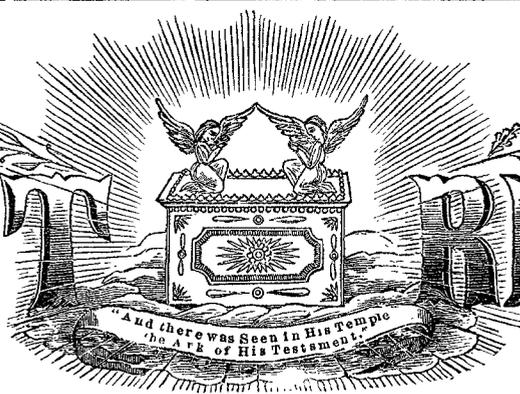


ADVENT REVIEW,



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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Prayer.

THERE is an *eye* that never sleeps,
Beneath the wing of night;
There is an *ear* that never shuts
When sinks the beams of light.

There is an *arm* that never tires,
When human strength gives way;
There is a *love* that never fails,
When earthly loves decay.

That *eye* is fixed on scraph throngs;
That *ear* is filled with angels' songs;
That *arm* upholds the worlds on high,
That *love* is throned beyond the sky.

But there's a power that man can wield
When mortal aid is vain—
That eye, that arm, that love to reach—
That listening ear to gain:
That power is *prayer*, which soars on high,
And feeds on bliss beyond the sky.

Modern Orthodoxy.

I HAVE just returned from a camp-meeting at which were gathered about a dozen preachers; several of them were what are generally termed "big guns." As I took notes of the sermons, I will give a few specimens of their quotations and applications of Scripture so far as they quoted it at all, which was very little.

Rev. ii, 10, was quoted: "Be thou faithful until death and I will give thee a crown of life;" instead of "unto death," as it reads. The idea in the text is, to be faithful though persecuted even unto death; but as misquoted it is that the crown of life will be given at death. To support the same idea 2 Tim. iv, 7, 8, was quoted thus: "I have fought a good fight, I have finished my course, I have kept the faith, my crown of glory is ready which the Lord, the righteous judge shall give unto me and all who love his appearing." By thus perverting the Bible, they were able to make it appear that holy men receive their reward at death.

Then the Elder speaking of those who do not endorse this doctrine, said: "I would as soon reason with a brute or a dead dog." But hear Paul: "I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing." Here we see that Paul said, "Henceforth" his crown was "laid up," and that he should receive it "at that day." What day? Let Peter answer. 1 Pet. v, 4: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

For proof that the world would all be converted in the last days, Dan. ii, 44, was quoted thus: "But in the days of these kings shall the God of Heaven set

up a kingdom; and the stone shall smite the image on his feet and break them in pieces and become a great mountain and fill the whole earth."

A minister in attempting to quote 2 Pet. iii, 10, gave it thus: "The elements shall melt with fervent heat, and the earth shall be burned up and pass away with a great noise, amid the wreck of worlds and the crash of the universe." When I called the attention of another minister to the fact that Peter said nothing about the world's burning up, he thought that I was badly mistaken. When we read the passage as it was, he could find neither, "world burned up," "crash of worlds," nor "wreck of the universe" in it.

Another preacher said: "Many are worried about the coming of the Lord. My grandmother thought that he was coming in her day; but it didn't worry me any. She has been in Heaven fifteen years and the earth stands yet, with no signs of the end. (He thus fulfilled 2 Pet. iii, 4.) It is something that don't concern Christians. We need not bother our heads about it. It is all nonsense." "Amen, amen," shouted a dozen voices. "Infidelity!" cried a preacher as he emptied his mouth of the sacred juice of tobacco.

Soon after this another elder said that all the patriarchs, prophets, and saints, had looked with eager anticipation for the coming of Christ. Thus the two together branded all these holy men with infidelity!!

One minister quoting Matt. xxv, 46, "These shall go away into everlasting punishment," said, "If sinners perish where is the everlasting punishment? They cannot be punished everlastingly if they perish." A short time after this another minister commenting on John iii, 16, said, "It is evident that those who do not seek Jesus will perish." Thus they squarely contradict themselves; and also make the Bible contradict itself.

At this meeting, I heard them, in praying for the conversion of sinners, quote a phrase founded upon Eze. xxxvii, "Let there be a shaking among these dry bones." Now this chapter is a description of the resurrection of the dead as we learn from the 12th and 13th verses. So if their prayers had been answered, the resurrection would have taken place immediately!

Many times they quoted Mal. iv, 2, "Let the Sun of righteousness arise with healing in his wings," and applied it to the conversion of sinners. Now this passage has no application to the conversion of sinners, but relates to the coming of Christ. One man exhorted sinners to put on the image of Jesus and be changed "like unto his glorious body," thus applying Phil. iii, 20, 21, to a change of heart. Indeed, their whole aim seemed to be to quote some high-sounding Bible phrase to make an impression without any regard to what it does really mean.

They reminded me of the Irishman when he first went out to plow. Said he to his team, "Whoa, haw, gee, go where you are a mind to, it has all got to be plowed any way." So it is with them; the Bible must be quoted some, any way; and in doing this they frequently apply a passage here that really relates to the future kingdom, and vice versa. For instance, one preacher preached from Heb. iv, 9, "There remaineth therefore a rest to the people of God," and applied it to the peace that Christians have here in believing.

How often in revivals, and especially was this so at

this camp-meeting, do we hear them pray, "O Lord, baptize us now with the Holy Ghost and with fire." Now baptism with fire is the punishment of the wicked; so if their prayers had been answered, they would have been consumed on the spot!

Thus I might go on from the notes that I took at this meeting and give passage after passage that was misquoted, misapplied, mixed up, and perverted. It frequently happened in praying for the conversion of penitents that they prayed for the resurrection, the judgment, the coming of Christ, the destruction of the wicked, the setting up of God's everlasting kingdom, &c., &c., and applied it all to conversion!!

As to the doctrines taught, I could not have supposed that sane men would teach such contradictions and absurdities. I will here give some of their own language and see what it teaches when all put together: "Jesus was a perfect human body, and perfect human soul." "Jesus was the very and eternal God." "The death threatened Adam was death spiritual, death temporal, and death eternal." "Jesus suffered the same death threatened Adam. Jesus died spiritual death."

Question. What is spiritual death? The following is the orthodox definition: "Spiritual death is that awful state of ignorance, insensibility and disobedience, which mankind are in by nature; and which excludes them from the favor and enjoyment of God." *Buck's Theological Dictionary.*

Now put all these statements together and what do you have? The Creator of the universe became a human being, entered "that awful state of ignorance, insensibility and disobedience, which mankind are in by nature," i. e., became a sinner, and subject to the penalty of sin that is death (Rom. vi, 25) which they say is eternal misery in hell fire. Thus they drag the Creator from his throne, make him a sinner, and consign him to eternal misery!

That isn't all: if Jesus became a sinner, of course he could not suffer for the sins of others, as he must die for his own sins. "The wages of sin is death." So the human race is left without a Saviour, and is doomed to eternal torment; while the Devil is left supreme monarch of all! Such theology must suit him.

Here is some more from the same piece: "The old covenant was a covenant of works; the new, a covenant of faith. The first said, 'work and live;' the second, 'believe and live.' Faith takes the place of work, and is now the only condition of life." "We must have faith unmixed with works." The conclusion is that good works now are not only unnecessary but absolutely wrong! Thus in their endeavors to oppose those who teach the commandments of God, they run into the most ridiculous absurdities.

Of thirteen sermons which I heard at this meeting, not ten minutes were employed in preaching repentance for sins, or a reformation of life. It was one continual round of "come to Jesus," "get religion," "salvation," "faith," and "glory;" but not one rule given by which to obtain either, except it was "come to the anxious seat and be prayed for." Then woe to the unlucky penitent if their prayers should happen to be answered!

Those who were not ready to swallow all this, were held up as trying to get to Heaven by their good works, as not believing in Jesus as a Saviour, sticklers for points of law, carnal, not able to discern the things of

the Spirit, denying a change of heart, infidels, brutes, liars, hypocrites, wolves in sheep's clothing, &c., &c. In fact the whole English vocabulary was exhausted to find epithets bad enough for us.

"Truth crushed to earth will rise again,
The eternal years of God are hers;
But error, wounded, writhes in pain
And dies amid its worshippers."

D. M. CANRIGHT.

Alma, Mich.

Parable of the Tares.

MATT. XIII, 24-30, 36-43.

