

# 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."

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#### ALONE WITH GOD.

ALONE with God! day's craven cares  
Have crowded onward unawares;  
The soul is left to breathe her prayers.

Alone with God! I bare my breast,  
Come in, come in, O holy Guest,  
Give rest, thy rest, of rest the best!

Alone with God! how calm a calm  
Steals o'er me, sweet as music's balm  
When seraphs sing a seraph's psalm.

Alone with God! no human eye  
Is here, with eager look to pry  
Into the meaning of each sigh.

Alone with God! no jealous glare  
Now stings me with its torturing stare;  
No human malice says, Beware!

Alone with God! from earth's rude crowd,  
With jostling steps, with laughter loud,  
My better soul I need not shroud;

Alone with God! he only knows  
If sorrow's ocean overflows  
The silent spring from whence it rose.

Alone with God! He mercy lends;  
Life's fainting hope, life's meager ends,  
Life's dwarfing pain he comprehends.

Alone with God! he feelth well  
The soul's pent life that will o'erwell,  
The life-long want no words may tell.

Alone with God! still nearer bend;  
O, tender Father, condescend,  
In this my need, to be my friend.

Alone with God! with suppliant mien,  
Upon thy pitying breast I lean,  
Nor less because thou art unseen.

Alone with God! safe in thine arms  
O shield me from life's wild alarms,  
O save me from life's fearful harms.

Alone with God! my Father, bless  
With thy celestial promises,  
The soul that needs thy tenderness.

Alone with God! O sweet to me,  
This covert to whose shade I flee,  
To breathe repose in thee, in thee.—*Sol.*

#### SAINTS' INHERITANCE.

BY J. N. LOUGHBOROUGH.

"Blessed are the meek; for they shall inherit the earth."  
Matt. v, 5.

(Continued.)

#### THE TIME FOR THE ESTABLISHMENT OF THE KINGDOM.

It cannot be expected in this brief work, that we can say much on this point. We shall however notice a few texts that have a bearing on this subject, and

for a more detailed exposition shall refer the reader to works on the prophecies of Daniel, and the exposition of Matt. xxiv, published at the REVIEW OFFICE, Battle Creek, Michigan. In selecting testimony on this point, we shall look at the texts that speak of the bringing in of the new-earth state.

Peter in his second epistle, [chap. iii, 10,] says: "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." Verse 13. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." This testimony shows that the time when the earth becomes an abode for righteousness, or as some render the text, "wherein the righteous shall dwell," is after the fires of the day of the Lord have purged the works of the Devil out of it. This must locate this inheritance after the destruction of the wicked; for the prophet says: [Isa. xiii, 9,] "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it." Then the establishment of the kingdom on earth, must be after the second coming of Christ, and after the destruction of those "that know not God and obey not the gospel of our Lord Jesus Christ."

This kingdom follows those represented by the four beasts of Dan. vii. In verses 17, 18, we read "These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even forever and ever." The powers represented by the symbols of the four beasts are not complete until the little horn has accomplished its work. The kingdom is not given into the hands of the saints until the work of this little horn is completed; for by reading Daniel ii, where are introduced symbols of the same kingdoms, we learn that when the God of heaven sets up a kingdom, it is by the image's being dashed in pieces and becoming as the chaff of the summer's threshing floor," &c. But by comparing the work of the little horn, [Dan. vii,] with that of the "man of sin," [2 Thess. ii,] it will be clearly seen that they are identical, and therefore, that the work marked out as the stone's smiting the image on the feet can be nothing else than the events by which the nations are dashed in pieces at the coming of Christ. With these points before us, it must be clearly seen that the kingdom cannot be established prior to Christ's second advent.

The above conclusion is also confirmed by the testimony of Dan. vii, 21, 22: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." This shows that the time when the saints possess the kingdom is after judgment is given to the saints. Verse 27 shows that our conclusion, previously made, concerning the locality of the kingdom, is correct. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom" &c. A kingdom under the whole heaven could be nothing less than the whole earth. This conclusion is also confirmed by the testimony of verse 18: "But the saints of the Most High shall take the kingdom," clearly implying that

they will take the same territory as their kingdom, over which the four beasts have ruled.

But you have probably been ready to claim long ere this, that the kingdom of God is spiritual, and that it was established at the time of our Saviour's first advent, because Christ said, as recorded in Luke xvii, 20, 21: "The kingdom of God is within you." This, it is claimed, is sufficient to show that the kingdom is spiritual, as it was then said to be in the disciples of Jesus. But are you sure that the kingdom was in the disciples? We will quote the testimony: "And when he was demanded of the Pharisees, when the kingdom of God should come," &c. You see it was the Pharisees, whom he had previously called hypocrites, to whom he says "the kingdom of God is within you." Was this spiritual kingdom established in the hearts of hypocrites? It was, if Christ meant to teach them by this testimony that the kingdom of God was in their hearts. But, say you, the kingdom is in the hearts of the saints. This text will not prove it. The thing demanded in this text is, when shall the kingdom of God come? Christ does not say as some would claim, that it had already come, but this very answer shows that the coming of the kingdom was a future event. He says "neither shall they say (when it comes) Lo here!" &c.

If Christ meant to teach in this text that the kingdom had already come, what can you make of the prayer he taught his people to pray, [Matt. vi, 10,] "Thy kingdom come"? Every saint to the end of this age may pray, "Thy kingdom come;" because the kingdom will not come till the "nobleman" returns, "having received the kingdom." The idea we gain from Luke xvii, 20, 21, is that when the kingdom of God comes, it will not be in a secret manner, but all will know it, and there will be no opportunity or necessity for any to say, "Lo here! or lo there!" for the kingdom of God will be "within you," or, as the margin reads, "among you." That this is the idea Christ meant to teach, is plain from what he immediately told his disciples. Verses 22-24. "And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say unto you, See here! or, see there! go not after them, nor follow them; for as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day." This language agrees with that used by Christ concerning his second coming. Matt. xxiv, 26, 27; Mark xiii, 21, 23. And instead of Luke xvii, forming an objection to the position we have taken, it shows that the kingdom is yet future.

But if we were to admit that the kingdom was spiritual, (mystical,) and that it was established in the days of Christ's first advent, we should find ourselves involved in a great difficulty on Dan. ii, which shows that the kingdom of the God of heaven is not set up till the Roman Empire is divided into ten parts; whereas in the days of Christ, and for 300 years after, no such ten parts existed. The Roman Empire was divided into ten parts between the years 356 A. D., and 483. Then the image could not be smitten on the feet prior to 483 A. D., therefore, the kingdom of the God of heaven, brought to view by Daniel, was not established in the days of Christ's first advent.

Were we to claim that the image was smitten in the days of Christ, and that since that time the kingdom has been gradually set up, we should find

facts against us; for, if you call the gospel the kingdom, where has it had the power to break one toe of the image in pieces? Facts show that instead of the stone's smiting the image, the image has smitten the stone all the way through the present dispensation; and for proof of this, read the history of the persecutions that have befallen the gospel church by the hands of the Pagan and Papal powers; for which, see *Fox's Book of Martyrs*, and *Buck's Theological Dictionary*.

Again, we see by reading Matt. xxv, 31-34, something further concerning the time when the kingdom shall be given to the saints for a possession, as also the locality of that kingdom. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on his left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

What kingdom was prepared from the foundation of the world? According to this text, it is the one the saints are to inherit. Are the saints at that time called to inherit heaven as a kingdom? If you say, yes, we would ask, Was the heaven which you suppose the saints are to inhabit, where God dwells, prepared at the foundation of the world? We can conceive of no kingdom that was prepared from the foundation of the world, but the earth itself. When God had created the earth, and beautified it, and pronounced it very good, he gave man dominion over it. Gen. i, 26. As we are told, [Micah iv, 8.] this first dominion is to come to Christ, so the kingdom prepared from the foundation of the world, is the earth itself.

The above text also furnishes some evidence as to the time of the giving of the dominion and greatness of the kingdom under the whole heavens unto the people of the saints of the Most High. It is when the Son of man is seated on the throne of his glory, and all nations are gathered before him, and he makes a final separation, consigning one party to the flames and receiving the other to possess the kingdom. It has been argued, quite conclusively too, that the wicked cannot be thus consigned to the flames till after their resurrection, which Rev. xx, locates at the end of the 1000 years, after Christ's second advent, as it also does their destruction. And, therefore, the time when the saints are called to possess this earth as a kingdom must be a thousand years after Christ's second advent, as it could not otherwise be after the resurrection of the wicked.

