the everlasting gospel. That the faith of Jesus is used in this sense in Rev. 2: 13, we think cannot be denied. "Thou holdest fast my name," says Jesus, "and hast not denied my faith." That this is the sense in which it is used in Rev. 14: 12, is further evident from the fact that it is spoken of as kept in the same manner that the commandments of God are kept.

"Here are they that keep the commandments of God [the Father], and the faith of Jesus [the Son]." This excludes alike the blind Jew, who makes his boast in the law and rejects Jesus, and also the Christian who professes faith in Christ while he breaks the commandments of God. It embraces Christian commandment-keepers only.

7. The penalty threatened. The fearful penalty connected with the warning of the third angel consists of two things: (1) The wine of the wrath of God, poured out without mixture into the cup of his indignation. (2) The torment with fire and brimstone in the presence of the holy angels, and of the Lamb. Let us carefully consider each in order.

What is the wine of the wrath of God? The next chapter clearly explains this point. "And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And one of the four beasts gave unto the seven angels seven golden vials, full of the wrath of God, who liveth forever and ever." Rev. 15: 1, 7. It follows therefore that the wine of the wrath of God is the seven last plagues. This fact will be further apparent as we proceed to show that these plagues are future. That the plagues pertain to the future, we think can be established beyond controversy.

(1) The wrath of God, as threatened by the third angel, is poured out in the seven last plagues; for the first plague is inflicted on the very class that the third angel threatens. Compare Rev. 14: 9, 10; 16: 1, 2. This fact proves that the plagues must be future when the third angel's message is given; and it also proves the identity of the wrath of God without mixture, and the seven last plagues.

(2) We have shown that the plagues and the wrath of God without mixture are the same. And wrath without mixture must be wrath with nothing else; that is, wrath without mercy. God has not yet visited the earth with unmingled wrath; nor can he while our great High Priest ministers in the heavenly sanctuary, and stays the wrath of God by his intercession for sin-

ful men. When the plagues are poured out, mercy has given place to vengeance.

(3) Hence it is that the seven angels are represented as receiving the vials of the wrath of God, the seven last plagues, after the opening of the temple of God in Heaven. If we turn to Rev. 11:15-19, we shall find that the opening of the temple in Heaven is an event that transpires under the sounding of the seventh angel. And that account concludes with a brief statement of the events of the seventh vial or last plague. Now if we turn to chapters 15:5-8; 16:1-21, we shall read an expanded view of the facts stated in chapter 11:15-19, and shall find that the two accounts conclude in the same manner, namely, with the events of the last plague. These scriptures show that the seven angels do not receive the vials of the wrath of God to pour out upon the earth until the temple in Heaven is opened. That temple is opened under the voice of the seventh angel. The third woe is by reason of the voice of the seventh angel. Chaps. 8:13; 9:12; 11:14. The seven plagues are poured out under the sounding of that angel, hence the plagues are future, and constitute the third woe.

The foregoing reasons establish the fact that the plagues are future. We see no reason why they will not be similar in character to those poured out on Egypt, while their consequences will be far more terrific and dreadful. May God count us worthy to escape the things coming on the earth, and to stand before the Son of Man. The seven last plagues are poured out on the living wicked; but the second part of the penalty affixed to the warning of the third angel, is not inflicted until the end of the thousand years, when all the wicked are raised and suffer it together. This part of the penalty I will now consider.

"He shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever," &c. The final perdition of ungodly men, in the lake of fire, is, without doubt, the subject of these awful words. That we may rightly understand this text, we call attention to several important facts.

(1) The punishment of the wicked will be inflicted upon them on this earth; for the final conflagration of our globe is to constitute the lake of fire in which they are rewarded, each according to his works.

"Behold the righteous shall be recompensed in the earth; much more the wicked and the sinner." Prov. 11:31.

"But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men." 2 Pet. 3:7.

"But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21:8.

"For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of Heaven and devoured them." Rev. 20:7-9.

(2) The prophet Isaiah (chapter 34) describes the final conflagration of our globe in language which is a complete parallel to that of the third angel in describing the punishment of the wicked. Those who contend that Isaiah refers only to ancient Idumea, must admit that the period of time described in this strong language, must finally come to an end. And those who admit that Isaiah, in the language we are about to quote, refers to the conflagration of our earth, will find in what follows ample proof that that scene will finally close.

"For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste; none shall pass through it forever and ever." Chap. 34:8-10.

(3) But this terrific scene of final conflagration is not to last throughout unlimited duration. For the earth having been burned, and all its elements melted, new heavens and new earth are to follow, as the present earth succeeded to that which was destroyed by water. And in the earth thus made new the righteous are to be recompensed.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also; and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:10-13. "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." Rev. 21:1.

(4) Thus, however dreadful and long-continued the punishment of the wicked will be (for each is to be punished according to his deserts), that punishment will finally result in the utter destruction of all transgressors. All the wicked will God destroy. Ps. 145:20. They shall die the second death. Rev. 21:8; Rom. 6:23; Eze. 18:4, 20. They shall perish, being consumed into smoke. Ps. 37:10, 20, 38. They shall be punished with everlasting destruction, being burned up in unquenchable fire. 2 Thess. 1:9; Matt. 3:12. And thus having been consumed, root and branch, they shall be as though they had not been. Mal. 4:1; Obadiah 16.

The Thirty-Second Psalm.

"BLESSED is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Verses 1 and 2.

David, in the beginning of this psalm, joyously describes the state of that mind which has the assurance of God's favor, and the joys of pardoned sin; the mind illuminated by the Holy Spirit. Next he gives us his experience, and how he had arrived at this blessed state.

"When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me; my moisture is turned into the drouth of summer. Selah." Verses 3 and 4.

"I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah." Verse 5.

In this brief account, we have his sickness, with its accompanying pains and sorrows, and its remedy. He does not have recourse to medical skill and human aid, but with childlike faith, he has recourse to the Great Physician, who understands every case. And notice the result: "Thou forgavest the iniquity of my sin;" as if sin lay at the foundation of his sufferings. This agrees with James 5:15.

Here is the great mystery of the Christian life and experience, in this brief account: "I acknowledged my sin unto thee; and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord." Confession unto God, humble childlike confession; no hiding of sin here, no long ingenious pleadings of innocence and self-justification, as though some one else was to blame; no excuse that some one tempted or provoked him, nothing of this; all the blame is his own; his confession is free; it is volun-

tary; it is not pressed out by long persuasion, or by being driven into a corner of difficulty; but it is the result of self-examination and humiliation, the work of the Spirit of God upon his heart. He makes this confession to God, not at first to man. But after peace and joy fill his heart, God is honored and glorified by this public account of it. Some would feel degraded to confess their sins to God, and then to relate the mortifying fact to man. But here was a powerful king, in the height of power, upon his knees confessing to God, then publicly relating it all to man. And all was done from choice; all voluntarily; not because he was obtuse and had no sense of shame, but the contrary; and his public exposure of his own weakness, was to magnify the grace of God, and encourage others to apply for healing to the same fountain. It is a pleasing theme. But let us look at the moral he finds, the honey he extracts from this rich experience.

"For this shall every one that is godly pray unto Thee in a time when thou mayest be found. Surely in the floods of great waters they shall not come nigh unto him." Verse 6.

"For this:" that is, on account of such an experience, others shall be induced to take the same course; that is, every one that is godly, all who love and fear and obey Him. When? "In a time when thou mayest be found (an important item), before repentance is too late. All will repent; but with many, that repentance will come when the prayer will be for rocks and mountains to cover them. See Rev. 6:16-17. But the godly do this kind of work, before any other. They have their minds fixed upon God, and are striving continually to know the worst of their cases. They make self-examination a common work of the mind; and repentance and confession are made to God before sin culminates in crime, before it matures and develops into acts of sin. They are constantly striving not only for this, but they stifle and cast out the first rising of the carnal heart, and their agonizing cry is to God to help them to exterminate even the carnal nature within. And they labor not in vain. Such was Enoch, and Abraham, and Moses; such were the apostles, and a host of worthies. But we cannot linger upon this delightful theme. Follow good king David still further in his psalm of praise.

"Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah." Verse 7.

Yes, how often had David hid in caves and in secret retreats from the venom of Saul. And others have done the same. All the way along, they have hid from the Sauls, the Ahabs, the Herods, the Cæsars, and the Popes; and perhaps there will have to be more of it yet. God can hide his people yet; he can preserve them from trouble; he can compass them about with songs of deliverance, yes, with songs of deliverance. Ah! there is power in music, when it is backed by the energy of God's Spirit; and when the saint is delivered from great trouble, how sweet is the song of gratitude. It is even now transporting to view by faith that time when the saints will be ranged in order in Heaven, and sing, as we sometimes have done with rapture,

"From deserts waste, and cities full,
And dungeons dark, they've come,
And now they claim their mansion fair,
They've found their long-sought home.