OUR Saviour interprets this parable, and thus makes its meaning very certain. It teaches us,—

1. That Christ proposes to set up the kingdom of the heavens on earth. To this end he sows the good seed. The field over which he sows is the world. The good seed which he sows, are the children of the kingdom. It is no longer, as in the preceding parable, the word, the seed of truth; but it is that incorruptible seed taken root and bearing fruit in the persons of the righteous. Thus is shown the tendency of this kingdom to subject even the outward and visible to its sway. It is not simply internal and spiritual, but ultimately affects and fashions anew the material organization of our bodies and the world. The body, as well as the soul, is the subject of redemption in Christ, as the resurrection proves. So with the earth itself. As Peter informs us, it is included in the restitution of all things. "Wherefore, according to His promise, we look for new heavens and a new earth." The curse which has so long rested upon it is to be removed when the kingdom comes in its glory. This Paul tells us: "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." For the sake of these children of the kingdom, the earth itself, their habitation, shall be redeemed and once more made a constituent part of the kingdom of the heavens. This they long and pray for as commanded: "Thy kingdom come. Thy will be done *in earth* as it is in Heaven." This is the kingdom Christ came into the world to set up.

2. In this work he is opposed by Satan. Thus the parable says: "While men slept, his enemy came and sowed tares. The tares are the children of the wicked one: the enemy that sowed them is the Devil." Most people in our day make little account of the Devil and his works, which we are expressly told the Son of God came to destroy. They hardly believe in his existence, much less his constant agency. But not so our Saviour in these words. He here teaches us that Satan is his great antagonist in this world; that he is ever active and vigilant in his opposition to the establishment of Christ's kingdom on earth. "As a roaring lion he walketh about, seeking whom he may devour." He is indefatigable in this work. He is mighty and successful. He is "the prince of the power of the air;" "the spirit that worketh in the children of disobedience;" so that the beloved John says, "The whole world lieth in wickedness." He is very daring. He even attempted to seduce Christ from his mission of restoring the race and world to God. And we read that in the last days he will have great power and wrath: "Woe to the inhabitants of the earth and of the sea, for the Devil is come down to you, having great wrath, because he knoweth he hath but a short time."

3. And this leads us to a third truth of our parable, that there is to be progress in both good and evil to the end of the world. "Let both grow together until the harvest." "The harvest is the end of the world." The wheat is not to grow while the tares wane and die. *Both are to grow*, and to grow until the harvest, which is the end of the world, *i. e.*, of this age, or dispensation, during which this mixed growth is to continue. Both are to have development, and alike reach full maturity.

Nor are we to set ourselves to the task of wholly extirpating the tares. We are forbidden to do this, "lest while we gather up the tares we root up

also the wheat with them." This work is reserved for another time than the present, and for more skillful and effective hands than ours. "The reapers are the angels."

4. And thus we reach a fourth truth of our parable. The final and complete triumph of good over evil, and the bringing in of the kingdom, occur only at the end of the world, at the coming of the Son of man with his angels. "The harvest is the end of the world," *now*, age, or dispensation. This is the point of time at which the Scriptures everywhere represent Christ as coming with his angels. And they come to separate the wheat from the tares which have been struggling and growing on together up to this point of time, to cast down and destroy the wicked and exalt the righteous.

Such are the plain truths of this parable. It follows: 1. That the millennium is *after*, not before, the coming of the Son of man. Until this there is a mixture of good and evil. The wheat and tares grow together. We are expressly commanded to let them both grow together till the harvest, till Christ comes. We are forbidden to take the work of separation into our hands. This is for him and his angels to do when he comes.

But in the millennium good is to be wholly triumphant. It is then to have a free and unincumbered growth. All men are then to know the Lord, from the least to the greatest. All kings shall fall down before him. All nations shall serve him. The nations shall learn war no more. They shall not hurt nor destroy in all my holy mountain, saith the Lord. There shall be one Lord, and his name one. The people shall be all righteous.

So intense and universal shall godliness be during the millennium that even upon the bells of the horses shall be inscribed, "Holiness to the Lord." The commonest utensils of the household shall all be consecrated.

Such is the picture of the millennium as drawn by the pen of inspiration. Do you see any tares growing in that picture? Does it not look as if they had all been gathered out and burned? Do you not in that picture see the righteous shining forth as the sun in the kingdom?

But the parable informs us that the tares are to continue to grow and flourish side by side with the wheat till Christ comes. This beautiful picture of the millennial age and glory cannot then be realized before he comes. Whence it follows there is no millennium till after Christ returns to our world.

2. But there will be a millennium then. He comes to introduce it. He comes to discern between the righteous and the wicked; to separate the good from the bad; to root out the tares from among the wheat; to cast down and destroy the children of the wicked one; to exalt and to give the victory to the children of the kingdom; to bind Satan, and to destroy all his works in the earth.

3. A third inference from our exposition is that Christ's kingdom is not of this world. It comes down from God out of Heaven. It is brought in by himself; it is built up by angel hands. It is not man's work; not a product of his wisdom or power. He is incompetent to so mighty a task. His skill and strength are not sufficient even to root out the tares. He would rush at the work just as he is extensively doing in our day, with such blind and infuriated zeal as to pluck up more wheat than tares. The Lord's reapers are the angels. Doubtless the command will soon be given them, "Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe."

Many tell us that all the kingdom Christ will ever have in this world is to grow up out of the present state of things; that present means and agencies are all that is needed; that men will grow wiser, and better, and mightier; that the gospel will spread, right triumph, and the church enlarge her boundaries and influence, till at last she will succeed in converting all the tares into wheat, all the children of the wicked one into children of the kingdom.

Thus they make Christ's kingdom emphatically of this world, and establish and administer for him af-

ter a form and fashion of their own. They will have no interference of the King himself; they ask him only to stay in the Heavens a little longer, to keep back his angels, and they will have the work done, the Devil bound, his lies and delusions all exploded, his children rooted out, the world converted, and the millennium fully inaugurated.

Now how contrary all this is to the word of God, and especially our parable, is evident. This teaches us, as plainly as language can do it, that the kingdom is to be brought in and evil finally overcome in this world,—not by human, but by supernatural agencies; even by the direct interposition of the King himself and his angels. They alone are represented as competent for this work. The final result of their interposition will be the complete and everlasting separation of the good from the bad, the godly from the ungodly, the restoration of all things, a glorious reverse of the ruin made by the fall, the complete destruction of the works of the Devil, and the eternal reign and empire of Jesus Christ over this world.

Reader, are you a friend or an enemy of the King? Serve you under the banner of Jesus or Satan? The great day of separation makes haste. As a snare shall it come; as a thief in the night; as the lightning. Take heed to thyself.—*Prophetic Times.*

Books on Present Truth.

In the short period of about twenty years, the Seventh day Adventists have established a literature peculiarly their own. Commencing with the Sabbath which has been exhumed from the grave dug for it by the Man of Sin, and with it the moral law of ten commands, they have proceeded to remove the rubbish of tradition from other precious truths.

Works of this kind require patient labor in argument, forbearance in debate, and close study in investigation. On the various and important doctrines of the Bible, such as the future rewards of the righteous and wicked, the state of the dead, the doctrine of baptism, the future kingdom, the subject of the prophecies, and the gifts of the church, there has been much error to be corrected and removed.

No one man could have done this work; but many working in harmony have brought the light to bear upon these subjects, and as the fruits of their united labors, a library is now offered to the lovers of Bible truth, such as never before greeted the eye in this fallen world.

The four volumes of spiritual gifts are of priceless value. They do, like all those hooks which come from the Spirit of God, come home to the conscience and heart, and apply directly to the present emergency. Lifting the veil from what has been obscure, unlocking what was mysterious, and by the simplest form of expression, dissipating into thin air the clouds of tradition and error, and establishing without any seeming effort, what the enemy had apparently unsettled in the mind.

This work of God, as we see it developed in these four volumes, has been the life of this work, and those who are most effective as workers in this great movement, revere it, as Moses did the presence of the pillar of fire by night, and cloud by day which guided them in their journeyings, and only pity those who doubt so good a gift.

The hymn-book is the fruit of much experience and care, and all who worship in the holy assembly need a hymn-book like this, the best no doubt in the world.

Then the tracts and bound volumes convey at once a clear view of truth, especially those truths which are peculiarly applicable to the times, truths which are indispensable to be fully understood in these times of peril, truths which have a sanctifying effect upon the mind.

As we look at the catalogue of these publications and reflect upon the cause of this movement, and its progress, and future glorious triumph; when we think of all the agencies which have been and are now and will be used in its propagation, and final triumph, we are filled with wonder and delight.

It seems as though all those who would publish this

truth, must become skillful in the art of selling these works. Set the people to reading. This will be a powerful agency for good. Every minister should endeavor to persuade people to supply themselves with these works.

If a brother buys one book to-day, next week he will want two more; and soon he will buy four more; next he will want a full set. Then he will want for his friends, and so the market will enlarge. Do not think people are supplied because they have bought pretty freely. This is the very reason they will buy more.

If they are not disposed to buy, tell them of the value of the books. Recommend them highly. Show to them the necessity of reading this or that, stimulate them to purchase by argument; for these books will bear all such means, and often you will sell books where you would not, if you were a stupid salesman.