Certain it is, according to Peter's argument, that it is after the earth is made new that the saints are to receive it for an inheritance. "We look for new heavens and a new earth, wherein dwelleth righteousness." The earth is to become an abode for the righteous after it is purified by fire; and yet, after that purification, it will be the earth that it is now, in the same sense that this earth is the one that existed before the flood. This earth is composed of the same material that existed before the flood, and yet it is said, that "the world that then was, being overflowed with water, perished." And so of this earth, when it has been melted and undergone a change by the action of fire, it will become a new earth, in which the saints will dwell.

If this earth is not to become the abode of the saints until it is made new, we see it will have quite a bearing in the settlement of the question when the kingdom is established on earth, to learn, if possible, when the earth is made new. Peter says, [2 Pet. iii, 10.] The day of the Lord will come, in the which this earth is to be melted, and a new earth is to be brought in. This, of course, does not fix the definite point when this change shall take place, further than that it is said to be *in* that day. The day of the Lord we understand commences with events just prior to Christ's second coming, and concludes after the wicked are destroyed forever out of the earth, which we see by Rev. xx, is in the "little season" after the thousand years. So this text would not fix the definite point for that

event, save that it shows that it will be *in* the day of the Lord.

At what point in that day is the new earth brought in? now becomes an important question. Some have argued that it will be at the very commencement of that day; that at Christ's second advent the saints will be caught up to meet the Lord in the air, and that they will then enter the New Jerusalem while the wicked are being destroyed, and the earth melted. Some have claimed that there the Prophet's testimony applies: [Isa. xxvi, 20:] "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment until the indignation be overpast." Although we agree with the position that this text is a call for God's people to hide themselves while this earth is undergoing its purging by fire, yet from the testimony that immediately follows, we conclude it cannot apply till after the thousand years. "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Here is a coming of the Lord out of his place, and the special object of that coming is stated. When he thus comes to punish them, the earth no more covers her slain. So it must be that at that point all the wicked are resurrected, which to our mind is conclusive evidence that this text has a better application at the end of the thousand years.

What to us seems a serious difficulty, presents itself in the way of the view that the new earth is brought in at the beginning of the thousand years. It seems from Peter's testimony that when this purifying of the earth takes place, the works in it are destroyed. But is it consistent to suppose that after this earth has been cleansed one thousand years, and during that time been the place "wherein dwelleth righteousness," that all the wicked rebels that ever were upon it, shall be resurrected in one vast body out of the purified earth, and go up on its beautiful plains with Satan at their head, and that then fire and brimstone is rained from heaven upon those glorious fields of verdure to destroy the wicked?

By the above remarks, we do not dispute that the wicked will be raised at the end of the thousand years; that they will come round the New Jerusalem and be destroyed. And then we understand is the time when they shall "see Abraham, Isaac, and Jacob in the kingdom, and they themselves thrust out." The kingdom, we understand is first established in the city, and that finally when the earth is purified, the "dominion and greatness of the kingdom" will be "under the whole heavens." If the earth is made new, and the wicked are upon it when they see the kingdom, they would virtually be *in* the kingdom, and how could they then see "themselves thrust out?" Again, if the whole earth is made new and constitutes the kingdom when they behold it, where is their stand point from which they can behold, and be themselves out of the kingdom? But it is all plain with the view above suggested, that the kingdom is first established in the city, and after the wicked are cut off and the earth cleansed that the dominion is extended under the whole heaven.

It has been supposed by some that Christ's kingdom cannot be established at all, until he takes possession of the whole earth, destroys the wicked, and establishes a peaceful reign upon it; but we do not understand that that is necessary. When he establishes his kingdom, the heathen are given into his hands that he may "break them with a rod of iron, and dash them in pieces like a potter's vessel." The Lord says of Christ, [Ps. ii,] "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." This we understand takes place when the testimony of Dan. vii, 13, 14, is fulfilled: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom," &c. Some suppose this to refer to Christ's second coming. This cannot be, for when he comes the second time, he comes away from the Father; but this testimony speaks

of a time when he is "brought near before him" to receive a kingdom. And in the parable of the nobleman going into a far country to receive a kingdom, we read: "When he was returned, *having received* the kingdom." So he receives the kingdom before he returns. But at this point we will notice

#### THE THOUSAND YEARS OF REV. XX.

Perhaps a query has already been raised in the minds of our readers concerning the thousand years' reign of the saints, and the condition of the earth during that thousand years. From the positions taken in this work, that the saints will not inherit the earth until it is made new, and that the earth is not made new until the wicked are destroyed, it would be justly inferred that the saints do not inherit the earth until after the thousand years. So it is demanded here that something should be said concerning the position of the saints during the thousand years, also concerning the condition of the earth.

Various opinions are extant concerning the one thousand years, and it cannot be expected that in this brief work we shall go into a detailed examination of all those views, but we wish to throw out some ideas, which, if received, will in themselves meet these various positions concerning the thousand years.

Perhaps we are safe in making the assertion that *all* are agreed that this thousand years when Satan is bound, is at the end of six thousand years from creation, (which are now nearly expired,\*) for there are so few exceptions that they are of no note. The great difference of opinion is in regard to the work of that period, rather than the period itself. One class claim that this thousand years is prior to Christ's second advent, during which all the world is to enjoy a peaceful reign, having been converted at the commencement of that period. But we consider that we have said sufficient in this work to refute the idea of the world's ever being converted, or of a millennium prior to the second advent of Christ.

Another class have taken the position that the thousand years' reign is on the earth, after the second advent of Christ, before the earth is renewed. This position to us seems the wildest of fancies, especially as the idea has been connected with it, that during that period probation is still to continue, and in that thousand years the saints will reign over, and teach mortal nations who are to increase during that period; and the Devil is to be let loose at the end of that period and deceive that company who have never known his wiles, (and even those holding these views cannot show that one of those among whom Satan is permitted to go, escapes his deceptions,) and those deceived are all devoured by fire from God.

Some of the principal reasons urged for this faith, we shall briefly notice.

First. Two texts are collated together and made to read as though they were one: "They lived and reigned with Christ a thousand years." Rev. xx, 4. And, "We shall reign on the earth." Chap. v, 10. Now we believe the testimony of both these texts, but they do not say that the saints will reign on earth a thousand years. They will reign on earth for ever and ever, but that will be in the "new earth wherein dwelleth righteousness," or wherein the righteous shall dwell. The text does not represent that Christ will reign on earth a thousand years; but "they shall reign *with Christ* a thousand years!"

Second. The claim is, if the saints *reign* a thousand years, they must have somebody to reign over,

\*According to Usher's Chronology, (that of our Bibles,) the creation was 4004 years before the first advent of Christ, which would make the world about 5863 years old. But there is one place where Usher stands corrected by the Apostle Paul. It is in the reign of the judges. All Chronologers have admitted this as the most difficult period to compute. Usher has given the judges only three hundred years, but Paul says, [Acts xiii, 20,] "And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet." Paul does not say it was exactly that number of years, but *about*. This difference being added to Usher's Chronology, makes the world now about 6000 years old.

and so it is claimed that they reign over mortals. But if they cannot reign a thousand years unless they have mortals to reign over, who are on probation, how can they reign for ever and ever without the same?

Christ's promise to the twelve apostles was, "Ye also shall sit upon twelve thrones, *judging* the twelve tribes of the children of Israel." Matt. xix, 28. Then the saints are, at some point, to reign with Christ, and in that reign accomplish a work of judgment. This is to be "when the Son of man shall sit in the throne of his glory." Paul also inquires, [1 Cor. vi, 2, 3.] "Do ye not know that the saints shall judge the world? . . . know ye not that we shall judge angels? how much more things that pertain to this life?" This judgment is contrasted with judgment concerning things pertaining to this life, and therefore we understand it to refer to a future judgment. We read also in Ps. cxlix, 5, 9: "Let the saints be joyful in glory. . . . Let the high praises of God be in their mouth, and a two-edged sword in their hands, . . . to execute upon them the judgment written: this honor have all his saints." From the above texts we learn that there is a work to occupy the thousand years' reign, although there may be no mortal nations for saints to reign over during that period. The saints are to participate with Christ, in passing sentence on the wicked nations of earth.

When the saints sing, "We shall reign on the earth," they are already kings and priests, and are prostrating themselves before the throne in heaven. They sing of Christ, "Thou hast redeemed us to God by thy blood out of every tongue, and kindred, and people, and nation." Although this language quoted is the language of the four beasts and four and twenty elders, it is probably what all the saints will sing after their final deliverance. If this is the case, then the saints will, at some time, go to heaven, and thus prostrate themselves in adoration before the throne.