Cho.—They looked like men in uniform,
They looked like men of war;
They all were clad in armor bright,
And conquering palms they bore."

And if it is so sweet to sing such songs now, and by faith to see the reality, how will it be when the real scene bursts upon the view? David understood the power of music. His talent was a consecrated one; and it was devoted to sacred melody. But he goes on with a word of promise from the Spirit of God, to such as would follow him in confession and pardon:

"I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." Verse 8.

Sweet promise from God! Oh! what an instructor! What a teacher! How have we been charmed by the skill and devotion of men of learning, as they, with kindness and experience, and devotion to their busi-

ness, opened to their classes the depths of human learning. How much more when God-sent men opened to us the Scriptures. How much more lovely the Spirit of God, in its influence upon the heart. But here is a warning, an "if."

"Be ye not as the horse, or as the mule, which have no understanding; whose mouth must be held in with bit and bridle, lest they come nigh unto thee." Verse 9.

That is, David would here say to us, If you would have all these blessings here spoken of, conviction, penitence, pardon, assurance of faith, and fullness of joy, instruction and guidance, you must not be self-confident, self-wise, self-opinionated, conceited, stubborn, wayward, skeptical, unbelieving, headstrong, careless, reckless, blind or combative. But if you do thus, as he warns you not to do, you cannot expect any of the above-mentioned blessings; but on the contrary, as in the next verse,

"Many sorrows shall be to the wicked." Verse 10.

Sorrows here, and sorrows hereafter. The sinner does not walk in a pleasant path. Broad as the road may be, it is full of snares, pitfalls, and nets; and fatal and terrible mishaps befall them; and finally it ends in an ocean of fire. Not so the righteous; but as the sacred penman adds,

"But he that trusteth in the Lord, mercy shall compass him about." Verse 10.

Glorious promise! How different his final reward from that of the wicked. And even now his path, though a narrow and thorny one, is safe, if he only walk firmly in it. As light is to darkness, as pleasure is to pain, as wealth is to poverty, as life is to death, so is the Christian's way to the way of the sinner; and it is only blindness of mind, and hardness of heart, which hinders men from seeing the contrast. Oh! for the eyeslave, that we may clearly view the heights of salvation, the glorious and not-far-distant realities of the Christian's hope. But David cannot close his beautiful psalm, without an ascription of praise, ecstatic, and joyous.

"Be glad in the Lord, and rejoice, ye righteous; and shout for joy all ye that are upright in heart." Verse 11.

Cause for rejoicing here! It is no idle flourish of trumpets, merely for effect. The promise made by Jehovah long ages ago, is about to be fulfilled. The righteous are to be remembered in the resurrection, and will have the promise fulfilled to them. The recompense of reward for which Moses laid down a crown, for which many have endured untold horrors of persecution, is about to be realized, by all the household of faith. A glorious union is about to take place upon the heavenly hills. The mansions which Jesus went to prepare, are nearly ready. And good king David, who loved so well to praise God with the sound of harp and voice, will participate in that happy meeting.

But we cannot dwell too long upon the joy. Terrible realities are before us. Yet often we can nerve ourselves to duty, by following the sentiments expressed by the holy writers of old. JOS. CLARKE.

War on Christian Principles.

ONE of the conditions of the treaty with Mexico, it is said, is, that any future war which may break out between the two countries shall be conducted on Christian principles. Now we all know that this is an age of progress, and that all sorts of improvements are constantly taking place in all sorts of matters; but war on Christian principles is certainly the latest, and, if it be carried out, we think it will prove the greatest of them all.

Just imagine it; we think we can see the two armies drawn out in battle array. A fair field is before them, the ranks are formed, the positions are taken, the great guns are unlimbered. Gen. Grant is just about to give the order to fire, when the aid comes up and respectfully reminds him that "the war is to be conducted on Christian principles," and that it will not do to fire. "Very true, very true," says the Commander-in-Chief, "but what are they? I have read Vauban, and Scheiter, and Coehorn. I have read the lives of the old conquerors, and have studied the campaigns of the greatest soldiers, but I never happened to come

across these principles in any work upon the military art. Do you know anything about it, Colonel?"

"No."

"Nor you, Major?"

"Nor I neither."

"I really don't know how to begin; I suppose it would not do to shoot. Suppose we send for the Chaplain."

The Chaplain arrives—"Do you know anything about this fighting on Christian principles?"

"Oh! yes, it is the easiest thing in the world."

"Where are the books?"

"Here," and the Chaplain takes out the Bible.

"Really," says the General, "we ought to have thought of this before. It is a bad time to commence the study of tactics when the enemy is right before us; but I suppose we are bound by the treaty."

"What is the first thing, Mr. Chaplain?"

"Thou shalt not kill. Thou shalt love thy neighbor as thyself."

"But these are not our neighbors. They are Mexicans."

"The same book tells us, a little further on, that the opportunity to do good to a man makes him our neighbor."

"Will you go on, Mr. Chaplain?"

"Love your enemies. Do good to them that hate you. Pray for them that despitefully use you. If a man smite you on one cheek, turn to him the other."

"But while we are praying for the Mexicans, they will be firing into us."

"No; they are bound by the treaty also. It works both ways."

"Then what is the use of our arms?"

"This is all provided for in the same book. Beat your swords into ploughshares and your spears into pruning-hooks."

"Then I don't see as there is anything for us to do here."

"Nothing, unless you send over and ask Santa Anna if he needs anything in the way of medicines, or provisions, or clothing. I rather think the treaty requires this of us. And I don't know but we ought to send them a few school-masters, for I understand that they are shockingly ignorant people."

"But how do you ever know which party conquers in this fighting on Christian principles?"

"That is the great beauty of it. Both sides conquer, and there are never any killed or wounded."—*Pious Youth.*

Short Sermons.

WE read with wonder of the time, long ago, when audiences enjoyed sermons two hours long, and ministers prayed an hour "to edification." It seems hardly credible to the men of our generation. But we are certainly going to the opposite extreme, and it may be duty to resist the enervating tendencies of the age. Rev. Mr. Thwing, of Quincy, in a recently published sermon, says:

But while we frankly make these concessions, and cheerfully admit that short services, on the whole, are most effective, we believe that if God's word and worship were really precious, we should more patiently endure lengthened services and inconvenient postures, as did the vast congregation at Jerusalem. We cannot help entering a protest against the attempts now making in this direction to circumscribe the power of the pulpit. We speak, not in the spirit of acrimony, but with grief, of the causes at work about us which are begetting a disrelish for Sabbath worship. One hour of public worship a week is all that can be afforded for the presentation of God's claims to our homage and service.

One hour is all that most of people can allow for the public service of God, when six days, not to say nights, are oftentimes given to "the world, the flesh, and the devil."

How must God view these steady inroads upon this his holy day and worship? Not enough is it that theaters open all the week, shall be again opened and crowded on the Sabbath for concerts, secular lectures and Shakespeare reading; not enough is it that extra accommodations are furnished for excursionists who wish to ride, or sail, or visit their friends, on the Sabbath; not enough is it that the church give up its afternoon service, and but one sermon a week be preached; not enough is it that all these demands be granted, but we are told in the public prints, from time to time, that ministers ought to shorten their pulpit exercises. Yes, some whom a whole night in the ball-room can not sicken, are thoroughly prostrated by more than thirty minutes' preaching!

But yesterday we read of a good idea. "A good idea?" What was it? This, the construction of a pulpit which should either be closed by an extinguisher above, or be emptied by a trap door below exactly at the expiration of thirty minutes after the delivery of the text. This is all the time that can be allowed, this the point of limitation beyond which forbearance is no

longer a virtue. Thirty minutes a week—supposing every Sabbath to be pleasant—are all that can be relished or even tolerated for the utterance of God's truth!

Along by this we read of a "rich treat." What is that? Midnight revels, *dances and farces*, "kept up with a whirl and excitement until the hour of separation, between one and two o'clock."

Readers and Writers.