Sell these books. Sell them. You need not fear to recommend them. Sell them to one, sell them to all. Scatter them; but do not often give them away; for such gifts are generally despised, and neglected. Scatter them as leaves in the autumn winds; and let every one who would publish the truth, especially ministers, become pleasant salesmen; and depend upon it, some will "buy the truth and sell it not."

JOSEPH CLARKE.

Lambs.

LAMBS among wolves. This is a simile, representing the condition of God's people among the people of the world. Hence they need to be as wise as serpents and as harmless as doves. Lambs should never become so intimately associated with wolves as to forget that they are Lambs, or lose their own distinguishing characteristics and become so near like wolves that no difference can be seen. Lambs like best to associate with lambs.

The lambs are represented as few in number "in the midst of wolves." But will they be devoured? No; inasmuch as your Shepherd says, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." The little flock are safe amidst dangers. And there is a kingdom to be given to them—a heavenly fold is prepared for them, where they will be forever safe. No wolf can enter there. It is a safe and happy place where evil can never enter. And their Shepherd will lead them forth to green pastures, and to streams of living waters. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them; and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes."

Let me be a lamb if I do dwell in the midst of wolves! I will fear no danger; for the good Shepherd says, Fear not, little flock. The promise of the kingdom is sure—it is founded in the good pleasure of "our Father."

R. F. COTTRELL.

Noah's Ark vs. Infidels.

INFIDELS urge against the truthfulness of the Bible that Noah's Ark was not large enough to contain all the animals that are said to have been in it, therefore they say that the Bible is not true. Bishop Horne gives a most satisfactory answer to this petty objection; and for the satisfaction of the readers of the Review, I will give it in his own language:

"On accurate computation, the contrary has been proved; so that what was thought an objection becomes even an evidence for the truth of the Mosaic record. The dimensions of the ark were three hundred cubits in length, fifty in breadth, and thirty in height; and it consisted of three stories of floors.

Reckoning the cubit at eighteen inches, Dr. Hales shows it to have been of the burthen of 42,413 tons. A first-rate man of war, is between 2200 and 2300 tons; and consequently the ark had the capacity or storage of eighteen of such ships, the largest in present use, and might carry 20,000 men with provisions for six months besides the weight of 1300 caucous and of all military stores. Can we doubt of its being sufficient to contain eight persons and about two hundred or two

hundred and fifty pair of four-footed animals; a number to which according to M. Buffon, all the various distinct species may be reduced, together with all the subsistence necessary for a twelve month? To these are to be added all the fowls of the air and such reptiles and insects as cannot live under water.

Other calculations have been made to show that the ark was of sufficient capacity for all the purposes for which it was designed, but as they are longer than that above given, they are here designedly omitted."—*Horne's Int. Vol. 1, p. 75.*

B. F. SNOOK.

Use of Tobacco.

We have heard of two cases where tobacco seemed to be of some use, besides when employed to kill ticks and bed bugs. One was a noted tobacco chewer who fell into the hands of cannibals, and they would not eat him because so strongly scented with the filthy substance.

The other was the following from a spirit, in answer to the question, "What effect does the use of tobacco have upon the spiritual and physical of man?" The spirit answered as follows:—

"When the poison, tobacco, is introduced into the human system, it at once takes possession of the telegraphic wires, or nervous system. It becomes master and usurps the place of nature. Through the agency of tobacco the nervous system is at once rendered abnormal, and is therefore unfit for reception of spiritual messages, either from the citadel of life to the spirit-world, or from the spirit-world to the material world. And while the human system is under the control of the narcotic, tobacco, it is absolutely impossible, understand us to say, for the disembodied spirit to manifest itself perfectly through such an organism."—*Banner of Light.*

If tobacco will prevent one from becoming a medium for devils, then we think some might be excused for using it, if it were not equally true that the Holy Spirit is grieved by its use, and does not delight to dwell in a temple defiled by it. Let us "cleanse ourselves from all filthiness of the flesh and spirit," trust in God to keep us from the snares of the Devil, and keep ready to meet our Saviour.—*World's Crisis.*

Hope Realized.

At his second coming the Lord Jesus will fulfill all the expectations and desires of his people. Expectation and desire are, as before stated, the component parts of hope. The former has reference to what God has said, and the latter to the state of the heart toward it. A person may expect what he does not desire, and he may often desire what he has no good ground for expecting. Now what does the saint expect and desire? *Perfect knowledge*; he hopes soon to know as he is known, and no longer to see through a glass darkly. When Christ comes there will be a "revelation of God." It will be "a morning without clouds," a day of resplendent glory. Then the understanding will be clear, the memory retentive; the eye will then be satisfied with seeing, and the ear with hearing. Increase of knowledge will not increase sorrow then, but every new discovery in heavenly science will bring new tides of joy unto the soul.

The believer desires *perfect purity*.—This is secured to him by God's promise, and shall be realized at the coming of Jesus:—"when he shall appear we shall be like him, for we shall see him as he is."—This hope of being perfectly holy is a lively hope; it stirs up the soul now to purify itself, even as Christ is pure. *Perfect happiness* is anticipated also by the believer. To desire to be happy is natural to man, but alas, in what foolish ways does he seek to gratify his desires, and realize his hopes. If we ask the worldly man in what happiness consists, he will talk of health, wealth, honor, and earthly relations, and tell us that if he could have all these, have plenty of them, and that forever, he would be perfectly happy; but this cannot be; time and death sternly forbid it; and even if it could, man could not be satisfied with these. But let these words be considered as referring to spiritual things, and let these have the impress of eternity upon them,

and we have indeed all the elements of happiness. When the Lord Jesus comes he will give to both soul and body perfect and perpetual health, and will enrich them with the treasures of eternity, raise them up to the highest honors, introduce them to the whole family in Heaven, not one of whom shall ever die; and above all, he will make them heirs of God, and joint-heirs with himself for ever and for ever.

Once more, the believer longs for the reign of order and harmony. It grieves him to hear the groans of creation, the yells of blasphemy, and the wailing of sorrow; he longs to see Satan cast out, God enthroned, creation renewed, and man restored to his true dignity; he knows that all shall be done when Jesus comes again. The heavens must receive him until the times of the restitution of all things; then shall he come "the second time without sin, unto salvation;" and then shall God's kingdom of order and harmony come, and his "will be done on earth even as it is done in Heaven." The hopeful heart listens to these testimonies, and cries, "Even so, come Lord Jesus."

THE TRIUMPH.—It will surely come, for God has promised it. When it does, such a shout of triumph will swell up from earth to Heaven as never did before. It will be the world's great Jubilee. No war shall darken its peaceful sunlight, no sorrow, no pain, no tears, no death, no curse—but the Sabbath of rest—the new earth, the new heaven—the final restoration—the fullness of ages. It is the triumph of the Lion of the tribe of Judah. It is a triumph that the angels sing of—its contemplation fills Heaven with joy—and the glory of it, if properly presented to the race as an object of hope, would move the fallen ones toward Heaven as no other theme can. It is a view of redemption completed—Christ its author and finisher. The race moves, ah! is rushing to this both dreadful and glorious consummation.

Sin's long typical week is nearly at its close—the world's Saturday night is upon us, and the latter day draws nigh. "The fig tree is being shaken of a mighty wind,"—the mystic sea of nations is seething and boiling in every part,—governments stagger like drunken men, and they will, till they are swept to destruction by that heated breath that shall issue from the burning throne.

LONGINGS.—Oh that the same mind may dwell in me which dwelt also in thee, O Lord Jesus!—for thou wert pure, and holy, and separate from sinners; meat and drink was it to thee to do the will of thy Heavenly Father, and to finish the work which he gave thee to do. And do thou, who hast left to those who love thee, to follow in thy steps, enable and enkindle me, my Lord, and my God, with thy perfect example and thy blessed Spirit: that so, working out my salvation with fear and trembling, I may daily grow in meetness for meeting my God in the day of his appearing. Do thou direct the remainder of my days according to thy will; do thou confirm me in thy fear, and strengthen me in thy love!—*St. Augustine.*

CONGREGATIONAL SINGING.—"It is the duty and privilege of the church to sing; a duty which she can no more perform by proxy, than she can pray, or repent, or believe, or hope, by proxy. No body of Christians so long as they feel they have any thing to say to God in the house of prayer, will consent to stand or sit silent, and employ a few thoughtless and giddy persons to perform in their name,—or rather in their stead,—a part of the devotions so near akin to the worship of the celestial host. I have not doubted for many years that the exclusive performance of sacred music in the church by a few select, professional singers, is at once to defraud the church of her privilege, and to offer an insult to the Almighty."

FALSE REPENTANCE.