#### THE SAINTS WILL GO TO HEAVEN.

Those who claim that the thousand years' reign will be on earth, generally claim that the saints will never go to heaven; and therefore, if they reign a thousand years, it must be on earth. Our reply is, The word says, "They shall reign WITH CHRIST a thousand years;" and we shall proceed to show that at the commencement of the thousand years, at least, they are *with* Christ in heaven. There is no direct evidence to show that the thousand years' reign is upon earth, or that the saints will be on the earth again after their ascension, till the end of the thousand years; we have hence concluded that the thousand years' reign is in heaven.

But we will produce some additional evidence that the saints will go to heaven. Paul's testimony in 1 Thess. iv, is, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." But, says one, they immediately come down again, and possess the earth. Our reply is, That is all assumption; for there is no evidence to prove that they are on earth again till the end of the thousand years, when the wicked are said to "come around the camp of the saints and the beloved city." But there is evidence to show that after they are redeemed they go to heaven and sing the song of redemption. We read, [Rev. xv, 2, 3.] "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb." Here is a company that are to stand (after they are delivered) "on the sea of glass." Where is the sea of glass? John tells us in Rev. v, 1, 6: "After this I looked, and, behold, a door was opened in heaven." We read of many things which he saw; but in verse 6 he says: "And before the throne there was a sea of glass like unto crystal." There can be no dispute as to the locality of the sea of glass. It is immediately before the throne

of God in heaven. Here then is direct evidence that the saints will go to heaven, for they are to sing the song of their deliverance on the sea of glass, which we find is before the throne of God in heaven.

Again, Christ's teaching to his disciples, as recorded in John xiii and xiv, is proof that the saints will go to heaven at his second advent. In chap. xiii, 33, we read; "Little children, yet a little while I am with you. Ye shall seek me, and as I said unto the Jews, whither I go, ye cannot come; so now I say to you. Simon Peter said unto him, [verse 36.] Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." Christ had told the Jews, [John vii, 33.] "I go unto him that sent me." Then Christ's testimony to Peter is: Thou canst not now follow me to heaven, or to him that sent me, but thou shalt follow me to him that sent me after I have been there. In the commencement of chap. xiv, Christ shows them just how this promise to Peter shall be verified: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." Here again is direct evidence that the saints will go to heaven with Christ after his second coming. All must admit that the first verses of John xiv, are an explanation of what Christ had told Peter; namely, Thou canst not follow me now to him that sent me, for that testimony was the very thing which had troubled the hearts of the disciples.

Inasmuch as there is no testimony to show that the saints do not go to heaven with Christ after his second advent, we claim that the opposite is fully sustained by the testimony we have noticed. The saints are to "reign *with* Christ a thousand years." We have found already that they commence that thousand years *before the throne* IN HEAVEN. Who will venture to claim that the thousand years' reign is on earth, with no evidence that there is a man on earth from the time the thousand years commence, till they end? But, says one, there are certain promises which have been made to certain nations, that have never been fulfilled; and they cannot be fulfilled in the new earth state, and so we have concluded they will be fulfilled during the thousand years, when the saints will reign over mortal nations, and those nations will be on probation, and many of them become converted. We have not space here to notice, one by one, those peculiar promises that are spoken of, but we shall object to the conclusion that has been drawn concerning those promises.

To claim that men can find pardon for their sins after the second advent of Christ, is to strike against the plainest declaration of holy writ. Says Christ, [Rev. xxii, 11.] "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And behold I come quickly." Here we learn that just previous to Christ's coming, the solemn decree goes forth, showing that each class must still occupy the position in which they then stand. But, says one, the class who are to have probation, are neither just nor unjust. We reply, There is no such class recognized in the word of God. Says Christ, "He that is not with me, is against me; and he that gathereth not with me, scattereth abroad."

Concerning those promises before referred to, a portion of them have been fulfilled. Many of them are conditional; for the conditions are distinctly expressed, and as the people failed to fulfill the conditions on their part, of course, the promise being conditional, becomes null and void. Of promises that have reference to national blessings, I see not how they could be otherwise than conditional. To claim that God will bless a nation irrespective of its character, is contrary to all his past dealings with his people. Although there may be instances where promises of national blessings are given, and no condition expressed, yet such condition is always

to be understood. The Lord says, [Jer. xviii, 7-10.] "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them."

There is no principle recognized in the word of God, by which pardon can be obtained after the second advent of Christ. It cannot be effected by the mediation of Christ; for that ends when he lays aside his priestly garments and takes his position as a King. When Christ ceases his mediation, he that is unrighteous must be so still. Mercy then no longer pleads. The offering of beasts could be of no avail, for Christ has for ever cut the wicked off from having any interest in his blood; they must remain filthy still. If they offer beasts, the blood of beasts cannot take away sins. Because there is no principle recognized for salvation except the intercession of Jesus, we can see no chance for salvation after that intercession ends; so there can be no probation after his second advent. It is argued that "Christ's kingdom is not a sky kingdom; but the earth is the territory of the kingdom." And "if the kingdom is established at the coming of Christ, it must be that the thousand years' reign is on the earth." Now I shall not disagree with the first position that the earth is to become finally the kingdom; for "the kingdom and dominion, and the greatness of the kingdom under the whole heavens," is to be given to the saints of the Most High. It is the *new earth*, however, that is to be the inheritance of the saints. As regards the kingdom's being established at the coming of Christ, we understand his kingdom does commence when he puts on his kingly robes. The government, or kingdom, we understand is fully organized in the city above, and when sinners are destroyed out of the earth and the earth made new, the dominion and greatness of that kingdom will be under the whole heavens. We are now led to inquire into the condition of the earth during the thousand years.

(To be Continued.)

#### Ingratitude

Is a sin which few will acknowledge, and yet many are guilty of this sin. God has given us life and health, and every blessing; yet how forgetful are we, and how manifest is the ingratitude of man in abolishing the very day set apart by Jehovah as a memorial of his work, and as his keepsake for unborn millions, in which might be perpetuated a remembrance of his goodness in the work of creation.

Ingratitude is manifest in man, towards parents, guardians, benefactors, and teachers, insomuch that it is proverbial that if you wish to get an enemy, do him a favor; and though this is far from correct in many cases yet how often are we shocked by our own witness of the ingratitude of man. Children neglect parents who tenderly nursed and educated them. How often are benefactors stung by the serpent they have warmed in their bosoms! And oh! shall I or any one in the present truth, be ungrateful to our teachers who have done so much to enlighten us, or to God who has done all things in mercy and love? Oh for a heart filled with gratitude!

JOS. CLARKE.

#### False Burdens

WEIGH down the mind and exhaust its energies uselessly, with suicidal effect. Such are all imaginary sorrows and difficulties, Satan's trapdoors for the destruction of the time and influence of all who are zealous without wisdom.

The work is the Lord's. He will redeem his people, will gather and unite his flock. Keep in the way, O my soul; walk humbly, softly, understandingly, cautiously. Thank God for faithful, loving brethren. Thank God for light upon the path, light upon prophecy. Thank God for reproof, instruction, correction.

JOS. CLARKE.

## THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."

BATTLE CREEK, FIFTH-DAY, JUNE 9, 1859

### THE CONFERENCE.

ANOTHER season of unity and love, of refreshing from the presence of the Lord, and of encouragement to his people, has just closed. Those not privileged with attending this cheering convocation, will be interested to hear from those who were. Should they meet such an one, their first spontaneous inquiries would doubtless be, more rapidly than we can write them, What word from the conference at Battle Creek? Who, and how many were present? Did you have spiritual and profitable meetings? Was it good for you to be there? Is your spiritual strength renewed? And above all, was the Lord present by his Holy Spirit to give utterance to those who spoke, and feeling and tender hearts in those who heard? Well, dear brethren, we can give you a favorable answer to all these inquiries. We can tell you of a Conference such as makes the hearts of God's people glad, brightens their hope, revives their courage and renews their strength. We can tell you of a Conference, without one unpleasant feature from beginning to end; of a meeting where there was a steady and rapidly increasing interest from its very commencement to its very close.

But we must descend from the pleasing contemplation of this good season as a whole, and specify some of the particulars which helped compose it. Although there were not so many present by some five hundred as we would have been glad to see, yet our house of worship was crowded to its utmost capacity on the Sabbath. And those who came showed their interest in the matter not only by the pains they took to come, but also by the liberal provision they made for taking care of themselves and others during their sojourn with us. Of those who labor publicly in word and doctrine, there were present Brn. Jos. Bates, Jas. White, J. N. Andrews, J. H. Waggoner, Jno. Byington, J. N. Loughborough, S. W. Rhodes, M. E. Cornell, J. B. Frisbie, T. M. Steward, E. Goodrich, and J. L. Edgar.