READING without purpose is sauntering, not exercise. More is got from one hook on which the thought settles for a definite end in knowledge, than from libraries skimmed over by a wandering eye. A cottage flower gives honey to the bee—a king's garden none to the butterfly. Youths who are destined for active careers, or ambitious of distinction in such forms of literature as require freshness of invention, or originality of thought, should avoid the habit of intense study for many hours at a stretch. There is a point in all tension of the intellect beyond which effort is only waste of strength. Fresh ideas do not readily spring up with a weary brain; and whatever exhausts the mind, not only enfeebles its power, but narrows its scope. We often see men who have over-read at college, entering upon life as languidly as if they were about to leave it. They have not the vigor to cope with their own generation; for their own generation is young, and they have wasted the nervous energy which supplies the sinews of war to youth in its contest for fame or fortune.

Study with regularity, at settled hours. Those in the forenoon are the best, if they can be secured. The man who has acquired the habit of study, though for only one hour every day in the year, and keeps to the one thing studied till it is mastered, will be startled to see the way he has made at the end of the twelvemonth. He is seldom overworked who can contrive to be in advance of his work. If you have three weeks before you to learn something which a man of average quickness could learn in a week, learn it the first week, and not the third. Business despatched is business well done, but business hurried is business ill done. In learning what others have thought, it is well to keep in practice the power to think for one's self; when an author has added to your knowledge, pause and consider if you can add nothing to his. Be not contented to have learned a problem by heart; try to deduce from it a corollary not in the book.

Spare no pains in collecting details before you generalize, but it is only when details are generalized that a truth is grasped. The tendency to generalize is universal with all men who achieve great success, whether in art, literature, or action. The habit of generalizing, though at first gained with care and caution, secures, by practice, a comprehensiveness of judgment and a promptitude of decision, which seem to the crowd like intuitions of genius. And, indeed, nothing more distinguishes the man of genius from the mere man of talent, than the facility of generalizing the various details, each of which demands the aptitude of a special talent; but all of which can be only gathered into a whole by the grasp of a mind which may have no special aptitude for any.—*Blackwood.*

The Best Way to be Happy.

NEVER sit down and brood over trouble of any kind. If you are vexed with yourself or the world, this is not the way to obtain satisfaction. Find yourself employment that will keep the mind active, and, depend upon it, this will force out unwelcome thoughts.

Who are the poor? Are they the industrious? Those who labor, provided their gains are small, have generally a feeling of independence with that little, akin to the rich man's treasures.

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

It seems to me that there is a great defect in the conduct of the unfortunate. If we are deprived of ordinary resources, instead of looking around and substituting other things, are we not prone to sit down and mourn what we have lost? This deadens the energies, kills the activities of our natures, and makes us useless drones, when we should be working bees.

Besides this, indolence sets fancy at work, and presently we imagine ourselves to be in a condition that we are unfit to work. We get the habit of observing the changes of the wind, we feel our pulse, look at our tongues, and in a short time become regular dyspeptics. Industry, then, preserves health, as well as happiness.

I WOULD not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out religion. Let the main sermon of your life be illustrated by all your conduct, and it shall not fail to be illustrious.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 24, 1870.

URIAH SMITH, EDITOR.

Signs of the Times.—No. 3.

THE approach of the end was also to be indicated by remarkable advancements and discoveries in the literary and scientific world. In other words, prophecy declared that such a movement should be made, and be in the light of its progress when the end should come. The prediction is a plain one: "Many shall run to and fro, and knowledge shall be increased." There are two ways of explaining this: one is, that it means that there would be a general waking up of mind in the field of inquiry upon all subjects of scientific research; that there would be an increase of light, and great advancement in all branches of knowledge; the other is, that many would give attention to the study of the word of God, running to and fro in its record, comparing scripture with scripture, and that knowledge on the subject of prophecy should thus be greatly increased. Now if we find facts answering to either of these explanations, if it is true that there is an increase of knowledge in our day, either on scientific or Scripture subjects, then we have good ground for the application of the prophecy, and if knowledge has greatly increased in both these directions, then we must certainly be having a fulfillment of the prediction; for it must mean one or the other, or both, of these two things.

If the intelligent reader should be asked to name any department in which the present age does not stand vastly in advance of any of its predecessors in respect to knowledge, he would probably not be able to do so. If he should be asked, further, when this increase of knowledge began to be a marked characteristic of the age, he would be obliged to answer, Within the past half century. This was to mark the time of the end, a short period at the close of the world's history, which must take us to the end, and which, commencing in 1798, as can be shown by arguments which need not be introduced here, must soon expire. For long ages previous to this time, the genius of the race, comparatively speaking, had slumbered. Knowledge was limited, both in degree and extent. Discoveries were few. Progress was slow. We come down to the time marked in prophecy as the time of the end; and lo! the mind of man awakes, and, with a mighty bound, springs forward to the highest attainments and the most mighty achievements. The spirit of inquiry pushes in every direction; discoveries multiply on every hand; and wonders before undreamed of are now the achievements of every day. The pride and boast of the present age, is this wonderful advancement in the realm of science. And while we think the prophecy more particularly refers to an increase of knowledge in the word of God, as the word knowledge is defined by Liddell and Scott to mean, in an ecclesiastical sense, a higher kind of knowledge, deeper wisdom, and this was the subject especially before the prophet; yet may it not be comprehensive enough to embrace all? And the running to and fro—may not this look, remotely, at least, to the wonderful means of transportation of these days, by which the knowledge that is brought forth is borne by steam, and flashed by the lightning, the world around?

The London *Spectator*, about eighteen months since, published an article entitled, "Concentrated Progress of the World," in which the progress of the present age is clearly set forth by contrast with former times. It says:

"Few phenomena are more remarkable, yet few have been less remarked, than the degree in which material civilization—the progress of mankind in all those contrivances which oil the wheels and promote the comfort of daily life—has been concentrated in the last half century. It is not too much to say that in these respects more has been done, richer and more prolific discoveries have been made, grander achieve-

ments have been realized, in the course of the fifty years of our own lifetime, than in all the previous lifetime of the race, since States, nations, and politics such as history makes us acquainted with, have had their being.

"It is in the three momentous matters of light locomotion and communication, that the progress effected in this generation contrasts most surprisingly with the aggregate of the progress effected in all generations put together since the earliest dawn of authentic history. The lamps and torches which illuminated Belshazzar's feast were probably just as brilliant, and framed out of nearly the same materials as those which shone upon the splendid fetes of Versailles when Maria Antoinette presided over them, or those of the Tuileries during the Imperial magnificence of the first Napoleon.

"Pine wood, oil, and perhaps wax, lighted the banquet halls of the wealthiest nobles, alike in the eighteenth century before Christ, and in the eighteenth century after Christ. There was little difference except in finish of workmanship and elegance of design—little, if any advance, we mean, in the illuminating power, or in the source whence that power was drawn—between the lamps used in the days of the pyramids, the days of the Coliseum, and the days of Kensington Palace. Fifty years ago, that is, we burnt the same articles, and got about the same amount of light from them, as we did five thousand years ago. Now we use gas, of which each burner is equal to fifteen or twenty candles; and when we wish for more can have recourse to the electric light or analogous inventions, which are fifty-fold more brilliant and far reaching than even the best gas.

"The streets of cities, which from the days of Pharaoh to those of Voltaire, were dim and gloomy, even where not wholly unlighted, now blaze everywhere (except in London) with something of the brilliancy of moonlight. In a word, all the advance that has been made in these respects, has been made since many of us were children. We remember light as it was in the days of Solomon; we see it as Drummond and Faraday have made it.

"The same thing may be said of locomotion. Nimrod and Noah traveled just in the same way, and just at the same rate, as Thomas Assheton Smith and Mr. Coke of Norfolk. The chariots of the Olympic Games went just as fast as the chariots that conveyed our nobles to the Derby, 'in our hot youth, when George the Third was King.' When Abraham wanted to send a message to Lot, he despatched a man on horseback, who galloped twelve miles an hour. When our fathers wanted to send a message to their nephews, they could do no better and go no quicker. When we were young if we wished to travel from London to Edinburg, we thought ourselves lucky if we could average eight miles an hour, just as Robert Bruce might have done. Now, in our old age, we feel ourselves aggrieved if we do not average forty miles. Everything that has been done in this line since the world began—everything perhaps that the capacities of matter and the condition of the human frame will ever allow to be done—has been done since we were boys.

"The same at sea. Probably when the wind was favorable, Ulysses, who was a bold and skillful navigator, sailed as fast as a Dutch merchantman of the year 1800, nearly as fast at times as an American yacht or clipper of our fathers' day. Now we steam twelve and fifteen miles an hour with wonderful regularity, whether wind and tide be favorable or not; nor is it likely that we shall ever be able to go much faster.