CAN sackcloth clothe a fault or hide a shame?
Or do thy hands make Heaven a recompense,
By strewing dust upon thy briny mouth?
No! though thou pierce thyself with willing want,
Or face look thin, or carcass ue'er so gaunt,
Such holy madness God rejects and loathes,
That sinks no deeper than the skin or clothes.

—*Quarles.*

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 30, 1864.

URIAH SMITH, EDITOR.

"Not Satisfactory."

So says Bro. Himes of the Voice of the West, in reference to our remarks in Review No. 11, relative to "Holy time; or the Sabbath." The reader will remember the circumstances that called out those remarks; namely, two parties of missionaries were alleged to have gone to the Society Islands, and Sandwich Islands, in opposite directions, and consequently were one day apart in their reckoning of time, and the Sabbath of one came one day before that of the other; and those who believe in a specific day of holy time were called upon to tell which day, in this case, was the Sabbath. To this we replied that Sunday-keepers have no reason to urge this against observers of the seventh day, inasmuch as it rests against their own theory just as much as it does against ours; and Sunday-keepers were the ones who got into the difficulty; and when they would tell how the first day could be kept under such circumstances, we would tell how the seventh could be observed also. But Eld. H. thinks this does not meet the case, for reasons which we shall presently see.

He dwells quite empathically upon the words "specific day of holy time," "same specific time," &c. Perhaps we do not understand each other here. If he thinks we believe that the same absolute hours should be kept, the world over, he attributes to us views which we never held. We do not understand the Bible to enjoin that the Sabbath-keeper on this side of the globe should commence the Sabbath at the same moment that it commences in Palestine. None of our publications have ever set forth such a claim. But the sun governs the day the world over; and the day is to commence here, as in the eastern hemisphere, when the sun, so to speak, brings it to us, not before.

He says, "The seventh day, which the Jews kept in Palestine, 'the sabbath of the Lord their God,' begun at sunset on Friday evening and closed at sunset on Saturday evening. There is no dispute about this."

We set this down as one good fact admitted. The reader will please keep it in mind. It has a bearing on many questions which may arise hereafter.

He refers to the penalty of death attached to violation of the Sabbath, in Ex. xxxi, 15, and asks if this is binding. We will answer this question, though we fail to see its connection with the point under discussion. That penalty is not now binding. See History of the Sabbath; also Review of Proble.

In relation to the same scripture he further says, "Here the seventh day was specifically enjoined; but it was the seventh day in Palestine." Very well, doesn't the seventh day come any where else on this globe except in Palestine?

Again he says, "And all could keep it because there was little or no variation in the setting of the sun, which marked the commencement of 'holy time.' If the Jews had occupied a territory in which the sun set with the variations of the two hemispheres, then, they could not have kept the same specific time, because of the variation of time: and near the Poles the variation would be not only hours but months, as the sun is not seen for many months in some parts of the year."

If the "setting of the sun marked the commencement of holy time" in Palestine, why not here? The commandment enjoins 'be seventh day; not the hours which are identical with the seventh day in Palestine, but the seventh day as it comes to us wherever we are on the globe. The remark about "specific time" is indefinite. Shall we understand Eld. H. to say that the fourth commandment could not and cannot be kept in two hemispheres, but only in a particular locality? A commandment given to Adam, the head and father of the human race, and embodied in the midst of a law that is moral and of universal application, would naturally be supposed to be itself of universal application, and binding upon all the race. If Eld. H. affirms

that it is only a limited commandment, and the Sabbath, a local institution, he must prove it. For the reasons given, to say nothing of others, we say that it cannot be such; and to say that it cannot be kept by all is simply an impeachment of the wisdom of the great Law-giver, by accusing him of giving a law which it is impossible for his subjects to keep.

But can the Sabbath be kept in different localities East and West? The Bible represents that it can. The Sabbath was kept in Jerusalem certainly. It was also kept in Corinth, Acts xviii, at least a year and six months, by the apostle Paul and his company. Where was Corinth? Nearly fifteen degrees to the westward of Jerusalem, involving a difference of time of nearly one hour. Now if the Sabbath could be kept in Corinth, and Paul has not intimated that there was any difficulty in keeping it there, where the difference in time was one hour, could it not be kept in localities still further west, where the difference in time would be two hours, four hours, six hours, or twelve hours? Just exactly as well; and no man can deny it.

So much for the difference of time east and west. But how is it "near the poles" where "the sun is not seen for many months in some parts of the year?" Answer. The revolution of the earth, and the consequent succession of days can be traced there just as accurately as here; and wherever succession of days can be traced, the Sabbath can be kept. There is no difficulty whatever. The truth is, there is no degree of either longitude or latitude where succession of days can not be traced and the Sabbath kept without the least difficulty. The objection on this point is purely imaginary. To suit this objection, God should have arranged his people single file on some particular line of longitude, taking care that they did not extend too far north or south, and then told them to stick to that line; as there they could obey his requirements, but anywhere else on this earth, they could not!

Again we quote: "But it is said that 'this is a question for Sunday-keepers to settle, not Sabbath-keepers.' This would be true if 'Sunday-keepers' took the ground that the first day of the week was 'time holy' in the same sense that 'Sabbath-keepers' enjoin upon us the seventh day."

Well, we supposed they did. We may have something yet to learn respecting the position of Sunday-keepers. We have seen so many of their positions, we supposed we had them all; but if there are yet others, we will spare no pains to become familiar with them. We "take the ground" that the seventh day is "holy time" in just this sense: Because God has given a commandment for its observance, placed his blessing upon it, and sanctified and set it apart for men, requiring us to sacredly devote the seventh day of every week, in regular succession, to the honor and worship of himself. We supposed that Sunday-keepers considered the first day holy in a similar "sense," but if they do not; if they do not consider the day holy in the sense of ever having ever been blessed of God, or of having any of the sacredness of the original Sabbath transferred to it, or of being set apart for man, or of having any command for its observance; then we would like to know upon what ground the institution rests and why they keep it. But if any of these things do belong to Sunday, then upon our friend's own admission, our statement that this, namely the discrepancy in case of the missionaries above noticed, is a question for Sunday-keepers to settle, is "true." Says Eld. H., "We keep the first day as the Lord's day, and Christian Sabbath, and so speak of it. We do not belong to the no-Sabbath party. Neither do we Judaize and keep the seventh day." We are glad to hear that he does not belong to the no-Sabbath party. Then the publication of Prof. Whiting's article in the Voice of the West, was all a mistake, as not setting forth the views of that sheet. Still we would like to know on what ground his Sabbath rests, as he discards all those on which the fourth commandment bases the seventh day. We would like his authority also for calling the first day the Christian Sabbath, and for his calling it Judaizing, to keep the seventh day. Why does he not say also, neither do we Judaize and refrain from worshipping images, swearing, lying, or stealing? That he does not do these things because they are forbidden by the ten commandments, we are well persuaded. But why

does he not stigmatize this as Judaizing just as much as he does the keeping of the seventh day which is enjoined by the same code of commandments?

But Eld. H. seems to be extremely anxious to let his readers know that we believe Sr. White's visions. After quoting the terrible denunciation of the third angel of Rev. xiv, against those who worship the beast, he purports to give our views of it as follows:

"This is the terrible fate of all 'Sunday-keepers.' Bro. Smith, not only believes the Bible, but also the visions of sister White, that are understood to teach this doctrine. And as her visions, with him, stand on the same ground and bear the same authority with the inspired writings of Moses, Daniel, and John, he is bound to believe that we, and all 'Sunday-keepers,' are exposed to the above terrible fate awaiting those who do not see, believe, or keep what they profess to believe to be the 'third angel's message, relating to 'holy time,' or 'the Jewish Sabbath.'"

In relation to our application of the third angel's message, the worship of the beast and his mark, we are almost uniformly misrepresented. We do not make the sweeping application as above asserted, that "this is the terrible fate of all Sunday-keepers." We do not accuse all Sunday-keepers, in the sense of that prophecy, of worshipping the beast, or of having his mark. What we do say is this, that when the light comes, those who willfully shut their eyes to the truth, and deliberately adopt an institution of the beast in place of one which God has given us, having been fully informed that it is such, thereby transfer their allegiance and worship from God to the beast, and then become subjects of the fearful threatening of that message.

But for what purpose are the visions brought in here? The third angel's message is in the Bible, not in the visions, and our ideas of that message are formed from the Bible, not the visions. But he says, "As her visions with him stand on the same ground with the writings of Moses, &c., he is bound to believe that we and all Sunday-keepers are exposed to the above terrible fate." Should we not be bound to believe it just as much according to our views of the message, if our ideas of the visions were not such as they are? Of course, if we believe the Bible. For what purpose then were they so unnecessarily brought in? Shall we say, For effect? Because the visions are understood to be with a certain class a most potent means of raising a prejudice, which is blinder than the grave?