On the afternoon of the 3d inst., the opening meeting, we listened to an interesting discourse from Bro. Waggoner. He warned all, especially the young, against carelessly resting upon the fact that they are identified with this people, without the evidence and assurance that they are of them.

From 8 o'clock to 10, Sabbath morning, the time was well filled with short and pointed testimonies from many present. A stirring discourse then followed from Bro. Andrews on the fearful import of that declaration of our Lord's, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Preaching again at 2 P. M. by Bro. Loughborough on the subject of offering thanksgiving unto God, and paying our vows unto the Most High. Ps. 1, 14-16.

We refrain from speaking particularly of these discourses, as all will have an opportunity of reading for themselves their heart-stirring appeals and solemn truths, should the speakers write them out for publication as the Conference unanimously invited them to do.

A short time following the afternoon discourse was allotted to social meeting; and this, we are sorry to say, was all the time that could be devoted to such exercises, for reasons mentioned in the business report.

It having become evident that it would be useless to think of convening the people in the meeting-house on First-day, the business of erecting the tent, was vigorously entered upon in the morning, and at little past 8, was ready for the people. We were agreeably surprised to find it at the hour appointed, 10 A. M., filled with nearly as many people as could comfortably be seated. Bro. Loughborough spoke on the subject of Faith with freedom and acceptance.

Following this meeting we enjoyed a most interesting session at the water-side, where ten were buried with Christ by baptism. These with one baptized on Second-day morning, made eleven in all who followed their Lord at this meeting in the appropriate memorial of his burial and resurrection.

Preaching again at 2 P. M. by Bro. Andrews on the subject of the two laws. The mighty bulwarks of truth there erected, formed a perfect Gibraltar against the sophisms of our opponents who endeavor to show that there is no distinction between moral and ceremonial law, and that consequently, all the law of which we have any mention previous to the crucifixion of Christ, was abolished and blotted out by that event.

The last meeting of the session having been appointed at an early hour on Second-day morning, the first beams of the rising sun beheld the house of prayer again well filled with brethren and sisters, who had come together to take the parting hand and to receive, as it proved to be, the best of the wine at the last of the feast. About an hour was occupied by Bro. White in speaking upon the Gifts and Unity of the church, to the utter discomfiture of that hackneyed declaration that we can no more believe, than look, alike; and that other saying, equally common, that when we arrive at heaven, it will never be inquired by what way we came; for he showed that there is but one way to heaven, hence no room for such a question to come in; and that there is but one way for the "wise" to understand in regard to the same thing.

At this meeting Bro. J. L. Edgar, of Alto, Mich., was set apart to the work of the ministry by prayer and the laying on of hands. The brethren were also gratified with the testimony of Bro. E. Goodrich of Pa., as he expressed his pleasure in being present at the Conference, and beholding the love and union that seemed to pervade the hearts of all present, and testified to the joy that filled his own heart, above what he had felt for years before. He will allow us to express our confidence that, if he holds on to the great anchor, the work of judgment going on above, upon which he has at present so firm a grasp, he will be led into all the truth that has yet shone out from the word of God, or that may be in future revealed therein. The position which Bro. T. M. Steward of Wis., took, as will be seen in another column, was also gratifying to the friends of the cause. With the singing of the hymn, "Brethren while we sojourn here," &c., the meeting concluded. Would that it were possible to communicate to all who read, some of the sweet Spirit with which the exercises closed. We trust that all who participated in it will be enabled to take it to their homes, and retain it for long time to come.

From this place the messengers go forth to their fields of labor. Bro. Waggoner goes to Ohio, to labor with the tent in connection with Bro. Butler of that State. Bro. Cornell goes to Iowa to join Bro. Hull in manning the tent for that State. And Brn. Andrews and Loughborough will labor with the Mich. tent in this State. Bro. G. W. Amadon leaves for Iowa to supply the place of Bro. Andrews on the farm. We are sorry to lose his society in the Office and in the church, and his superintendence of the Sabbath School, and YOUTH'S INSTRUCTOR, which have both flourished so well under his care. But circumstances seem thus to indicate duty for the present; and we are sure that the living testimony he has been enabled to bear while with us, will be felt and appreciated by those with whom he goes to associate.

In concluding our remarks upon this meeting, we will only add our earnest desire and prayer that the impression which seemed to rest upon many minds that the work of God is about to arise and go with power, may soon be fully realized.

### BUSINESS PROCEEDINGS of the General Conference of June 3-6, 1859.

The business meetings of our conferences having heretofore been deferred till Second-day, it has usual-

ly been the case that many brethren have had occasion to leave before the deliberations of the conference were closed, and that consequently matters of the utmost importance have been left for settlement to a limited representation. To avoid this evil, although it encroached on the time usually allotted to social meetings, it was thought best to hold the business sessions at such times as could be obtained between the regular religious exercises of the conference.

Accordingly, on the evening after the Sabbath, June 4, the conference held its first session in a business capacity. Joseph Bates was chosen to the chair. Meeting opened by prayer by Bro. Andrews. The attention of the meeting was first occupied by the reading of an Address, prepared by Bro. White and revised by a committee selected for the purpose. This Address will be found in another column. On rising to read, Bro. White remarked that he did not wish the congregation to get the idea that he was preaching that evening as he did not believe in writing and reading sermons. The Address having been read, remarks unanimously in favor of the plan of systematic benevolence therein proposed, were made by Brn. Loughborough, Waggoner, Andrews, Frisbie, Cornell, Steward, Rhodes and Byington. Bro. Waggoner remarked that he had seen the working of that plan; that it *worked well*, and that was the best recommendation any system could have; that whenever one was required especially to sacrifice, it showed that there was, just so far, a lack on the part of some others. Systematic Benevolence aims at an equality. Bro. Andrews said that he could heartily approve of the plan proposed. Bro. Steward made an appropriate remark on the subject of taxation. Men would pay their taxes; some thought it was all they could do now; but if their taxes were doubled they would manage some way to meet them. He hoped that while we remembered the first part of the text, to render unto Cæsar the things that are Cæsar's, we should not forget the other part, to render unto God the things that are God's. He approved of system, and should therefore be in favor of systematic benevolence. Bro. Cornell remarked that nothing could be brought against the position taken. Bro. Byington suggested that God was a God of order. He had looked much at the subject of order in our operations as a people. He had not an objection to raise to the subject. Bro. Rhodes thought the only objection was that the individual amount called for by this system was too small.

Moved by Bro. Loughborough that the Address be adopted by the conference. Unanimously carried.

Adjourned to Sunday-morning at 8 o'clock.

Sunday-morning session. Prayer by Bro. White. A short time was occupied by Bro. W. in presenting to the conference a statement of the basis upon which the Office now stands, together with the course pursued by those connected with the work here, and the motives by which they are actuated. The cry of "speculation" which an occasional complainer has the assurance to raise was shown up in its true absurdity. The matters left in his hands by last conference for settlement, viz., the power press and meeting-house, he was able to report upon as follows; viz., the meeting-house is paid for; power press also, when certain reliable pledges are redeemed. The French and Holland tracts also are paid for. He referred to the effort put forth to help Bro. Waggoner to the West last year. So far as he was concerned in the matter of procuring him a comfortable home, he was able to state that all was settled; that he could look with the utmost satisfaction upon the result of those efforts, and the mission to the West. He could also state the French mission to be in a flourishing condition, and in the hands of true and judicious brethren.

Tent operations for the coming season were freely canvassed. On motion of Bro. Cornell it was

*Voted*, That a fund of five hundred dollars be raised to defray the expenses of the Mich. Tent the coming season, and to liquidate the debt now standing against it, of something about \$160. On motion of Bro. White it was again

*Voted*, That brethren present be invited to contribute what they feel disposed to give toward this object, and that, so far as in their power to determine, they pledge for the various churches of which they are members; also that an invitation be extended, in behalf of the conference, to the churches in Mich. not represented, to aid in this matter.

Adjourned to 4 o'clock P. M.

Afternoon session. Prayer by Bro. Loughborough. The subject of Tent operations being resumed the brethren present, paid in \$175.17; and there were pledged in behalf of individuals and churches \$213.00, making the amount paid and pledged \$388.17. The remainder \$111.83, requisite to complete the \$500, those churches and individuals not represented will doubtless esteem it a privilege to raise, where Bro. White and others may travel.

*Voted*, That the conference invite Bro. White to hold conferences among the churches in various sections of this State as he may desire.

*Voted*, That those who have preached to us the pointed and practical discourses that have been delivered during the session, be invited to write them out for publication with the Address in pamphlet form.