"But the progress in the means of communication is the most remarkable of all. In this respect Mr. Pitt was no better off than Pericles or Agamemnon. If Ruth had wished to write to Naomi, or David to send a word of love to Jonathan when he was a hundred miles away, they could not possibly have done it under twelve hours. Nor could we to our friends 30 years ago. In 1868 the humblest citizen of Great Britain can send such a message, not a hundred miles, but a thousand, in twelve minutes."

One judicious step backward is better than any number of false steps forward.

The Final Disposition of Sin.

F. A. THYNE: In answer to your queries we reply,

1. Christ did not bear the sins of the world in his body on the tree, in the sense of removing them from the world. Sin still rests on the sinner, unless he avails himself of the provisions that have been made for its removal. In this sense, then, Christ bore them, that is to provide a way for their removal.

2. When sin is removed from us by our availing ourselves of this provision made by Christ, the forgiveness is *relative*, not *absolute*; that is, the sin is forgiven so far as we are concerned, and we are just as free as though we had never committed it; but the sin still exists, and falls somewhere else. It is removed first to the sanctuary, and when the ministration there is closed, to the head of the antitypical scapegoat, the devil.

The devil is the originator of sin. He first introduced this vile progeny into God's fair universe. He is therefore responsible for all the results. The whole account, so to speak, is placed to his charge. But he has succeeded in inducing a great many to share with him in this work, and take a measure of the responsibility upon themselves. Fallen angels, and the apostate human race, are associates with him in his rebellion against the government of God, to share with him, unless pardon intervenes, in the punishment due to such a crime. But for the human race, as they did not originate sin, but have been seduced into it by other influences, means have been provided whereby they can obtain pardon, and free themselves from all complicity in this work of the devil. Those who do this, rid themselves of the guilt, and escape the consequences, of their sins. Had they remained in sin, they would have been punished for their sins as accomplices of the devil. Having become free from such a position, the guilt and responsibility of their sins falls back on the one to whom the whole account is chargeable—the whole account, except so far as he has induced others to share with him in it. But in case of the pardoned sinner, there is a portion of the great mass of iniquity, the responsibility of which no one is found to take; hence it goes to the only place left for it, namely, to the account of the author and originator of sin.

We have said that the devil is the originator of sin. More than this, he is the direct instigator of sin, tempting and urging men forward to all the deeds of darkness which they commit. He is therefore indirectly responsible, not only as the originator, but more particularly as the instigator, for all the evil that is done under the sun. But so long as the sinner sees fit to retain the responsibility of his wicked deeds upon himself, so long the devil is free, so far as the sins of that individual are concerned; when, however, the sinner, through the intervention of Christ, becomes free from this, it falls back upon the only other party in the transaction. Nothing could seem to us more just and appropriate, than that this should be so. Christ did not die to relieve the devil from any of the guilt or suffering due to his terrible work, but only to bring mankind, so far as they would accept of his offering, out from under the fearful load. Sins can perish or be obliterated only in the utter extinction of those to whom the guilt finally attaches, first in the persons of sinners as the branches, and finally in Satan as the root, of this evil tree. For a full discussion of the principles involved in this question, see "Atonement," by J. H. Waggoner, published at this Office.

War in Europe.

WILKES' *Spirit of the Times* predicts that a European war is imminent which will certainly involve the whole of Europe, and perhaps change the destiny of Asia. The writer thinks it strange that no warning of the coming storm has been given to the world through the European press, and that no American journalist has perceived the signs in this direction. He says: "The war that we speak of is the obvious breach which is now imminent between the Pacha of Egypt and the Sultan, the former acting under the patronage of Russia, and the latter standing not only

for his authority in Egypt, but for his foothold in Stamboul." The Pacha has spent vast sums of money in the United States for munitions of war, drawn probably from the Russian treasury. The writer continues:

"But the most significant of all the signs which the Pacha has given of the friend who instigates and counsels him is to be found in the fact not only that he has sought his arms in the United States, but has sought his generals among the federal officers who figured in the late rebellion."

After naming six American officers now en route to Egypt to enter the service of the Pacha, he adds: "Here we have signs sufficient of the large measure of the war which is now on the point of cracking with its own fullness, but of which no journal has yet spoken. To what enormous limits such a war as this may finally extend, we have unbounded warrant for conjecture. France must take sides, and so must England, the moment Russia moves."

Since the fall of the Ottoman empire, at the close of the sixth trumpet, in 1840, that power has existed by the sufferance of the so-called Christian nations of Europe. Hence, they all have an intense interest in its destiny. There is consequently no point in Europe where a disturbance would call so many actors into the arena, as here. And we expect to see disturbance and trouble brooding over that ill-fated power, till under the sixth plague it is entirely wiped out to prepare the way for the battle of the great day, according to Rev. 16: 12.

Gorgeous Misery.

How powerless is man to draw happiness from anything in this world, unless the sustaining hand of God is with him to give him the use of all his powers. And how often persons in their efforts to grasp too much pleasure render themselves incapable of enjoying any. Many a poor man envies the rich on account of the happiness which he imagines his wealth must bring, while perhaps the enjoyment of the poorer person may be ten-fold that of the rich, or would be, if he would cease envying and murmuring, and cultivate instead a peaceful and contented mind. All have heard of the Rothschilds whose names are a synonym for riches and wealth. Many have no doubt envied them and wished themselves in their condition. And if wealth brings happiness, their names would also be synonyms for the climax of earthly bliss. But read how one of the house of Rothschilds ended his days:

A Paris letter to the *Chicago Post* says:

The death of Baron Nathaniel Rothschild was not an unexpected event. This millionaire was not the richest man of all his tribe. For fifteen years he had been paralyzed, and for some months past had lived in a comatose state. A parallel to his condition may be found in the life of another financier, Beaujon. When a stranger arrived, he admired the beautiful park: "What charming promenades for the proprietor?" The servant replied, "Monsieur cannot walk." "What a picture gallery—how proud the owner must be!" "Monsieur is blind." A concert is taking place. "How that music must delight the invalid!" "Monsieur is deaf." At the table, groaning under delicacies and priceless wines, the stranger heard with dismay: "Monsieur touches nothing but bread and milk." The late Baron was like "Monsieur," of late.

The Hindoos Believe in the Annihilation of the Soul.

SOME time ago I offered some testimony showing that this was so. In *The Methodist*, April 16, 1870, I find additional evidence of this fact. The late Bishop Thomson has a sermon in that paper in which he says:

"As to the existing systems of India, China, and Japan, Hindooism, Confucianism, and Buddhism, are all, as every intelligent man knows, decaying and ready to perish, without satisfying the wants of mankind. They hinder human development, and must be swept from the earth by human progress. Nor need we lament; nay, we should rejoice in the prospect, for they offer no salvation to man in this life, but by the extinction of all interest in this life,

its duties, responsibilities, and possibilities, and no salvation beyond the grave but annihilation, the blowing out of the soul as the blowing out of a candle."

This shows that the Bishop understood them to teach the annihilation of the soul after death. Then they cannot believe in the immortality of the soul. In the same paper I find still further unquestionable proof of the Hindoos' belief on this point. A new sect has lately originated in India called the "Church of the One God." Says *The Methodist*: "Representatives of the 'Church,' learned in the Sanscrit, were sent to the sacred city of Benares to study more fully the Vedas—the supreme scriptures of Brahmanism—in order to ascertain if the new movement could not be reconciled to the primitive and purest faith of the country; but they reported that these ancient documents taught Pantheism, Metempsychosis, and Annihilation of the Soul."

No better evidence than this could be asked upon this point. These nations and sects constitute a majority of the human race, and always have. They have always believed in the annihilation of the soul. Then what becomes of the oft-repeated assertion that all nations in all ages have believed the immortality of the soul? It shows that there is no truth in it.

D. M. CANRIGHT.

Sigourney, Iowa.

Afflictions.

AFFLICTIONS are a source of great profit to us, when sanctified to our good. Says one, "A lost affliction, is a great loss." And indeed, it is a loss to pass through afflictions, and not be benefited thereby.

They should wean us from this world, chasten and subdue our spirits, turn our affections to Heaven and to God, and help us more and more to reflect the image of our adorable Saviour. Then may we, with David, say, "It is good for me that I have been afflicted; that I might learn thy statutes."

But afflictions often fail to do us the good they were designed to, and which they should. When we forget that a kind Father holds the rod, directs, or in mercy permits, the chastisement for our profit, then are we inclined to restlessness and impatience, or to murmur at our lot, instead of meekly and patiently submitting to it, and with the strongest confidence and trust in the Lord for sustaining grace, praying with one anciently, "O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing."