Hear him further: "We think therefore they ought in view of our supposed liability to the terrible punishment 'the smoke' of which is to 'ascend up forever and ever,' to tell us with some degree of exactness, when the 'holy time,' for which they contend, begins and ends."

Ah! this is another question altogether. This discussion arose on the supposed difficulty of keeping a particular day, because time is gained or lost in going round the world. This, and the question as to when the day begins here in the United States, are two questions altogether. And we can tell him with great exactness when the day begins and ends here. It begins at sunset on Friday, and ends at sunset on Saturday. This he has admitted was the beginning and end of the Sabbath in Palestine, marked by the sun. The sun marks the same limits to the day for us here, exactly.

Again: "We, as 'Sunday-keepers,' want to be saved from the awful doom that is said to await us. It is their duty, and their business to set this matter right."

We have tried to do this. We think our duty and business has long been accomplished in this respect.

Again he says, "To say, 'This is a question for Sunday-keepers to settle, not sabbath-keepers,' and that he 'never heard of any who kept the seventh day getting into any difficulty,' does not meet the case."

We did not say that this is a question for Sunday-keepers to settle. It was not this question at all in reference to which we used that language: but the question of the gain or loss of a day in going round the world. To change the issue so completely as it is here, and then apply our language to the new issue introduced is indeed "not satisfactory." Neither did we say that we had "never heard of any who kept the seventh day getting into any difficulty," but "into any such difficulty;" namely the difficulty of having their reckoning disarranged by going round the world, and finding themselves one day apart in their Sabbath.

But the case is just this: Sunday-keepers, it appears, have found themselves in this difficulty; and

they keep just as definite and specific a day as we do. With them it is the first day of the week, that particular day and no other. With us, it is the seventh day of the week, not a particle more particular and definite than their first day. Now we will repeat the idea advanced in our former article: If they can keep the first day, can we not keep the seventh? And when they find themselves in difficulty in keeping their day, how can they turn around and with an air of triumph propose it to us as a difficulty lying wholly against the seventh day, when it lies equally against their own theory of the first day? We do propose this, in all sincerity and candor, and fairness, as meeting the case, that is, among Sunday-keepers, with whom the difficulty occurred. But mark, we do not "decline to answer," the question as to how this difference in time can be got along with, as Eld. H. declares that we do by our former reply. We only wish to transfer the burden of proof to where it belongs. But we will do more than this: If Sunday-keepers really think there is a difficulty in the case, and will give up that they cannot remove it, then we will try; for we think there is no difficulty whatever in the matter.

We are next told how we came to adopt sunset time for the Sabbath, thus: "Now the case is just this; the Jew, was required to keep the seventh day in Palestine. This was to begin at sunset. And Bro. Smith will remember the meeting of the seventh day ministers, some time since (we think in Battle Creek,) in which, the subject was discussed, as to when 'holy time,' or the Sabbath commenced. There was division of opinion. Some taking the ground, that it began at 6 o'clock p. m. and others that it commenced at sunset. In the midst of the controversy, Sister White had one of her visions, in which it was revealed to her, that 'holy time' should begin at sunset. So this is now the law of the great body of the Seventh-day keepers."

There never has been any question among us whether we should keep the seventh day of Palestine or the seventh day here. It is the seventh day here. We would repeat, that this question of the time to commence the Sabbath, has nothing to do with the question of gaining or losing a day in going round the world. But then, if this question had not been raised, the visions could not have come in; for they say nothing about the question of the gain or loss of time as above mentioned. But Bro. H. evidently needs to be posted on the affairs of S. D. Adventists. The meeting of the seventh-day ministers referred to, we do not remember. The subject came up at the Conference held in the autumn of 1855, at the time the office was removed to Battle Creek. A few ministers, and only a few, were, in the natural order of events, present at that Conference. But the discussion was had, and the question decided with all but a few, and the article which appeared in Review Vol. vii, No. 10, as an exposition of the sentiments of Sabbath-keeping Adventists on this point was written, before anything was shown to sister White concerning it. Thus the statement that "in the midst of the controversy sister White had one of her visions" (!) and so sunset time has come to be the law for the great body of seventh-day keepers, turns out to be not exactly so. Eld. H. will thus see that he has "unwittingly placed" this matter "in a false light before his readers." We "cannot think" that he "will let it remain as it is." And lest any should say that Sr. White, having changed her sentiments had a vision accordingly, we will state that what was shown her in vision concerning the commencement of the Sabbath, was contrary to her own sentiment at the time the vision was given. That some were decided by the vision, who otherwise might not have been we do not deny. And herein is seen one of the objects and blessings of this gift. Harmony now reigns where there might have been discord and division. From that day to this, the question has reposed among us, as calm and clear as the sunlight. And if those engaged in some other causes, could feel that they had in their midst, some Heaven-ordained means to bring them to the "unity of the faith," Eph. iv, 11-13, we apprehend that on many occasions they would find it an inestimable blessing.

We have already drawn out these remarks to far greater length than we at first designed, but must make one more quotation from Eld. H.'s article before closing. He says:

"It is well known that we have kept aloof from the

controversy, and have never indulged in bitter or unkind remarks about those who differ from us on this question. And in coming West, to locate near the center of the great field of missionary labor, we did not intend to interfere with the interests, or the rights of others, engaged in the proclamation of the coming kingdom. We shall speak the truth as we understand it. And if there is any light given us by our fellow-laborers in other fields, we will not reject it."

To the sentiment here expressed we heartily respond. Neither do we intend to interfere with any man's rights but simply to promulgate the truth as far as in our power, and defend it as occasion may require. What we have said thus far in relation to the Voice of the West, has been called out by what has first appeared in that paper. Our design is simply a friendly interchange of sentiment; and we trust that it may result in good.

Our High Calling.

God is doing a great, a glorious work, a solemn and fearful work, the work of winding up human affairs and bringing probationary time to its close. He has called us, dear brethren in the Lord, to be co-workers with him in making known the solemn and searching truth of the last message of warning to our fellow men, a message of which their acceptance or rejection will decide their future and eternal destiny. We have been called to a high and holy calling. Do we realize it? Do we have that love for souls who are exposed to eternal ruin and whom God designs to save through our instrumentality, which we ought to have?

The calling of the Christian is a high and holy calling; and especially those who live when the harvest is ripening and have so little time to work, and upon whom devolves the high trust of proclaiming the last warning to mankind and bringing the remnant of the church out of the accumulated mass of tradition and error into the simplicity and purity of Bible truth, have a work and responsibility unsurpassed, certainly, by that of any that ever dwelt upon the earth.

May God help all engaged in this work to realize our high calling. Not to be puffed up and exalted, supposing that we are the peculiar favorites of Heaven, but in humility, justly appreciating the vast responsibility resting upon us. Let us "walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with longsuffering, forbearing one another in love."

R. F. COTTRELL.

The Atonement.

BY ELD. J. H. WAGGONER.

(Continued.)

JUSTIFICATION BY FAITH; ITS RELATION TO THE ATONEMENT.

A QUESTION naturally arises here in regard to the present justification of the believer. If the blotting out of sin, it may be said, is the work of the judgment in the cleansing of the sanctuary, which is certainly the last work of the Priest, then the sins of the saints stand on record till that time; how, or in what sense, then, are they justified? I answer, by faith; this faith necessarily looks to a future fact. I have before shown that justification and salvation are not identical. But here it will be necessary to examine the relation that the duties of the gospel sustain to the work of the atonement. "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins," is the commandment of inspiration. From this it has been inferred that sin is remitted in the act of baptism, for which I can see no warrant; certainly no such thing is there expressed. That the terms signify *in order to* the remission of sin, I need not stop to argue; and it is too much to claim that in laboring in order to gain a certain object, that object must be obtained in the very act of laboring. God told his people that they should have life—eternal life—if they kept his commandments, which, to the faithful, will be fulfilled "when Christ who is our life shall appear," and not till then. I understand that the declaration above quoted from the apostle Peter in Act. ii, 38, points to the same fact as that in chap. iii, 19. The remission of sin, is the work of the judgment; and the believer must stand justified by

faith, looking to the Priest for the accomplishment of his hope. But that the sin is not really blotted out, or atonement made at baptism, or at any other period in probation is proved by the word of the Lord to Ezekiel, xviii, 26: "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die." Again in chap. xxxiii, 13: "All his righteousness shall not be remembered." That is, he shall be treated as though he had never been righteous. Now the righteousness of the righteous is by faith; therefore if he turn and commit iniquity he shall be treated as if he never had faith; his justification is annulled—he falls from grace.

For a demonstration of the truthfulness of this view, we look to the cases of the faithful who lived before the time of Christ. Were it admitted that the atonement was made at the death of Christ, it would still remain a fact in the cases of the patriarchs and prophets that their sins were not atoned for, not actually blotted out till the blood was shed by which they are blotted out. But they were justified by faith, and died in that justified state, looking forward to the work of Christ when the object of their faith should be realized; when his blood should take away the sins of which they had already repented; or in other words, when the atonement should be made.