*Voted*, That the Address be published in the REVIEW.

*Voted*, That Jas. White, J. P. Kellogg, and Cyrenius Smith constitute a Missionary Board, to manage all funds which any brethren may appropriate for missionary purposes.

Adjourned *sine die*.

JOSEPH BATES, *Chairman*.  
URIAH SMITH, *Secretary*.

#### CONFERENCE ADDRESS.

DEAR BRETHREN AND SISTERS: This meeting is not to learn the reasons of our faith, as it is supposed that all present know why they believe; but the great object of this general gathering is to learn how to make our faith manifest in our lives, and the best method of extending the influence of our hope and faith to others.

I beseech you, says Paul, that ye walk worthy of the vocation wherewith ye are called. Eph. iv, 1. In our words, our dress, our appearance, our acts, our devotions and our sacrifices we must be guided by the Holy Scriptures, especially the plain declarations of Christ and the apostles. If we come up to this high standard, we shall do well, and it may be said to us, "Well done, good and faithful servant." To go beyond is perilous, but to fall short is to fail of the promise of everlasting life. We should, therefore, studiously search the sacred Scriptures to learn our duty, and ardently seek to perform all that the Lord requires of us. While the Word rebukes pride as a damning sin, it exhorts in plainest terms to cleanliness and decency. True, it does not mention all the disgusting fashions of this apostate age, yet the tenor of the Scriptures is directly against the course of those who follow the world in wearing hoops, fashionable bonnets, &c.

The Bible rebukes folly, jesting and joking; but does not encourage melancholy. In numerous places the people of God are called upon to mourn and to weep in consequence of their sins; but such mourning, and groans and tears are followed by the blest evidence of sins forgiven, and the love of God shed abroad in the heart. While the unconsecrated may deeply feel the sting that follows merriment and mirth, the humble child of God, after self-examination and true repentance of errors and sins, feels divine consolation, a holy, solemn joy, a freshness, as if the dew of heaven had come down upon the soul. Says the Apostle, Rejoice evermore. 1 Thess. v, 16. As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. 2 Cor. vi, 10. Rejoice in the Lord always, and again I say rejoice. Phil. iv, 4.

The word of God requires us to separate ourselves from the world, and leave its spirit, and the unrighteous practices of worldly men; yet it requires us to follow that which is good, both among ourselves, and to all men, to be patient toward all men, [1 Thess. v,

14, 15,] to walk honestly toward them that are without, [chap. iv, 12,] to recompense to no man evil for evil, to provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Rom. xii, 17, 18.

The declarations of Christ and the apostles are very pointed in regard to worldly goods. Says Christ, "Lay not up for yourselves treasures on earth." "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God." "Sell that ye have and give alms." The parable of the unjust steward, [Luke xvi,] teaches that men, with the right use of the unrighteous mammon, (riches,) may, in accordance with other declarations of the Saviour, secure the friendship of God, of Christ, and holy angels, who alone can receive them into everlasting habitations.

Says Paul in his most solemn charge to Timothy, Charge them that are rich, . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. While these pointed declarations and solemn warnings are evidently applicable to those who have a surplus, the Word teaches that we should "use this world as not abusing it," [1 Cor. vii, 31,] that those who have no other calling should labor, working with their hands, the thing that is good, that they may have to give to him that needeth, [Eph. iv, 28,] and that if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. 1 Tim. v, 8. But let not those who possess from three to ten times the amount of property necessary to meet the wants of their households, seek to hide themselves behind these last quoted declarations, and neglect their duty, lest the language of the Apostle [James v, 1-3,] be applicable to them. Fearful words! Go to, now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

The precious cause of our divine Master calls for means. It has ever been the duty of those who have been benefited by the gospel, to sustain its proclamation to others. This fact is abundantly sustained by the plainest scripture declarations. But our position in the end of time—a great work to do in a short time—calls for activity, means, sacrifices and persevering efforts such as have not been required of the christians of past generations. Our specific work is to sound abroad the message of the Third Angel, which, in the chain of prophecy [Rev. xiv,] is the last merciful warning to dying men.

We have no settled pastors over our churches; but our ministers are all missionaries, as were the early ministers of Jesus Christ, consequently they are most of their time deprived of the blessings of home. For Christ's sake, and for the salvation of their fellow-men, they sacrifice the society of dear ones at home, go forth into a cold, selfish world, and wear out their lives in preaching unpopular Bible truth. God bless them! But they must be sustained, and God has made it the duty of the church to support them, as they go on their mission of love.

The shortness of time and the vast importance of the truth calls upon us in the most imperative manner to extend missionary labor.

1. We have a message of the most thrilling interest, attended with the most awful consequences. Read Rev. xiv, 9-12.

2. A wide field is before us. "Go out into the high-ways and hedges, and compel them to come in." Luke xiv, 23. The call is to all, professors and non-professors. It is an urgent entreaty, and solemn warning.

3. While a great work is before the church, the time that remains in which to accomplish it must be short. The last events of prophecy are being fulfilled, and the last warnings for the church are being given.

At present, the West seems to be the great field of missionary labor. Much more has been done in the West, with the same effort, than has been done in the East, and the way is opening for still greater success. Efforts must be made in Illinois, Wisconsin, Iowa and Minnesota, to spread the truth there. "New fields of labor, entirely new, must be visited, and many will have to go a warfare at their own charges, or enter such fields with the expectation of bearing their own expenses." See Testimony No. 3. But little has yet been done by us to spread the truth in this great western field; very little means has yet been expended; but God has greatly blest our few and feeble efforts. We refer you to the frequent cheering reports of success from our western missionaries, given in the REVIEW. It is to be feared that we fail greatly to do our whole duty in sustaining laborers in this vast harvest field, and do not feel as grateful to God as we should in view of present success.

The Seventh-day Baptists expend annually, according to their reports, [See minutes for their General Conference for 1858,] more than \$4000 in sustaining Home and Foreign Missions, with very little success; yet they labor on with a perseverance which we should do well to imitate.

Our ministers must be regarded as very economical in their expenses, and abundant in their labors. Most of them preach from two to three hundred discourses in a year. And it is a painful fact that they often suffer hardships, care and deprivation for want of means. While laboring so abundantly, they should be free from those embarrassments which now so often press upon them for want of means. Our ministers should have a competency to support themselves and families—all that is necessary to promote health and to enable them to exert the best influence possible. They should go forth to the great work to which the Master has called them, as free from worldly cares as means can make them, with publications to give to those who have not means to purchase.

Well, what shall be done? Many are ready to respond. These messengers should be encouraged to move forward in that manner which warrants the greatest success, and the church must sustain them. But, how shall it be accomplished? These general appeals, and this trying to raise means to sustain the cause, without form or system, seems to be proving a failure, and something more definite and effectual must be done.

We, therefore, brethren, urge upon your consideration the subject of Systematic Benevolence,

1. Because it is scriptural. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. xvi, 2. "For if there be a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened; but by an equality," &c, 2 Cor. viii, 12-14. "That the same might be ready, as a matter of bounty, and not of covetousness. But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth the cheerful giver." 2 Cor. ix, 5-7.

These texts relate to one purpose which the Apostle was endeavoring to accomplish, which was, to send relief to the poor saints which dwelt at Jerusalem. We may learn from Acts ii, 44, 45; iv, 32-37, the reason why such assistance was needed by that church. They had expended their means in the cause of God at the very commencement of the work, and were thus reduced to poverty. Hence when Agabus stood up at Antioch, and signified by the Spirit that there should be a great dearth throughout the world, "the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea; which also they did, and sent it to the elders by the hands of Barnabas and Paul." Acts xi, 27-30.

It was fifteen years after this, that Paul wrote to the Corinthians to engage them also in this benevo-

lent work. In the text cited from 1 Cor. xvi. he proposes the method which should be adopted by the churches in the prosecution of this object. And in the texts quoted from the second epistle he shows the motives that should actuate them in this work. That the great Apostle succeeded in this effort appears from Rom. xv, 25-31. "But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia (Corinth was a city of Achaia) to make a certain contribution for the poor saints which are at Jerusalem." We have an account of Paul's visit to Jerusalem with this bounty for the saints. Acts xxi, 15. "And after those days we took up our carriages, and went up to Jerusalem." The word rendered carriage is literally baggage; and such was once the signification of the word in English. Thus much respecting the circumstances that stand connected with Paul's directions to the Corinthian church, it remains that we gather from these facts some instruction relative to our own duty.