In this way, the conflict for the faith in God which we must have, and the victory we must obtain, is rendered long, tedious, and painful, which might have been short. 2 Chron. 16: 7-9.

It were inconceivably better to be in the furnace of affliction, and have the angel of the Lord with us, than to be amid the pleasures of this fleeting life, and live at a distance from God. Better for the man of God to enter the den of lions if need be, than lead a prayerless life; or be cast into the fiery furnace, than worship any but the true and living God.

"Is darkness and distress my share?
Then let me trust thy guardian care;
Enough for me, if love divine
At length through every cloud shall shine."

Afflicted and lone pilgrim, bound to Mount Zion, trust in the Most High. The hour of deliverance is near.

A. S. HUTCHINS.

The Lord can Bless.

THE Lord promised great blessings to ancient Israel if they would hearken to his voice. Deut. 28: 2. And still in our days the Lord has not "left himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Acts 14: 17. Still the Lord calls upon his people to bring "all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3.

The Lord can still easily bless or curse the ground, so that it will yield abundantly or sparingly. "The Lord can open unto thee his good treasure, . . . to bless all the work of thine hand." He can also cause

that "thou shalt carry much seed out into the field, and shalt gather but little in." He can send drought and mildew, locusts to consume, worms to destroy, storms to overturn, and hail to break down, until famine and pestilence devour the people. And because of the wickedness of man, there is now more cursing than blessing. Isa. 24: 5, 6. Oh! that you were wise and understood this. That you would consider your latter end. Oh! that you would love the Lord with all your heart, and diligently keep his commandments. Then would your morsel be sweet, and your small portion a great blessing, until the Lord should lead you into the promised land, and feed you where the "living fountains" flow; "and God shall wipe away all tears from their eyes." Rev. 7.

"Better is a handful with quietness, than both the hands full with travail and vexation of spirit. Eccl. 4: 6. "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Ps. 37: 25.

Do you want to invest some means in a sure bank, to good advantage? The bank of Heaven is sure; it never fails. Jesus pays very high percentage—"an hundred fold." Who believes it? Besides this, he insures life. There is no cheat about it. He can, and will, give eternal life in the kingdom of glory. Who will insure in the life insurance of Heaven? Here is his own word for it, which will not fail though heaven and earth pass away. "There is no man that has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundred-fold now in this time, . . . and in the world to come, eternal life." Mark 10: 29, 30.

JOHN MATTHESON.

Report from Sigourney, Iowa.

AFTER an absence of several months, I returned to this place April 21, and have spent three weeks here with encouraging results. I found the little church all firm in the truth, and in good working order. The first eight days I gave lectures in the Court House. The outside interest seems to be about as good as it ever was. I had a good attendance all the time. Our friends in this city are numerous, and are among the first class of society.

The churches of the city which opposed us so violently last year, have been losing ground ever since. The people, and very many of their own members, are not satisfied with their teachings. I was informed that some of them, while I was lecturing on Sunday, had to dismiss their meeting for lack of attendance, even of their own members. I never felt the blessing of God in my labors as I have this spring; such sweet communion with God, such peace of mind, such views of the truth, and such strong faith in the work of God, my heart has been filled with praise to the Lord. How easy it is to work for God when we are in such a place. It is rock bottom, and by the grace of God I am anchored here.

We had a large number of meetings for the special benefit of the church. Every one attended almost constantly, and the result was good. Five responsible persons decided to keep the Sabbath. This encourages us. We confidently hope for a number more soon. We cannot let them go. Our prayers follow them. Three of the youth made a start to serve the Lord. God bless these lambs of the flock. Five were baptized, and three were added to the church.

The Sabbath School and Bible Class, under the care of Bro. McCoy, is doing finely. We raised funds for a library. We were deeply interested in two men who left their work and walked 15 miles to hear my lectures. They had become interested by reading, and came to learn more of the work. This has opened a good field of labor for us when we can get time.

Bro. McCoy is taking hold of the work in the right manner. He has the ability and the means to be useful in this work. May the Lord bless his efforts to send out the light. I found a good home with this dear family. The Lord is bringing them all into his work. The last night of our meetings, we chose and ordained Bro. McCoy elder, and Bro. Moser deacon. Then we celebrated the ordinances. To me it was a solemn, sweet meeting. I now go to Richland.

Besides lecturing, visiting, &c., I spend half of each day in close study. I find that I can accomplish a good deal by steadily pursuing this course. It is a great pleasure to me, and I think God blesses me in it. Pray for me.

D. M. CANRIGHT.

May 12.

Act on the Light Received.

I WAS somewhat interested in an article published in No. 15, current vol. of REVIEW, and headed, "God's Word vs. Dreams," as it recalled incidents in my own experience as a seeker for Bible truth.

I became quite well satisfied that, according to the Scriptures, the seventh day is the Sabbath. I however wavered in mind, and sought by fasting and prayer for some special light from Heaven, of which already a sufficiency had been given in the word of God. None of course was given except an impression to refer the question, for comparison, to the concluding scene in the parable of Dives and Lazarus, and especially to the concluding verse: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." See Luke 16: 27-31.

Subsequently I opened my mind to a Baptist minister, who, after making use of the common threadbare arguments for first-day sanctity, remarked, "There is a member of my church who has been troubled on this question as you appear to be; but he has fasted and prayed over the subject, and can get no additional light." Said I, Bro. P., he never will get any more light, until he acts upon what he has already received. I then referred him to the parable above mentioned, expressing the belief that the testimony of the pure word, when made so plain, should be believed and acted upon and no supernatural, light be expected.

ADOLPHUS SMITH.

Temperance.

THAT this is an age of intemperance, certainly no one will deny; and its evil effects are not seen among the ungodly alone; but many of all ages and classes are suffering as the result of the violation of this law of nature.

To be temperate is not simply to abstain from intoxicating drinks. We may never pollute our lips with these vile poisons, and yet be very intemperate. It is well defined by a late author as follows: "To use those things which are beneficial to us, moderately, and to entirely abstain from those things which are evil."

To this agree the words of Milton:

"If thou well observe
The rule of *Not too much*; by temperance taught,
In what thou eat'st and drink'st, seeking from thence
Due nourishment, not gluttonous delight,
Till many years over thy head return;
So may'st thou live, till like ripe fruit thou drop
Into thy mother's lap; or be with ease
Gathered."

How many there are who despise persons who have been made drunk by taking liquor to excess, and censure them severely for their conduct, when they are themselves reeling under the influence of tobacco or opium; or perhaps they were intemperate in eating or drinking, inasmuch that their sensibilities are blunted, and they know but little more than the man who is drunk.

No man can be truly temperate while using any thing immoderately, nor until he entirely abstains from those things which injure either body or mind. Nor does it seem possible for a man to be a Christian, in the true sense of the word, without being temperate.

The Scriptures require us to be temperate. It is one of the subjects on which the apostle Paul preached. See Acts 24: 25. It is one of the fruits of the Spirit. Gal. 5: 23. It is one of the Christian graces to be added to our faith. 2 Pet. 1: 6. From this we learn that we cannot be perfect or holy without being temperate; and without holiness, no man can see the Lord. See Heb. 12: 14.

And again, "The remnant of Israel shall not do iniquity." Zeph. 3: 13. This scripture refers directly to a class of people living just prior to the coming of

the Lord. The remnant of Israel must be holy; and we can not be holy without being temperate. Here it seems to me we may see our duty in regard to the health reform, and the relation it sustains to present truth. The health reform teaches us to use those things which are beneficial to us, moderately, and to entirely abstain from those things which injure us; and this is temperance, and in doing this we elevate ourselves: our minds become clearer, and we become stronger, both physically, intellectually, and morally; and we are thereby better prepared for the worship of God, and for translation. But the world reject the health reform, and laugh at those who are trying to be benefited by it. And in this we may discern a sign of the times; for the Saviour has said, As it was in the days of Noah, so shall it be also in the days of the Son of Man: They did eat, they drank, they married wives, &c. Likewise as it was in the days of Lot: They did eat, they drank; even thus shall it be in the day when the Son of Man is revealed. Luke. 17.

We are not to understand from this that it is wrong to eat and drink. These are necessary; but eating and drinking immoderately is what constitutes the sin. This will be seen when we compare verse 28, of this chapter, with Eze. 16: 49. The Saviour, foreseeing these things, warns us concerning them: "And take heed to yourselves lest at any time your hearts be overcharged with surfeiting [overeating], and drunkenness and cares of this life, and so that day come upon you unawares." May the Lord help us to take heed and be sober, just, holy, and temperate.