The position of an individual justified by faith may be illustrated thus: A. owes B. a sum which he is not able to pay, and C. engages to take the responsibility of the debt on certain conditions: and in order to make it sure, C. deposits with B. sufficient to cover the amount. Now it is stipulated that if A. fulfills the conditions, B. shall cancel the debt from the deposit made by C. And as long as A. is faithfully fulfilling the conditions, so long is B. satisfied in regard to the debt; and of course he will not trouble A. for it, knowing it is secure. Thus A. is accounted just, in the sight of B., though not really just in himself because he fails to pay a just debt. He is considered as just, or justified through obedience to the conditions of C. who is his surety. But if A. refuses or neglects to fulfill the conditions, the deposit of C. no longer avails for him; he falls from the favor of B. which he had enjoyed through this arrangement, and the debt stands against him as fully as though C. had never engaged to pay it on any condition.

That this is a true representation of the position of the penitent, is evident from the declarations that "he that endureth unto the end"—he that is "faithful unto death," shall be saved: while he that is justified by faith, may, by disobedience lose that justification, and his righteousness will not be remembered. The blood of Jesus is the bounteous supply—the rich deposit where all may find a covering for their sins; but whether their sins are actually atoned for and removed by that blood, depends upon their acceptance of it and their faithfulness to the conditions of acceptance.*

Justification by faith and reconciliation are very closely allied, but the atonement is subsequent to both. If we are justified or reconciled and so *continue to the end*, we may hope that our sins will be blotted out when the times of refreshing shall come from the presence of the Lord; this work is effected in the most holy place, where the ark of the testament is; this place is opened in Heaven under the sounding of the seventh trumpet; and this trumpet ushers in the judgment of the dead, the coming of Christ without sin unto salvation to them that look for him; the giving reward to all his servants, and the destruction of them that corrupt the earth. These events pass beyond the bounds of human probation, and close up the dispensation of the gospel.

Having traced this subject thus far; having found what the atonement is; by whom and where it is made; and also for whom, we may turn back to "first principles" and again consider the law of God, and the position it occupies under the gospel. In the type, the testimony—the law—was put into the ark, in the most holy place: and it was over the law that the blood of the covenant was sprinkled by the high priest on the day of the atonement. The glory of God was above the cherubim; these were upon the mercy-seat, and this was upon the ark in which was the law.

* An objection to the above illustration will be noticed hereafter.

As God looked down upon his law, the very basis of his government, his justice was aroused, for his law was violated. But mercy interposed; the high priest entered with the blood that brings remission, that had been offered to vindicate the majesty of the law. The blood was sprinkled "upon the mercy seat and before the mercy seat." Again the Lord looks down upon his law, but between him and the law is the mercy seat sprinkled with the blood of the victim; the law is honored; its penalty has been enforced; a substitute has been accepted; and the penitent sinner is pardoned. We notice that here was a real law, taking hold of the moral relations of God's creatures; that here was actual transgression, on the part of the creatures a disregard of moral obligations. But under the Aaronic priesthood there was no actual taking away of that sin; it remained to be taken away by the blood of Christ. Therefore Christ officiates in behalf of that same law, as Paul shows in Heb. ix, 15; and therefore the ark of his testament in Heaven contains that same law, where Jesus offers his own blood. Our High Priest has declared that he delighted to do the will of God, yea, the law was in his heart: he magnified the law and made it honorable; he upheld it in his life; he honored it in his death by suffering its penalty to indicate its justice; he pleads his blood in Heaven in behalf of those who have broken it. You who claim that God's law is abolished—look to his heavenly temple where Jesus our great High Priest is, and behold it there safely lodged in the ark. You who say that the law is changed—behold the original in Heaven, of which a copy only was given to Israel. Did not God speak it with his own voice? Did he not write it with his own finger? Did he not give it as a rule of holiness, of life? Was it not perfect? Did it not contain the whole duty of man? Yes: and by it God will bring every work into judgment. Here is that justice and judgment which are the habitation of his throne. Psa. lxxxix, 14. What evidence have you that the heavenly record of God's immutable will has been changed? You may mutilate the copy he has given you, you may strike out the name of the Holy One, and insert a term of reproach in its stead, but with him is neither variableness nor shadow of turning.*

THE SCAPE-GOAT.

I have said, in remarking on Dr. Barnes' view of the death of Christ, that pardon is not absolute, but relative. By this I mean that God never will disregard the claims of his law and of justice; that in forgiving the sinner so that he may escape the penalty, it is by transferring the sin to another who bears it in his stead, and suffers for him. This is still further shown by the action of the priest on the day of atonement. His service did not end with cleansing the sanctuary, or in blotting out the sins of the people from the book of judgment. The sin still existed, though they were cleansed; and it was removed from the presence of God to another object.

Two goats were presented before the Lord, and lots were cast for them; one to be a sin offering, to be slain, the blood of which was sprinkled in the sanctuary; the other for a scape-goat, which was not slain, and concerning which the priest took no action till after the atonement was made. It has been supposed that this goat was also a type of Christ; a supposition for which I see no foundation in the Scriptures.

Some authors consider that, as the sin offering typified the crucified Saviour, so the scape-goat presented alive before the Lord typified the Lord as risen for the justification of his people. But this view is inadmissible from the order of the service. We notice that, 1. The goat was slain as a sin offering; this typified the death of Christ on Calvary. 2. The priest took the blood and went into the sanctuary for the people; this typified the risen Saviour going into "heaven itself, by his own blood, to appear in the presence of God for us." 3. After he had made an end of reconciling the holies, that is, after the atonement was fully made in the sanctuary, then the priest

brought the live goat and laid both his hands upon the head of the goat, and confessed over him the sins of the children of Israel, putting them upon the head of the goat; this must certainly typify something in the future to be performed after the Sanctuary in Heaven is cleansed. But the sins placed on the scape-goat can be only of those who have "afflicted their souls," and are accepted of God, for those who are impenitent and continue to transgress the law of God bear their own sins—their sins are on their own heads. And when the sins of God's people have been transferred through the priest to the sanctuary of God, and from thence removed to the head of the scape-goat, the goat is then sent away to "a land not inhabited," and there "let go," or caused to remain. And by this it is clearly seen that the pardon of sin is relative; that the sin is removed from the penitent believer only by transfer, and the being to whom they are so removed is not pardoned, but sent away with the sins upon him.

There is something analogous to this in the New Testament, and it accords with the meaning of Lev. xvi, 8, as given by reputable authorities. "The Hebrew word for scape-goat as given in the margin of Lev. xvi, 8, is *azazel*. On this verse, Jenks in his Comprehensive Commentary remarks, 'Scape-goat. See different opinions in Bochart, Spencer, after the oldest opinion of the Hebrews and Christians, thinks *azazel* is the name of the Devil; and so Rosenmuller, whom see. The Syriac has *Azzail*, the angel (strong one) who revolted.' The Devil is evidently here pointed out. Thus we have the definition of the Scripture term in two ancient languages, with the oldest opinion of the Christians in favor of the view that the scape-goat is a type of Satan.

"In the common conception of the word, the term scape-goat is applied to any miserable vagabond who has become obnoxious to the claims of justice; and while it is revolting to all our conceptions of the character and glory of Christ, to apply this term to him, it must strike every one as a very appropriate designation of the Devil, who is styled in the Scriptures, the accuser, adversary, angel of the bottomless pit, Beelzebub, Belial, dragon, enemy, evil spirit, father of lies, murderer, prince of devils, serpent, tempter, &c., &c."

In Rev. xx, there is something that bears a striking analogy to the action of the High Priest in regard to the scape-goat, and is, doubtless, a fulfillment of that type. This scripture, ushering in the first resurrection—the resurrection of the just, who are raised at the coming of Christ certainly refers to a period beyond human probation, and therefore after the sanctuary is cleansed. An angel is seen to come down from Heaven, and bind the dragon, which is the Devil, and cast him into the bottomless pit, where he is shut up a thousand years. By reference to the scripture use of this term abyss, (rendered bottomless pit), we find the very idea of Lev. xvi, 21, 22, carried out, for it is literally a desert waste, void, or land not inhabited. In every place where the term is used in such a manner as to determine a locality, it is connected with the earth, or a part of the earth. In Rev. ix, at the sounding of the fifth trumpet, the abyss was opened and locusts came out, &c. This describes the action of the Mahometan power. In chap. xi, the beast that ascends out of the abyss is said to make war against the two witnesses and to kill them. By careful expositors of prophecy this is referred to the French revolution. In chap. xvii, the seven-headed and ten-horned beast is said to ascend out of the abyss. Chap. xiii, 1-10, refers to the same beast in another phase of its existence, and these chapters clearly point out European powers. Thus far we find it confined to the earth. Paul in Rom. x, 7, uses this term in the same manner. "Who shall ascend into the deep? that is, to bring up Christ again from the dead." The abyss, here rendered *deep*, in other places rendered bottomless pit, refers to the grave, or at most to the state of death. In Gen. i, 2, "and darkness was upon the face of the deep," the abyss points out a void, waste, or uninhabitable, state of the earth; and in no case, where it is possible to trace its connection, has it any other location but the earth.