If Paul found it essential to complete success, that method should be observed in raising means for benevolent purposes, it is certainly not unreasonable to conclude that we should find the same thing beneficial in promoting a similar object.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him," &c. This implies, 1. A stated time for the business; viz., the first day of the week. 2. The concurrent action of each individual; for he adds, "let every one of you" lay by him in store. 3. And this is not a public collection, but a private act of setting apart for the Lord a portion of what one possesses. 4. The amount to be given is brought home to the conscience of each individual by the language, "as God hath prospered him."

How may we reduce to practice these excellent suggestions? We recommend the following plan, which we think all, with very few exceptions can adopt:

1. Let each brother lay by him in store on the first day of each week from two to twenty-five cents.

2. Each sister lay by her in store on the first day of each week from one to ten cents.

3. Also, let each brother and sister lay by him or her in store on the first day of each week from one to five cents on each and every one hundred dollars of property they possess.

Each church may choose one of their number whose duty it shall be to take the names of those who cheerfully act upon this plan, and also the sums they propose to give each week, and collect these sums on the first of each month, and dispose of them according to the wishes of the church. Those scattered, and not associated with any church, can act for themselves, or for their households, in the same manner. If more convenient for farmers, and others to pay once in three or six months, let them do so.

We urge Systematic Benevolence upon the consideration of all the friends of present truth,

2. Because it is reasonable. The lowest sums stated are so very small that those in the poorest circumstances (with very few exceptions of some widows, infirm and aged) can act upon this plan; while those in better circumstances are left to act in the fear of God in the performance of their stewardship, to give all the way up to the highest sums stated, or even more, as they see it their duty to do. This system binds no burdens on the poor, and leaves the rich without one reasonable excuse. The weekly donations are so small that no one really feels it, yet where all take a part, the amount is sufficient to fully sustain the cause in all its departments.

To illustrate, we will suppose there are with us 10,000 Sabbath-keepers. And, suppose that among these there are only 2000 families, and suppose that they all use tea, and tobacco. [We are happy however to be under the necessity of supposing.] Ten dollars a year for each family would be a very low figure. The annual amount would be the handsome sum of \$20,000. Now we have not more than thirty active messengers, who would devote their whole time and energies to missionary labor; and \$10,000, one-half

the above amount, or \$333.33, for each one would fully sustain them. Then here is left \$10,000 to sustain the publishing department, in scattering our publications throughout the land.

Thank God that it has been our privilege, as a people (though all have not acted upon it) to add to our faith virtue, knowledge and temperance, so as to dismiss the filthy weed, tobacco, and the useless herb, tea. But if the spirit of reform on these things had never entered our ranks, the poorest among us, who might be slaves to these slow poisons, would surmount every obstacle in their way of obtaining them, and would use them freely. The weekly amount would be only about twenty cents a week to replenish the tobacco and the tea, and all would contrive in some way to get them. And cannot even the poor among us give as much to sustain the proclamation of Bible truth as others, in like circumstances, sacrifice for tea and tobacco? Should all do no more than this, the facts and the figures before given show that the cause would be fully sustained.

But the largest portion of our brethren can give to sustain the cause many times as much as the poor man expends for tea and tobacco, without feeling it.

Again, here are those among us who are worth from five to twenty-five thousand. The small rates for systematic benevolence stated, would not call for only about one tenth part of their interest money, or a small share of the increase of their property. For a moment consider what these brethren have to do before they can begin to sacrifice. They will have to give from six to ten times as much annually as the above rates, before they touch the principal to begin to sacrifice. We as a people have professed to consecrate ourselves and our substance to the Lord, and have said that we are ready to sacrifice to advance the cause of truth. A very few have made some sacrifice of property; but as a body we have done no such thing. And it will be seen by the above statements, that with our present habits of industry and economy, the friends of truth can meet all the wants of the cause ten times over, before they could begin really to sacrifice. Then, let the professed friends of the cause cease for ever to bear testimony in regard to willingness to sacrifice, while there is want of means to sustain the cause. God knows all our vows and fair promises, and how we perform them. A record is kept in heaven, and by that record we shall be judged.

"We want the truth on every point;  
We want it too, to practice by;  
Do thou, O Lord, our eyes anoint  
With a fresh unction from on high."

We urge the subject of Systematic Benevolence as a plan on which all may act in supporting the proclamation of the Third Message,

3. Because it is necessary. An end should be put to the painful statements of want of means, and appeals for help, which have so often appeared in the REVIEW. These things hurt the REVIEW, and are a blot on the cause; and the friends of so glorious a cause should not suffer it to be thus marred. If, then, system in raising the needed means to sustain the cause of Bible truth, is scriptural, reasonable and necessary, objections to it cannot be of much weight. We will however, notice some of them.

First objection. "It is wrong to state the sums of our weekly benevolence for the future, as we cannot tell how we shall be prospered." Answer: The Apostle does not say, as the Lord shall prosper you each week; but "as the Lord hath prospered." He would not have them descend to all the particulars of each week's prosperity; but each give according to their present ability, as the Lord hath prospered them with property, health, or ability to acquire means. The farmer and many mechanics must take this general view of the subject.

Second objection. "The plan suggested is to raise money to pay our preachers for their labors, while Paul's plan was to raise donations for the poor." Let us hear what the Apostle says on this point. Rom. xv, 25-27. "But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribu-

tion for the poor saints which are at Jerusalem. It hath pleased them, verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." Ah! verily! Paul's plan of systematic benevolence was to raise means to pay that which the Gentile churches owed their poor teachers at Jerusalem. And this is what we are pleading for, that the churches and brethren who have been partakers of the good word of God as they have listened to the present truth, should raise means to remunerate those ministers who have left their homes, and have gone out from Maine to Iowa to preach the Third Angel's Message, that they may be able to continue in the work of God, and carry the word of life to others who now sit in darkness.

Third objection. "When we do alms it should be in secret, and should not sound a trumpet." Very well, it is hoped that in giving alms to the needy, all will carry out the principle laid down by our Master, and not be guilty of the sins rebuked by him in Matt. vi. 1-4. Says Paul, "He that giveth, let him do it with simplicity." But we are urging a system, in strict accordance with the teachings of the apostle Paul, to sustain, those who preach the gospel, which he makes a matter of indebtedness. Did Paul give orders to the church at Corinth, which were in violation of the teachings of our Lord in regard to almsgiving? Never. It is to be feared that the common plea for secret giving, is but an excuse for giving little or nothing, and reminds us of the declaration of one who said, "What I give is nothing to nobody." Probably he told the truth. Satan would be highly gratified to see some very conscientious over-perverted ideas of some scriptures, and tie their hands in this way, and hinder them from acting with the body on plain declarations of the word of God.

Fourth objection. "I am very poor, and what I could give would not be worth noticing." Hark! poor brother, or sister, and hear what the Master has said about the poor widow. Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury." Mark xii, 41-44. Jesus sat over against the treasury, and beheld how many of the people cast in much. The poor widow came along and threw in her two mites, which are nearly three cents. Jesus called his disciples. Peter, James, John, Andrew, Philip, Thomas, Bartholomew and Matthew, come here. Here is something for you to learn, to be handed down to the disciples of all coming generations. This poor widow cast more into the treasury than all the rich, who had each cast in much. It was only about three cents, yet it was more. It was not more money, no; but it was the greatest sacrifice, and would count more in heaven. Thank God, that the poor can lay up in heaven as great a treasure as the rich; therefore, Paul, in his plan, embraced all—"Let every one of you lay by him in store as God hath prospered him."

In conclusion, we would say, that as we profess to be Bible Christians, the first and great object before us should be to maintain our high profession by corresponding works. "Faith without works is dead." God grant that this may be the decision of every one—"I will shew thee my faith by my works." James ii, 18.

The commandments of God and the faith of Jesus have been proclaimed in the form of a special message for some ten years. The holy principles of this message have been solemnly urged upon the consciences of men, and it is time to look about us for good fruits in those who profess these principles. Is it not high time to look for a people who are bringing forth Bible fruits? Can we embrace in our fellowship those who have for years professed the message, and do not show Bible fruits? If we do, shall we not thereby lower the standard, and virtually encourage others to profess the faith and deny it in their works? Where, then, is our hope in putting forth efforts to bring others to a profession of the faith? Better let them be left without the truth, and a profession of it, than to profess faith, and deny

it in works. But the message will not stop here. A testimony is ripening in the church which will sift it, and a people will arise who will act systematically, in union and in love, and who will show their faith by their works. Amen.