C. H. BLISS.

Peoria Co., Ill.

A Life Hid with Christ.

WE find now and then one groaning under the yoke of obedience. To turn and keep God's requirements is to them a very hard task, and inspires nothing but murmuring or complaint in their hearts. They are in bondage. The life which they live is one of galling servitude! They "delight in the law of God after the inward man," but there is found "another law" in their members, warring against this law of their mind. They have not put away sin by sacrifice. "To will, is present with them;" but the principle of rebellion is equally present, and they finally yield to the control of its influence and are brought into captivity, not by God's requirements, but by the law of sin which is in their members. They struggle to be free. It is not convenient to be found differing from the world around them, and it is not strange to find such ones soon casting off all restraint and boasting of their liberty. Their experience has not been like the man of God who "delighted in the law of God and declined not from it;" "who sought his precepts, and walked at liberty;" and the reason is obvious.

If the life they lived had been "by the faith of the Son of God," they would have rejoiced as he rejoiced. Likewise the Spirit would have helped their infirmities, and they would have been enabled to walk in "newness of life" and to have continued steadfast. No compulsion, and hence no wavering, in this higher life. No burdens, no duties which are hard to bear. "We are no longer in the flesh, but in the Spirit," and if the Spirit dwells in us we are brought into union with God, who enables us to live lives of righteousness. That which is not subject to the law of God is destroyed, and the spontaneous utterance of the soul is, Abba, Father. Obedience will spring from the heart, and his requirements will be sought after.

The keeping of the Sabbath will be a delight, and the duty of prayer a sweet privilege. If there is not this readiness to come under the laws and regulations of the family of God, we may rest assured that we have not received the spirit of adoption.

Besides this willingness to conform to the just demands of God, we have the highest possible evidence that this work is wrought in us by the "Spirit itself hearing witness with our spirit that we are the children of God." We are not left to doubt our acceptance, and we have a sure pledge of his love for us. Something of it will appear in our deportment also: Our light will shine, and others will see it and say, "Surely he hath been with Jesus." Let us learn of

him. Thus shall we be the means of bringing others into this "glorious liberty."

How full of instruction the conversation of such a Christian. Who that has enjoyed the society of a true child of God, has not felt the heavenly influence of their nearness to God? Says Baxter, "He is the profitable Christian to all around him;" and why? Because his thoughts are elevated to a pure and nobler climate, and warmed by the full, bright rays which emanate from the Father of lights.

If we occupy this position, we are safe under all circumstances; for we are assured by his word that he "will supply our need according to his riches in glory by Christ Jesus." Phil. 4. 19. A benevolent gift, truly. What can be desired that is not promised? According to his ability he gives. Is there any lack? It is well supplied. A blessed privilege to sustain such a relation to the Giver of all good. No more hard burdens, and no complaint; no exactions nor any restraint. Our minds reflect the divine will. Oh, happy state! Who that have acquainted themselves with it would wish to grovel again in the darkness beneath? This attainment is necessary before we are prepared to participate in eternal joys, and it does seem that the apprehended nearness of the Son of God would induce us to seek for it. Let us set about this work in earnest, frequently plunging beneath the waves of mercy until our sins be washed from us, and our inactive souls begin to revive; then may we hope to enter this vigorous life, and enjoy it through eternity.

E. M. PRENTISS.

North Parma, N. Y.

"The Mystery of Iniquity."

LET the reader refresh his memory by reading the following blasphemous arrogant assumptions of this "Mother of Harlots," and then rejoice at the prospect of the speedy downfall of that power. The extract is taken from a work by M. Gaume, and was approved by nine bishops and archbishops, and by pope Gregory XVI. The pontiff, in order to reward the author, sent him the Order of St. Sylvester:

"What human tongue can describe the dignity of the priesthood and the greatness of the priest. The first man was great, who, established as the king of the universe, commanded all the inhabitants of his vast dominion, who obeyed him with docility. Moses was great, who by a word divided the waters of the sea, and caused an entire people to pass dry shod between its suspended masses. Joshua was great, who said to the sun, 'Stand still,' and the sun obeying stood still at the voice of a mortal. The kings of the earth are mighty, who command armies and shake the world by the sound of their name. But behold! there is a man still greater; there is a man who daily, when it pleases him, opens the gates of Heaven, and addresses himself to the Son of the Eternal, to the Monarch of worlds, and says, 'Come down from your throne, come.' Obedient to the voice of this man the Word of God, by whom all things were created, leaves instantly the abode of glory, incarnates himself in the hands of this man more mighty than kings, than angels, than the august Mary; and this man says to him, 'You are my Son; this day I have begotten you; you are my victim,' and he allows this man to immolate him, to place him wherever he wishes, and give him to whomsoever he chooses. This man is the priest!

"The priest is not only almighty in Heaven and over the body of the God-man, but he is also almighty upon earth and over the mystical body of Jesus Christ. Behold, a man has fallen into the hands of the devil; what power will be able to deliver him? Call to the assistance of this unhappy man the angels and archangels, holy Michael himself, chief of the heavenly host, conqueror of Satan and his revolted legions. Never will he be able to sever the chains of the sinner who has placed his confidence in the wicked one; * * * the priest can do it.

"Much more. Suppose that the Redeemer visibly descends in person to his church, and stations himself in a confessional to administer the sacrament of penance, while a priest occupies another. The Son of God says, *I absolve you*, and the priest says, *I absolve you*, and the penitent finds himself absolved just as much by the one as by the other. Thus the priest,

mighty like God, can instantly snatch the sinner from hell, render him worthy of Paradise, and of a slave of the devil make a son of Abraham, AND GOD HIMSELF IS OBLIGED TO SUBMIT TO THE JUDGMENT OF THE PRIEST, to refuse or grant his pardon according as the priest may grant or refuse absolution. THE SENTENCE OF THE PRIEST PRECEDES, GOD SUBMITS TO IT. Can any one conceive of a greater power?"—*Catechisme de Perseverance*, vol. 4, pp. 310-312.

Home Life.

THE other day I chanced to enter a friend's house. He did not know I was in the parlor, and I overheard his conversation. He was very harsh in his dealings with his child. He was "out of sorts" that morning. "The wind was east," and the east wind blew into his lungs, and into his soul, and soured his mind, and soured his heart, and so, like a base miscreant, as he was, he vented his bad temper on his wife and children. It is a bad habit some men have.

This man was talking in a hard, unchristian manner—talking as no father should talk. He had lost his temper. He was saying what he would be sorry for in a few moments. And then the servant announced my presence. Mind you, the man would have said he could not help it: "The boy teased me! He did what I cannot endure, and on the impulse of the moment I spoke my anger. I could not control myself."

There was a frown on his face; but when I was announced, being more or less of a stranger, demanding of him certain courtesies, he at once smoothed his face as though nothing had happened—as though the sun was shining brightly in the heavens, and the wind was south and not east. He came into the room where I was, and, in the most cordial and courteous way possible, gave me his hand, and smilingly bade me welcome.

He could not control himself, simply because he did not think enough of his boy—because he did not sufficiently appreciate his family; and because he thought that his home was a den in which he could roar with impunity, and not the great temple of God, where he should walk as priest and king.

And yet I, almost a stranger, was strong in my presence, to cause him at once to cool down into courtesy, into affability, into politeness.

I tell you that many and many a man, and many and many a woman, in this strange world of ours, in which many things seem to go wrong, will be gentle, and kind, and charitable, and full of smiles outside of their houses, with strangers, for whose opinion they do not care one jot or one tittle, and in the houses where the happiness of years depends upon their sweetness of soul, and where they are constantly shedding influences that will ripen into the good or bad life of a boy or girl, will yield to a pettishness and peevishness, unworthy of them as men and women, and wholly unworthy of them as Christians. —*Hepworth*.

Cure for Fits.

[THE following good article I find in the "Union Hand Book" of the Cincinnati Times. I commend it to the careful attention of the readers of the REVIEW.
D. M. CANRIGHT:]

For a Fit of Passion.—Walk out in the open air; you may speak your mind to the winds without hurting any one, or proclaiming yourself to be a simpleton.

For a Fit of Idleness.—Count the ticking of a clock. Do this for one hour, and you will be glad to pull off your coat the next and work like a hero.

For a Fit of Extravagance and Folly.—Go to the work-house, or speak to the ragged and wretched inmates of a jail, and you will be convinced—

Who makes his bed of briar and thorn
Must be content to lie forlorn.

For a Fit of Ambition.—Go into the churchyard and read the grave stones; they will tell you the end of ambition. The grave will soon be your bedchamber, the earth your pillow, corruption your father, and the worm your mother and your sister.