Two facts only need noticing to show the perfect fulfillment of the types in the scripture under consid-

eration, (1.) Satan is called the prince of the power of the air. By his creation as an exalted angel he has the power of traversing the air as well as the earth. To deprive him of that power and confine him to the earth would fulfill Rev. xx. (2.) When Satan is bound, at the coming of Christ, the earth will be desolated and left without an inhabitant. As a very brief summary of the proof on this point, I offer the following facts and scriptures:

At the coming of Christ the saints will ascend to meet the Lord in the air, and be taken to those mansions which he has gone to prepare for them. 1 Thess. iv, 16, 17; John xiii, 33-36; xiv, 1-3.

The wicked will all be destroyed from the face of the earth at that time. 2 Thess. i, 6-8; Rev. xix, 11-21; compare, Heb. xii, 25, 26; Rev. xvi, 17; Joel, iii, 9-16, with Jer. xxv, 15-33. Note: Paul says the voice of the Lord will be heard but once from Heaven. John says this is just before Christ comes as a thief. Joel says it is in the day of the great battle, and the treading of the winepress of the wrath of God. See also Rev. xiv, 14-20. Jeremiah says all the nations shall drink of the wine cup of God's fury, and "all the wicked" be given to the sword. Now when the righteous are taken away from the earth, and all the wicked slain, the earth will be left empty, and without inhabitants. Therefore the following scriptures refer to that time. Jer. iv, 19-29: verse 23 says the earth was without form and void; in the same chaotic state in which it was when first created, before the Spirit of God, in formative power, moved upon the face of the deep—the abyss. Isa. xxiv, 1, 7-21; Zeph. i, 2, 14-18. Thus the facts of scripture clearly show that the binding of the Devil and his confinement in the abyss, "a land not inhabited," exactly answers to the type of the scape-goat.

"But if Satan is the antitypical scape-goat, it may be objected that he shares with Christ the honor of making the atonement. Not at all. The atonement is all made, the servants of God are pardoned and their sins all removed from them, and from the sanctuary, before the Devil is brought to take any part in the transaction. And what is the part he then performs? Simply of receiving upon himself the infinite weight of sins which he has instigated, and being sent away under their intolerable load.

"And here we would ask, What could be more fitting than that the author and instigator of all sin should receive the guilt of those transgressions which he has incited mortals to commit, but of which they have repented, back upon his own head? And what could be a more striking antitype of the ancient ceremony of sending away the scape-goat into the wilderness, than the act of the mighty angel in binding Satan and casting him into the bottomless pit at the commencement of the thousand years?

"This is a point of transcendent interest to every believer. Then the sins of God's people will be borne away to be remembered no more forever. Then he who instigated them, will have received them back again. Then the serpent's head will have been bruised by the seed of the woman. Then the "strong man armed," (Satan,) will have been bound by a stronger than he, (Christ,) and the house of the strong man, (the grave,) spoiled of its goods, the saints. Matt. xii, 29; Heb. ii, 14. Then will the work of the enemy in sowing tares among the wheat, [Matt. xiii, 24-45,] be forever remedied, the tares will have been gathered into bundles to burn, and the wheat gathered into the garner. Then our great High Priest will have come forth from the sanctuary to pronounce the everlasting blessing upon his waiting people. Then shall we have come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. Then will the redeemed, placing the foot of triumph upon the world, the flesh, and the Devil, raise their glad voices in the song of Moses and the Lamb. Oh, glorious day! May the Lord hasten it in his good time. Who would not, in view of this, take up the petition of the beloved John. 'Even so, come Lord Jesus!'

(To be continued.)

Professors often run fast, but they do not go safely; therefore they often stumble and fall: "The prudent man looketh well to his going."

*God said "The seventh day is the Sabbath of the Lord thy God," men say "The seventh day is the old Jewish Sabbath." Which, do you think, will best compare with that in the ark in the temple in Heaven? By which will God judge the world? It is a fearful thing to despise the word of Jehovah.

From the Michigan Tent.

BRO. WHITE: The interest in the cause of truth manifested by the people of this place, is not very flattering. But our labor here will not be all in vain. There are a few who have made up their mind to keep the Sabbath.

We have no open opposition, but the material to work upon here, is not promising. Oh that their hearts might be reached by the last warning message, that they might see the position they occupy in the world's history, and flee from the wrath to come.

We are not discouraged; we shall still labor on in the cause of truth, whether the people will hear, or whether they will forbear.

We have felt some of the blessing of God even in this place, while trying to speak forth the words of truth.

Bro. Lawrence has gone home, having received news that one of his children was very sick. So Bro. Canright and myself are left alone to close up the meeting in this place. We shall miss him very much.

Pray for us that we may discharge our duty as it is made known to us. May the Lord help us in our prayer.

I. D. VAN HORN.

Alma, Mich.

Since the above was in type, we have received the following:

The interest in our meetings in this place is growing better, and nearly the whole community are convinced that the things they have heard at the tent, are the truth. We are encouraged to labor on in this place, so we have decided to stay with them another week.

We had meeting in the tent last Sabbath. About thirty were present. Five testimonies were borne, and fifteen expressed, by rising, their determination to obey the truth.

Yesterday we had a good meeting. There were about three hundred present. In the morning we gave a discourse on baptism, after which eight followed their Lord in the solemn ordinance.

The blessing of the Lord has attended our labors in this place. We feel to give him all the praise; for the work is his. We ever want to be found doing our duty, that we may confide in the promises of God, and have his approbation to attend us daily.

Pray for us that our labor may be successful in the cause of the Lord.

Yours in haste,

I. D. V. H.

Report from Bro. Snook.

BRO. WHITE: The good cause is still onward in the West. The quarterly meeting at Vernon was well attended and we trust a good work was done. The little church there is growing and now exercises such an influence that several others are deeply interested and will be likely to embrace the truth.

July 22nd, we met the brethren at Sandyville quarterly meeting. The attendance from abroad was not so good, but the citizens turned out well and a very good interest was aroused in behalf of the truth. Four were baptized, and the brethren were greatly encouraged to go on to the Kingdom.

On Friday, the 29th, we met a good delegation of the brethren of Clark County, eight miles west of Osceola. We found there some very serious difficulties of long standing, that were amicably settled and union and brotherly love restored. Three were here baptized.

Aug. 3d, we began meetings again in Sandyville to improve the interest previously raised and continued over Sabbath and Sunday. Our congregations were large and attentive throughout. Five were added to the church among whom were Bro. and sister Cook of the Methodist church. He was their local minister well beloved, and I hope may be useful and do good in the truth. The church at Sandyville now is in a growing condition. In less than two hours \$825.00 were pledged to build a meeting-house. May God bless these dear brethren and help them to live so that his blessings may be continued to them.

On the 8th and 9th inst. I preached four times to deeply-interested congregations at Smith's school-house

where there is a good opening for success and a most pressing solicitation for labor.

On the 10th we met the brethren of Knoxville and preached the funeral sermon of two sons of Bro. Charles Smith, both of whom died in the army. I was happy to learn from our much-beloved Bro. Sparks, that union and love prevails among the brethren there, and that they have happy meetings. The following Sabbath I spent with the Eddyville church and was happy to find them still pressing on toward the Kingdom. May God bless them, and give them better days and free them from some weights that have held them back. I began lectures in this vicinity on the 16th. Had a very good attendance and the best attention. May God give us success here.

To my friend and Bro. Benn Auten I am under many obligations for carrying me to the places of meetings. May God reward him for such kindness.

B. F. SNOOK.

Mount Pleasant, Iowa, Aug. 17th, 1864.

Meeting in Mauston, Wis.

BRO. WHITE: Our quarterly meeting which commenced according to appointment in the Review, and which is still protracted, is one of great interest to us all. Brn. L. G. Bostwick and J. R. Goodenough are with us, and the Lord has abundantly blessed their labors. Bro. Bostwick has felt a great burden for souls since coming to this place and the Lord has blessed him in presenting the solemn truths of God's word. Last first-day eight willing souls went down into the stream and were baptized. Seven had never before made a profession of religion. They were all youths of this place, except one. Still we were unwilling to give up laboring for the salvation of souls. Last evening five more rose up thus expressing their determination to go with this people to Mount Zion.

We still feel encouraged to labor on in this glorious cause. Eighteen have united with this church during this meeting, and we still hope for more. Brethren and sisters be encouraged to persevere. God will answer your prayers in his own good time.