J. W.

**BRO. T. M. STEWARD.**

THIS Brother, whose experience and labors have been in Wisconsin, was present at our Conference. We were glad to see him. The association of his name with Stephenson, Hall and others in the *Messenger*, which he had never confessed, placed him where he could not so freely unite with the Conference. However, at the sunrise meeting Second-day morning he made remarks satisfactory to all present, and to save time, read the following condensed statement of his feelings and views. Then Bro. Waggoner made remarks, and requested all who could receive Bro. Steward's confession, and extend fully to him the hand of sympathy and fellowship to rise; and the entire body present rose up. Here is Bro. Steward's statement.

J. W.

**BRETHREN AND SISTERS:** I feel under obligation to God for his goodness towards me. I can say with the Psalmist, "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Dear brethren and sisters, I have felt for a long time that I ought to make a confession to you generally. I do sincerely regret the association of my name with those connected with the *Messenger* party. And if I have injured your feelings by this, I now humbly ask your forgiveness. Although I never advocated the *Messenger* nor its doctrine, yet I do not lay any blame to any of you for looking upon me with suspicion. I was for a while influenced against the *Review*. But, thank the Lord, these feelings did not exist long, and my sympathies for the *Review* and its conductors began to increase, and increased more and more, until of late, or for one year past, I have felt that it would be a great relief for me to know that I had the sympathy of all the believers in the Third Angel's Message.

Dear brethren, this message has not lost its power with me. I feel that it is high time that we awake and pay our vows to God. I mourn over the course that was taken in Wisconsin touching the *Messenger*. I am satisfied that it grieved the Spirit. O how often I have asked God to forgive me that wrong; and I do praise his name, for I believe he has.

Now if any of you were grieved, (and I fear many were,) do now forgive my negligence in not removing this before. Be assured I feel in perfect sympathy with those engaged in the Third Angel's Message. I believe it to be the last message of mercy to the world. How important that we should be united in our labors. Yes I am ready to toil on, to suffer on, to sacrifice with you, dear brethren, until victory turns on Zion's side. May the Lord bless you, and speed on the Message with angel velocity till we all get home.

Dear brother and sister White, I have felt prejudiced against you, and said wrong things of you. I pray you to forgive me this wrong. Finally, brethren, I think I can say in sincerity of heart, *I love you*. Amen.

T. M. STEWARD.

**The xlvith Psalm.**

THIS psalm has been subjected to as many distortions and wrong expositions as it has had commentators; and is supposed by the nominal christians to refer to our Saviour's ascension after his resurrection, at which time they suppose he established his kingdom, and now sits as King of kings and Lord of lords upon his throne in heaven. For this reason the Roman Catholic church has ordained it to be read on Ascension Day.

But where does it apply? In the past or in the future? Let us examine and see. "O clap your hands all ye people, shout unto God with the voice of triumph." It is inconsistent to suppose that all the people can shout with the voice of triumph un-

til they have really triumphed over the last and worst enemy, death; and the kingdom of God is established on the earth. But why shout with the voice of triumph? "For the Lord most high is terrible; he is a great king over all the earth;" not only king over Palestine, but *all the earth*. But he is not yet King of kings, and reigning over all the earth, nor will he be so till the stone cut out without hands smites the image upon the feet, [see Dan. ii] or till the Son of man receives of the Ancient of days "a kingdom that all people, nations and languages should serve him," [Dan. vii] which will not be before the judgment is set and the books are opened. That he is not king over the earth now is evident from John xviii, 36, when the king expressly says "my kingdom is not of *this world*." . . . But now is my kingdom not from hence," or from this time forward. His kingdom will be the New Earth, his subjects the redeemed. When he is king he will subdue the nations under our feet; or in other words, when the heathen are given him for an inheritance, he will dash them in pieces and break them with a rod of iron. Then we can shout unto God with a voice of triumph.

Just before Jesus comes he will lay off his priestly robes and put on the garments of vengeance. He will then cease to plead for fallen guilty man. Then there will be no intercessor, no one to cry, Spare, spare yet a little longer. Then Jesus will come as King of kings to save his people who have been appointed unto death. His arm will bring salvation.

Doubtless this period will be one of deep anxiety to the chosen ones who are threatened with death; yet they can "shout unto God" for the Holy Spirit has written in their hearts that the atonement is made, the subjects of the kingdom are made up, the marriage of the Lamb is finished, and Jesus has received the kingdom. The next event of importance to the saints is the coming of Jesus in the clouds of heaven, with a shout and the voice of the archangel and the trump of God, [1 Thess. iv, 16, 17.] when they with the dead saints will be caught up to meet the Lord in the air. Their trials are now ended; they have escaped the appointed death, having been delivered in a wonderful manner.

But how beautifully this is described by the Psalmist in verse 5. "God is gone up with a shout, the Lord with the sound of a trumpet." What next? "Sing praises to God, sing praises; sing praises unto our King, sing praises." Ah! who would not sing praises to God as the cloudy chariot bears us off to the golden city? Then will the princes of the people be gathered together even the people of the God of Abraham, and all as one great family will shout praises to God and the Lamb on the Mount Zion.

E. B. SAUNDERS.

**The Abomination of Desolation.**

"WHEN ye therefore shall see the abomination of desolation spoken of by Daniel the prophet (whoso readeth let him understand)." Daniel also says, "The wise shall understand." And we find they have understood, not only in our day, but even in the time of that great tribulation such as never was before or shall be again. At the time of the reformation, among other sufferers who left the church of Rome was one Leonhard Schoener, who afterwards became a Baptist preacher. He is said to have been a thorough scholar like Luther, and others, "who instructed many, yet fell by flame, captivity and spoil many days." He was beheaded and burnt at Rotenburg Jan. 1528. He left the following admonition for the consolation of all who suffer for the name of Christ. Mark what he says of the abomination.

"We beseech thee, O eternal God! incline the ear of thy mercy, Lord of Sabaoth. Thou Lord of hosts! hear our complaint, for great affliction and calamity prevail, and pride has come into thine inheritance. To it many pretended christians have united themselves, and have *set up the abomination of desolation*. In their rage they destroy the sanctuary of the christians. They have trampled it down and the *abomination of desolation is worshiped as God*. They have laid waste thy holy

city, thrown down thy holy altar and murdered such of thy servants as they could apprehend. And now that we remain as a remnant, they have driven us with reproach and disgrace into all countries. We are scattered abroad as sheep that have no shepherd. We have to leave house and home, and be like the night birds that lodge in the rocks. Cave and cliffs are our chambers; they lay nets for us as for birds of the air. We retire to the forests, they hunt us with dogs. They lead us bound and captive, like lambs that open not their mouth. We are proclaimed as mutineers and heretics. We are led like sheep to the slaughter. Many are afflicted in bonds—their bodies putrifying. Some succumb under intensity of pain. Here is the patience of the saints on earth—thus we must be proved by suffering. Believers have been hanged on trees, butchered, hewn to pieces, secretly and publicly drowned; not only men, but old and young ladies have borne witness that Christ is the truth, and the only way to eternal life." *Martyr's Mirror*. p. 352.

Truly when men have treated God's children according to the above description, thinking to do God service by laying his church desolate and waste; father arising up against son, and son against father; mother against daughter, and daughter against mother, betraying one another and causing one another to be put to death; it must have been indeed according to the term used by Daniel an "abomination" in the sight of a just and holy God. Therefore he says "Be astonished O ye heavens at this and be horribly afraid; be ye very desolate saith the Lord; for my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water." Jer. xi, 12. After they forsake God they add insult to injury by destroying his children and then in their broken cisterns which they hew out, they offer up their "forms of godliness without the power," which is only an abomination in his sight.

E. C. STILES.

Portland, Me.

**OBITUARY.**

Died, June 4th, 1859, of Consumption, Wm. Irving of Ross, Mich. aged 46 years. He embraced the present truth about two years ago. He grew in grace and the love of the truth, until he fell asleep. He leaves a wife and seven children to mourn his loss.

Funeral services attended by the writer.

J. B. FRISBIE.

Bro. E. Frisbie of Battle Creek, the aged father of Eld. Joseph B. Frisbie, was killed on the 17th, ult., five miles northwest of Mattawan, Van Buren county. He was riding with a man by the name of MERRILLS, on a lumber wagon without a box—one of the wheels struck a grub, which threw the driver from his seat in such a manner that he was run over and hurt considerably. At this the horses became frightened, and Bro. Frisbie, who was sitting near the front wheels, with his back to the horses, was thrown to the ground, one of the hind wheels, as he fell, striking his head immediately back of his right ear, and causing almost instant death.