For a Fit of Repining.—Look about for the halt and

the blind, and visit the bedridden and afflicted and deranged; and they will make you ashamed of complaining of your lighter afflictions.

For a Fit of Despondency.—Look on the good things which God has given you in this world, and at those which he has promised to his followers in the next. He who goes into his garden to look for cobwebs and spiders, no doubt will find them; while he who looks for a flower may return into his house with one blooming in his bosom.

For all Fits of Doubt, Perplexity, and Fear.—Whether they affect the body or the mind; whether they are a load to the shoulders, the head, or the heart, the following is a radical cure which may be relied on, for I had it from the Great Physician: "Cast thy burden on the Lord, he will sustain thee."

Unbelief.

"TAKE heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God." Heb. 3:4.

It was unbelief that overthrew the Israelites in the wilderness. Because of unbelief they could not enter the land of promise. They limited the power of God. They did not place dependence on his word. They were continually murmuring and complaining of him. They distrusted divine Providence. They would say, Can God furnish a table in the wilderness? They feared that God was going to starve and kill them. By their unbelieving spirit they became a prey to Satan and evil angels. Their example is written for our admonition. Satan is still seeking whom he may devour. He makes his first advance upon us by exciting unbelieving thoughts in our hearts. When we begin to disbelieve or doubt some point of present truth, he is encouraged. When he sees us falter, and hears us begin to say, Who knows whether these things are so, he rejoices; and when we murmur and complain about the strait way in which God is leading his people, he multiplies his temptations. Then we lose the power to resist his assaults, and soon we become his victims.

Oh, the sin of unbelief! Let us watch against it, and bar it from our hearts. We want to be able to go up and possess the goodly land. We do not want to be among the fearful and unbelieving who will be left outside the city of God. We want to place our feet upon Canaan's fair plains. We want to enjoy its blissful clime, eat of its immortal fruit, and drink of its crystal stream. Then let us believe God, believe his Son, believe his truth. Let us not be of them who draw back to perdition; but of them who believe to the saving of the soul.
THIRZA M. FOSTER.

Walworth Co., Wis.

Right Living.

No one claims to live right; hence we conclude no one does so live, and that because no one does, no one can. Consequently we lay down our watch, and if we make any efforts they are so weak and faint that Satan smiles in triumph. He is sure of his prey when the professed Christian pays so little heed to his doings, as to be unable to tell whether he is denying self or yielding to self. Ah! where is the watching! We must watch. If we want to labor for the Lord, watch for opportunities. When another spoke to you in such a fretful way of a mere trifle, and you with such an effort kept back the quick self-justifying reply, and answered instead, calmly and kindly, was there not something gained in the work of dying to self? True, it was not your own strength that accomplished the little. Thank your Heavenly Father for the strength that enabled you to die to self in this little trial, and when another comes, trust and pray.

When the children fret and try you, and you in haste and anger reprove, do you not give way to self? Yes; you know it, if you will only pause in your haste and consider. Here was work to do for the Lord, but you failed, failed to watch and pray, and self conquered. Oh self! how easily it comes in. Before we know it, self has the ascendancy. "It is the daily dying to self in the little transactions of life that makes us overcomers." Here is the secret, in the little

things. There is a vast sermon in the little sentence I have quoted above. Study it, act upon it, and then with God's help you will have the unspeakable joy of being an overcomer.
M. J. C.

Conference Department.

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

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

From Bro. Macomber.

DEAR BRETHREN AND SISTERS: It is not because I am not interested in this good cause that you do not oftener hear from me. I think all should cheerfully exhort one another, and so much the more as we see the day approaching. What interesting moments are these to the believers in the third angel's message!

What we a short time ago talked of concerning the mark of the beast as we understood prophecy, and were thought to be extravagant in our views by the world, are now approaching demonstration before our eyes. Every circumstance confirms me in the faith.

I wish to acknowledge the great mercy and loving-kindness of God our heavenly Father to me, and to us as a people.

The condescension of God is great to grant us living testimony through the spirit of prophecy to correct us and fit us for the enjoyment of the eternal weight of glory.

I feel that there is no time to lose. I want these thoughts to continually occupy my mind, and a spirit of consecration to rest upon me.

We have just held one of the most interesting meetings that New England has had in many a day. I think a new start has been made. Good results will attend the effort. A drawing nearer to God seemed to be the characteristic of the meeting. A report of the meeting will probably be given.

The questions come home to me, Am I rooted and grounded in the truth? Have I got on the whole armor? Am I prepared for the day of the Lord?

O Lord, help me and thy people to make every preparation and wait the directions of the Captain of the Lord's host through his instrumentalities without distrust or murmurings.

Yours in hope,

E. MACOMBER.

Lancaster, Mass., May 13, 1870.

From Sr. Hoover.

DEAR BRETHREN AND SISTERS: As I read the cheerful communications from the little flock, I feel like casting in my testimony with theirs, on the side of truth.

My husband, brother, and myself, commenced keeping the Sabbath about seven months ago. There are only two families here. We meet every Sabbath for social meetings and Bible Class.

We are only five in number, but the Lord meets with us, and we are strengthened to fight on in the battle against the many opposers which we have. We have great pleasure in reading the REVIEW, which we have received only a short time. We would be glad if we could have some help here. I think there might be a great deal of good done. We are anxious to hear preaching, and willing to do our part toward supporting the cause.

I am determined to strive to overcome, that I may be found with the redeemed on Mount Zion. Pray for your unworthy sister,
MARY L. HOOVER.

Riley Co., Kansas, May, 1870.

S. C. HALL related the following anecdote at the dinner-table of a distinguished poet in London: "A worldling was once visited, in his illness, by a well-meaning but dolorous clergyman, who disfigured his countenance and wore a face of perpetual mourning. As his sad visage appeared in the doorway, the sick man started up and exclaimed: 'Why! what's the matter? You look as if your religion didn't agree with you!'"

The Review and Herald.

Battle Creek, Mich., Third-day, May 24, 1870.

The article on "Home Life," in another column, deserves to be written in letters of gold on every door of every man's dwelling.

IN REVIEW, No. 15, an article was copied from the N. Y. Independent, in which strong ground was taken against the proposed religious amendment of the Constitution of the United States, showing that it was the very doctrine adopted by the Pope of Rome and his cardinals, and one which would tend toward the despotism of the dark ages. But we do not predict many such articles, even from the Independent. Public opinion is changing too rapidly, and seeking utterance too freely, in favor of the proposed change. In the Independent of May 12, 1870, is an article from Prof. T. Lewis, speaking in quite a different strain. He argues that the implied and tacit acknowledgment of Christianity in the Constitution is not now sufficient; that the enemies of good government and religion have forced the issue upon us; and that now there must be a formal and public assertion of the nation's Christianity, or we must "submit to a series of never-intermittent aggressions, which can only end in wholly dechristianizing and dereligionizing our political being."

Let any considerable number of the American people become thoroughly possessed with this idea, and the constitutional recognition of Christianity, with all that it involves, will soon be secured.

Care for the Children.

"It is right to learn even from an enemy," says the old proverb. The following paragraph shows how a Romanist came to reveal the secret of their policy toward their youth and children, which is the great source of strength with that colossal system of iniquity. How many Protestants might learn a lesson from this disclosure:—

"A Romish priest on a certain occasion, was journeying in company with several Protestant clergymen, and in the familiarity growing naturally out of the intimate companionship of travel, was betrayed into a disclosure of their sentiments. 'How utterly silly,' he said, 'are all you Protestants! You give up the children till they have grown up possessed of the devil, then you go at the work of reclaiming them with horse, foot and dragons, and find that your grown-up devil is too much for you. We know the difficulty of doing anything with adults, and devote nearly all our energies to the children, well knowing that every child is as plastic clay under our hands.'"

Great Words of the Little Horn.

FROM Dan. 7:11, we can easily infer that the presumptuous and blasphemous utterances of the Papal power would continue till very near the point of its utter destruction at the second coming of Christ. Its horrid presumption was bad enough in the blackest period of the dark ages. How it sounds in this age of light and freedom! And what a commentary upon the state of the world, even at the present time, is the fact that nearly one hundred and eighty-six millions of the human race will receive it all as the voice of God. A late New York paper has this paragraph:

"Archbishop Manning has a high opinion of 'His Holiness' the Pope. In speaking of him recently he used the following language: 'The Roman Pontiff—that is, the whole church of God, for it is all contained in him—and where the head acts, all act with him.' A very comprehensive individual is this Pope. Further on, in the same discourse, he quotes him as saying, 'I claim to be the supreme judge and director of the consciences of men—of the peasant that tills the field, and the prince that sits on the throne; of the household that lives in the shades of privacy, and the legislature that makes laws for kingdoms. I am the sole last supreme judge of what is right and wrong.' Verily, history is repeating itself. These sentences read as if they might have been written in the four-

teenth century instead of in these days of light and religious knowledge, and civil liberty. But still, it is but the outspokening of the sentiments which lie at the foundation of the Romish system."