Bro. Frisbie was a few days more than 74 years of age at his sudden death. He had formerly been a Methodist, but embraced the Sabbath about two years since, was baptized, and has since walked with the church. The scattered condition of his worldly business when he embraced the Sabbath, at his advanced age, doubtless hindered his progress; but for a short time before his death, he expressed anxiety to settle his worldly affairs, and consecrate himself fully to the Lord. The funeral services were at the house of prayer in this city on the 19th, before a good congregation of brethren and citizens. The writer gave a short discourse on the words, Time is short, which seemed to impress all, especially the aged, with the fact, that time is indeed short.

JAMES WHITE.

Every event, rightly viewed, will furnish us with matter for prayer or praise.

# THE REVIEW AND HERALD.

BATTLE CREEK, MICH., JUNE 9, 1859.

## Cause in Wisconsin.

We have received from Mackford Church pledges for another Tent, amounting to \$73. We are glad to see the interest of that Church. But can two tents be well manned this season in that State? Will they be supported? There are preachers enough in that State, and means; but is it not too late to undertake to get a second Tent this season? If other good pledges come, we will procure a Tent; but it is our opinion that all should join in well supporting the Tent now used by Brn. Ingraham and Sanborn. Let the friends decide and write immediately.

JAMES WHITE.

## Meetings in Jackson Co., Mich.

DEAR BRO. SMITH: At the time I made my late report from Tompkins, May 9th, I was holding a series of meetings in the north-west part of the town of Blackman, where the people gave good attention to the word of the Lord. Some six families became much interested, and readily admitted our position in relation to the second advent of our Lord and Saviour Jesus Christ, and the weekly Sabbath of the Bible. Some have subscribed for and become readers of the *Review*, and are examining and reading our publications. At our last appointment, First-day, May 29th, a preacher by the name of Thompson, well known in the vicinity of Jackson, as a passionate lover of the "Age to Come," occupied the school-house in the forenoon, and staid to attend our meeting in the afternoon at the same house. Our subject was the Sabbath of the Bible. I did not know that he was present. As I closed my subject, he arose and commenced in a most violent manner to declare that the law of Moses [God's law] was abolished, and that there was no Sabbath hindering under the gospel, and we had nothing to do with the old Jewish, Seventh-day-Baptist Sabbath; and that the Jews were going to return to Jerusalem, &c., &c., and he had challenged every minister around for the last six years to dispose of it if they could. I replied that I was sorry the stranger had not manifested a better spirit in his remarks. Said he, That's my way! I replied that we had not been preaching about the "old Jewish Seventh-day-Baptist Sabbath," but the Sabbath of the Lord our God. Some of his hearers after the close of the meeting expressed their disapprobation of his violent course.

We met with the church in Tompkins the day before, (Sabbath,) and learned that two more had embraced the Sabbath, and one that had given it up some time ago had returned since our meetings had closed there.

When we were about leaving, two more expressed a readiness for baptism, and others were deciding. Bro. Weed's youngest son of eleven years, claimed the privilege of walking along through the woods with me to carry my carpet-bag. In conversation on the way he said he loved the Lord and wanted to be saved when Jesus came, and he did not want to go to school where the wicked boys were continually taking God's name in vain. We enjoyed a precious season, praying for him in the woods. He said he wanted to be baptized, and he meant to serve the Lord, and be a good boy. I trust he will. His parents professed the Sabbath several years ago.

We held two interesting meetings also in a school-house four miles from Jackson.

Battle Creek, June, 1859.

JOSEPH BATES.

P. S. Beloved brethren scattered abroad: Thank God for the interesting and important Conference of Sabbath-keepers that has just closed here. It was decidedly the best one I ever attended. There was a refreshing from the Holy of Holies. God's people have turned their faces homeward again, rejoicing in the God and Rock of their salvation. The messengers of God are pressing their way again into the wide harvest-field, to draw out the residue of the little flock; viz., the 144,000, to stand on mount Zion with their redeeming Lord. All hands are at their stations in the Office, getting forward the *Review*, *Instructor* and the little winged messengers (books) though the power press, scattering light and truth from God's great book of directions to all the scattered remnant of God. The King's business is urgent and pressing. Tarry not in all the plains! "Remember Lot's wife."

Your brother in the blessed hope.

J. B.

## Meetings in Shiawassee Co., Mich.

BRO. SMITH: Our meetings in Owasso resulted very encouragingly. There are established meetings now, and some eighteen or twenty fully decided in the truth. The last social meetings were cheering. The three or four Sabbath-keepers who have been standing alone without meetings so long a time, are greatly rejoiced at seeing so many of their friends and neighbors heartily embrace the present truth. The two Bro. Guilfords, nephews of Wm. Miller, before mentioned, now rejoice in the Third Angel's Message, and testify that the same spirit is in this message that was in the first. Though they have been surrounded by darkness, and did not understand why there should be such disappointment as they experienced in 1844, yet they have always believed that God was in that movement; but all is now clear, and the Third Message has taken away all the "bitterness" which followed the eating of the little book. We hope all these young converts will shut their eyes from seeing evil, and their ears from hearing vanity, and watch against the spirit of the world. To watch and pray, remembering that for every idle word an account must be given, is the *only* way for any to escape the corruptions in the world, and he saved at last.

M. E. CORNELL.

Tyrone, May 19th.

P. S. Since writing the above I have met with the brethren at Tyrone, Lapeer, and Canandaigua. At the first place three were baptized, and the believers strengthened; and at Lapeer six were baptized, and an increasing interest manifested in present truth. At Canandaigua we found the fruit of labor with the tent still coming forth. The way is opening for much good in this part of the State.

M. E. C.

## APPOINTMENTS.

PROVIDENCE permitting I will commence a series of meetings at Landon's Corners, town of Springport, Jackson Co., Mich., on First-day, June 11th, at 2 o'clock P. M. I will spend Sabbath the 10th with the church in Parma.

JOSEPH BATES.

PROVIDENCE permitting there will be a conference in Roosevelt, town of Schroepel, Oswego Co., N. Y., in connection with the dedication of their new house of worship, to commence sixth day, June 17th, at 2 o'clock P. M., and continue over the Sabbath and First-day.

A general gathering of the brethren is desired that we may consult together, and be prepared unitedly to act upon the best plans for advancing the cause of present truth in N. Y. Bro. Hutchins or Sperry is desired to attend this meeting.

For the brethren,

F. WHEELER.

## TENT MEETING.



THE Michigan Tent will be pitched, providence permitting, in Marshall, Thursday morning, June 16th, first lecture in the evening. One meeting on the Sabbath, 11 A.M.

J. N. LOUGHBOROUGH,  
J. N. ANDREWS.

## Business Department.

### Business Notes.

Mrs. H. Watkins: Your present remittance only pays up for *Review*.

G. W. Mitchel: We make it right on book. Thank you.

M. M. O.: Yes.

A. S. King: Your *Instructor* is already paid to Jan. 1860.

## Letters.

Under this head will be found a full list of those from whom letters are received from week to week. If any do not find their letters thus acknowledged, they may know they have not come to hand.

A. Abhey, E. M. L. Corey, S. A. Proctor, S. Lyon, M. A. Loveland, Jno. Fisher, N. N. Anway, J. J. Howe, Jno. Saxby, J. Reynolds, J. Kemp, R. S. Durfee, Mrs. R. Smith, D. S. Marsh, S. B. Southwell, J. A. Lanphear, M. West, Geo. Kimble, J. G. Wood, S. Zolenger, A. M. Rathhoun, M. Hull, F. D. Kishler, P. Hart, H. C. Watkins, A. C. Hudson, S. C. Conroy, C. A. Ingalls, J. Ponfret, J. Crapsey, J. Cady, Mrs. N. Cramer, P. Paro, J. Breed, T. P. Burdick, T. J. Butler, F. V. Bogues, R. Ashald, Wm. S. Ingraham, J. Walter, E. C. Stiles, J. Jones, E. Pratt, J. Clarke, G. J. Hodges, T. Spencer, E. H. Root, O. Jones, M. M. Elmendorf, A. C. Morton, G. W. Mitchell, S. Beach, T. T. Brown, A. F. Fowler, I. C. Vaughan, H. P. Wakefield, J. A. Caldwell, A. S. King, Dr. Naramore, Wm. Peabody, H. A. Farnsworth, A. S. H., J. Y. Wilcox, L. A. Sargent, G. P. Wilson, G. W. Eggleston, M. A. Nichols, C. A. Chase, H. S. Giddings, A. G. Carter, N. Holoway, R. H. Brown, L. Kellogg, J. W. Bacheller, C. Dugan, E. Armstrong, S. Chase, A. Chase.

## Receipts.

Annexed to each receipt in the following list, is the Volume and Number of the "Review and Herald" to which the money received pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

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