Clerks of churches in the Michigan Conference who are not provided with blanks with which to make their quarterly reports to the Conference, can receive them by sending their address and a stamp for postage.

W. C. GAGE.

First Appearance of Northern Lights in New England.

THE Northern Lights were not seen in this country till ninety-nine years after the landing of the Puritans at Plymouth. The following important statement is found in Willard's "Abridged History of the United States," edition 1869, p. 146:

"A phenomenon, singular at the time, and not yet satisfactorily explained, alarmed the people of New England in 1719. This was the Aurora Borealis, first noticed in the country, on the night of the 17th of December. Its appearance, according to the writers of the day, was more calculated to excite terror than later appearances of the same kind." J. N. A.

Notice.

WE, the undersigned, appointed a committee at the Monthly Meeting held in Newton, May 14, 1870, to arrange for the general meetings of the churches of Calhoun County, report that in our judgment our general meetings should hold two days; and as, probably, a two-days' meeting would not be well sustained monthly, therefore we recommend once in two or three months, and this to be decided at our next meeting, to be held the second Sabbath in June, in Convis, commencing on Friday, at six o'clock, P. M., and continuing two days. Will brethren, coming to this meeting, bring grain for their teams, as some families may not have it.

THOMAS LANE,
CYRUS JUNE,
AMBROSE WHITE, } Committee.

Save your Breath.

THE man that is troubled with doubts concerning the inspiration of the Bible, who will candidly state his difficulties and listen to arguments calculated to remove them, is deserving of all the aid we can give. I can freely converse with such, and feel in duty bound to labor to present arguments that may remove their difficulties. But when I see one who not only disbelieves the Bible, but delights to speak against it, venting his rage in contradicting and blaspheming, I feel no duty or disposition to talk with him upon the subject. I would rather change the conversation to other themes—the weather, crops, markets, enterprises and worldly business—and leave the conversation, and cut his company the cheapest way I can.

There is an injunction to cast not your pearls before swine. If you have any choice pearls, brother, sister, keep them for those who can appreciate them. It is said that praying breath is never spent in vain. But when you meet with bold blasphemers, my advice to you is, Save your breath.

R. F. COTTELL.

English Bibles.

WE will furnish by mail, post-paid, the following-named English Bibles, on receipt of the name and address of the purchaser, and the amount of money set to the kind ordered.

Minion, marg. ref., circuit, morocco binding, gilt, \$4.50.
Do., plain morocco binding, gilt, \$3.50.
Nonpareil, marg. ref., circuit, morocco binding, gilt, \$3.50.
Do. plain morocco binding, gilt, ref. between verses, \$2.75.
Pearl, marg. ref., circuit, morocco binding, gilt, \$3.00.
Do., plain morocco binding, gilt, \$2.25.
Address REVIEW & HERALD.

Note from Bro. Byington.

OUR Monthly Meeting in Newton, May 14, 1870, was well attended, and a searching, practical discourse given by Bro. Waggoner, from Heb. 10:35-39. Remarks on faith and the trial of the faith of the people of God in the time of the

end were made, which should be remembered by us all. After the sermon, nearly all professing the truth took part in a social interview. We think all were encouraged to try more fervently to overcome.

J. BYINGTON.

A LIE is like a snowball; the longer it is rolled the larger it is.

Appointments.

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

Camp-Meeting Appointments.

General Camp-meetings of S. D. Adventists are to be held in the West as follows:—

Marion, Iowa, June 9-14.
Nora, Ill., " 16-21.
Wasioja, Minn., " 23-28.
Kilbourn City, Wisconsin, June 30, to July 5.
These meetings are designed to be occasions of a general rally of the Sabbath-keepers in their respective States. See more particular notice in previous REVIEWS.

PROVIDENCE permitting, I will meet with the brethren at Matherton, May 28.

The Monthly Meeting for Fair Plains, Orleans, Bushnell, and Stanton, will be held at Fair Plains, June 4.

S. H. KING.

THE Lord willing, the next Monthly Meeting for the friends of the cause in the vicinity of Nora, Ill., will be held, in our new tent, near Nora, June 4 and 5. We expect to continue the meetings up to the time of our Camp-meeting, and after, if the interest demands. Dear brethren, pray that the blessing of God may attend our efforts to extend the knowledge of the truth, and to try to persuade our fellow-men to prepare for the coming of our Lord.

T. M. STEWARD,
R. F. ANDREWS.

THE Lord willing, I will meet the following appointments: Miller district, Oswego Co., N. Y., June 4 and 5; Happy Valley, 11 and 12.

The ordinance of baptism, and other business for the good of the cause of truth, will be attended to at these meetings.

C. O. TAYLOR.

PROVIDENCE permitting, I will meet with the brethren in Addison Co., Vt., where Brn. Hall and Prescott shall appoint, the third and fourth Sabbaths in May, 21 and 28; and in Jamaica the first Sabbath in June, and remain as long as may be duty.

N. ORCUTT.

Dren, in Blakeville, N. H., April 24, 1870, Moses, son of Samuel and Lovilla Martin, aged 17 years. May the Lord sustain the afflicted family.

Funeral discourse from Rom. 8:28. S. N. HASKELL.

ON account of sickness in my family, I was unable to meet with the church in Quarterly Meeting at Gridley, in May. I now appoint to be with them June 4 and 5. Hope all the friends of the truth in McLean Co., and adjoining counties, will make an effort to come to this meeting. H. G. Buxton will be with us. The meeting will be held at the Gregory school-house.

WM. H. SLOWN.

Business Department.

Not Slothful in Business. Rom. 12:11.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. G Glasby 37-22, Wealthy McNitt 35-24, Rachel F Cary 37-8, A W Cummings 36-14, S O Wood 37-23, Margaret McColech 37-23, J S Wilcox 37-23, Abel Fletcher 37-24, Robt Hardy 35-16, M Shallenberger 36-14, Mary Selby 36-23, A P Yenger 36-23, Francis Mortimer 36-23, J L Martin 37-23, E Fairbanks 36-12, Harvey Graves 36-12.

\$2.00 each. Sarah Wilkinson 37-23, Dan Hewitt 37-23, J S Hight 37-18, Warren Coon 37-4, Asa A Lockwood 37-1, W Fairbanks 37-12.

Miscellaneous. L S Hopkins \$4.00 38-8, W H Colcord 50c 34-20, G P Cushman 3.00 37-17, A Knowles 2.62 36-23, R R Glover 50c 36-28, W Eggleston 3.00 37-7.

Cash Received on Account.

I W Barker \$1.00, John Atkinson 7.84.

Michigan Conference Fund.

Church in Holly \$39.10, Vergennes 20.00, Alma 15.00.

General Conference Missionary Fund.

Michigan Conference \$1000.00, C K Farnsworth 5.00, H W Dodge 1.00, A P Farnsworth 1.00, W Eggleston 25.00.

Received on Book and Tract Fund.

H Hilliard and wife \$17.00, P L Hilliard 3.00, A B Hall and wife 8.25, Mary Thew 75c, S Crosbie 5.00, H Crosbie 15.00, T Coburn 1.00, Sybil Whitney 5.00, James Hackett 20c, Samuel Smith 3.00, N Ward 2.00, A Brant 5.00, S Hackett 4.00, C D Rasmussen 5.00, J Peterson 2.00, N Hansen 2.00, P Peterson 2.00, L Peterson 2.00, S Hansen 1.00, N Christensen 2.00, A friend 50c, Hans Nielsen 2.00, Sylvia 4.00, Mary A Chute 50c.

Books Sent by Mail.

Thomas Thornton \$2.60, C E Lewis 34c, John Matteson 4.17, S Wilkinson 1.12, Pierce Hackett 50c, Elizabeth Gilbert 30c, Hannah Crandall 46c, Emeline M Woodruff 10c, Joseph Lawless 25c, James Lawless 25c, Nelson Gabret 1.12, M W Kerns 1.58, E Quiesling 15c, A B Kniffin 15c, Timothy Bryant 1.50, Elisha McMillan 3.25.