Bro. Bostwick is still laboring for the cause here.—I will report again when the meeting closes.

In hope of life eternal.

WM. RUSSELL.

Mauston, Wis., Aug. 1864.

Under date of Aug. 23, Bro. Russell again writes: Our meeting at Mauston closed with good interest, several more having made up their minds since my last report to go to the Kingdom.

The whole number that came out, and that started anew, at this meeting was twenty-three. Eleven of these were new converts, the youths of the Sabbath-school, and the remaining twelve were those who started several years ago under the labors of Bro. Steward in this place. There were seven others that came out under Bro. Goodenough's labors at Delona and Sandusky, that united with the church, here, making an addition of thirty to our number.

We trust they will now go through to the kingdom this meeting was one of the best we have had for several years. We still hope for more good to be done here.

Owing to the good interest that was manifested at the close of this meeting, we thought best to have another general meeting at this place, commencing the evening of the 16th of Sept., and hold over Sabbath and first-day. Bro. L. G. Bostwick will be with us. We would like to have Bro. Steward come if convenient. Come Brn. and sisters, one and all.

Report of Meetings.

BRO. WHITE: From July 29th to Aug. 1st, I held six meetings with the church in Hanover, Jackson Co., Mich., all of which were interesting and I trust profitable. With few exceptions this church is laboring to live out their faith.

August 2-8, held seven meetings with the church in Hillsdale, Hillsdale Co., Mich. For a season this church has been laboring under some discouragements which I trust by the help of the Lord are now being

removed. One of these was caused by four of their members allowing themselves to be allured away into distant States to repair bridges and buildings, injured and destroyed in the present war, by fair promises of high wages and protection of their religious privileges. Realizing in part only, what they anticipated in this move, by their repeated requests they were after a few months legally discharged from under military rule, and returned home. During the series of meetings they labored to remove all discouragements from their brethren caused by their inconsiderate move.

Three were baptized, and four received into the church.

JOSEPH BATES.

Tyrona. Liv. Co., Aug. 16, 1864.

Interesting Extracts. No. 10.

BY ELD. M. E. CORNELL.

THE power, and the capitol of Pagan Rome was transferred to Papal Rome. Rev. xiii, 2.

Gibbon, speaking of the Roman power, declares that they "disclaim the necessity or even the wish of continuing the Imperial succession in Italy, since, in their opinion, the majesty of a sole monarch is sufficient to pervade and protect at the same time both the east and the west. In their own name and in the name of the people they consent that the Seat of Universal Empire shall be transferred from Rome to Constantinople; and they basely renounced the right of choosing their Master, the only vestige that yet remained of the Authority which had given laws to the world."—Gibbon Vol. iii, p. 512.

"A new and powerful monarchy rose on the ruins of the German Empire—that of the Roman Pontiffs, which monopolized both spiritual and temporal dominions, and extended its influence over all the kingdoms of Christendom."—Koch. p. 36.

THE PAPACY AN IMAGE OF PAGANISM.

"The copious transfusion of heathen ceremonies into Christian worship, which had taken place before the end of the fourth century, had, to a certain extent, paganism the outward form and aspect of religion."—Waddington.

Dr. Middleton says of the Papacy, "All whose ceremonies appear plainly to have been copied from the rituals of primitive Paganism, as handed down by an uninterrupted succession from the priests of old Rome."

The learned Papist, Ludovicus Vives, acknowledges "that no difference can be found between Paganism and Popish image worship but this,—that names and titles are changed."

Bervaldus says, "When I call to mind the institutions of the holy mysteries of the heathen, I am forced to believe that most things appertaining to the celebration of our solemnities and ceremonies are taken thence; as for example, from the Gentile religion are the shaven heads of priests, turnings round at the altar, sacrificial pomp, and many such like ceremonies which our priests solemnly use in our mysteries. How many things (good God!) in our religion, are like to the Pagan religion! how many rites common!"

Another advocate of Popery, Baronius, says:

"In many things, there is a conformity between Popery and Paganism. That many things have been laudably translated from Gentile superstition into the Christian religion, hath been demonstrated by many examples and the authority of Fathers. And what wonder, if the most holy bishops have granted that the ancient customs of Gentiles should be introduced into the worship of the true God, from which it seemed impossible to take off many, though converted to Christianity."

NOTE. As Papacy is only a new form of Paganism, so Protestantism, is a new form of Papacy for the same reason. There is a striking family resemblance between the daughters and the mother, Babylon, Both are mixed up with the world. They agree in doctrine and practice, in many things. The anti-Bible doctrine of Immortal-soulism, Conscious state of the dead, Endless misery, Rewards and punishments at death, World's conversion, Sunday-keeping for the Sabbath, Sprinkling for baptism, Communicating with the Spirits of the dead, Trinity-creeds and articles of faith, &c., &c.

Paganism, Papacy and Protestantism, have all in their turn manifested more or less of the same spirit of persecution toward dissenters.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 30, 1864.

BRO. and sister White left Battle Creek, the 24th inst. to spend something like three months in the Eastern States. As they gave us their parting words of encouragement, exhortation and counsel, Sabbath the 21st, the tears of the congregation showed to what an extent they are endeared to this people, and gave a good earnest of the sympathy and prayers that will go with them on their eastern tour.

Sabbath, Aug. 27, was a good day for the church in Battle Creek. All seemed to enter heartily into the objects of this occasion of fasting and prayer, and the blessing of the Lord rested upon us. We felt that we were pleading in a good cause, and that the Lord would be entreated of his people and grant them their hearts' desire.

WHAT a flood of light the subject of the Sanctuary throws upon the atonement! See an illustration of this in Bro. Waggoner's article on the atonement in this number. Who can conceive a more sublime and beautiful scene, than the great Jehovah looking down upon his holy law as it reposes in the ark in Heaven, and then to save man from the operation of his immutable justice, the mercy-seat sprinkled with the blood of sacrifice intervening between him and his broken law! The Christian may contemplate it, till his heart melts in gratitude to God for the unspeakable gift of his Son. Blindly indifferent to its own welfare must be that soul that does not love to contemplate this scene, and hard the heart that is not melted into tenderness thereby.

ONE good result of the war is found in the following. If taxation would only concentrate upon such commodities as tobacco, we would it might go on till a cigar, a quid of tobacco, or a pinch of snuff would be absolutely out of the reach of the great mass of their victims. Under the heading of "Smoke and Smokers Diminishing," an exchange says:

"The heavy tax imposed on tobacco has seriously interfered with the trade in that article. In New York, the number of cigars manufactured daily before the tax was imposed was over a million. And two thousand journeymen were employed in making these, and their salaries ranged from \$15 to \$25 per week. Now a large number of journeymen are out of employment, and they will probably have to follow other pursuits. The most remarkable result of the tax is that it has led nearly one-half the smokers to abandon the use of cigars. It is estimated that there are five hundred thousand of the former consumers of the 'weed' abstaining from it."

CAN one calamity be made up by another still greater? Such would seem to be the idea conveyed by the following paragraph, which is going the rounds:

"Farmers in Hampshire county, Mass., say that although the drouth has materially lessened the yield of corn, the loss will be more than made up in the tobacco crop, which promises a more abundant yield than for many previous years."

Talk about making up a loss of corn by an extra yield of tobacco! Of course. No matter about bread, if we can have an extra yield of poison!

Another Good Example.

Bro. W. H. Slown writes from Money Creek, Ills;

"When the committee was appointed to extend the circulation of the Review, I felt that, as one of the committee, it was my duty to try to get at least one subscriber. This one that I send in this week, makes seven for the Review and three for the Instructor. And I think the prospect is good to obtain more. I shall still keep trying, being determined to work until the work is done."

Such examples show what can be done by unremitting effort. Let them, brethren and sisters, inspire you with courage, and provoke all to love and similar good works. The Review must be circulated. Thousands are groping in darkness who would hail the light of truth if it could be set before them. Shall the work be done?

T. F. B of Iowa. We have no work at the office on the subject of slavery. The book by Luther Lee from which we lately published so largely in the Review, is out of print. In the last number of the Independent, we see a work advertised entitled "The Bible against Slavery; or an Inquiry into the Genins of the Mosaic system," &c., published by Wm. E. Whitney 61 Johnst., New York. The price we do not know.

SEVERAL of our brethren have inquired as to whether it was right to contribute to raise local bounties for the purpose of encouraging enlistments. We would say we think it is, and have done so in Battle Creek. E. S. W.

Acknowledgment.

WE are happy to express our gratitude to the Convis Church for their free-will donation of ten dollars to help us rebuild our Meeting-House. In behalf of the church in Lapeer. Wm. S. HIGLEY, JR.

2 Cor. v, 4.

THE American Tract Society have published an edition of the Bible with "Brief Notes and Instructions." It is, taken all together, a nice volume, and worth having. But if its notes generally were as correct as on the above scripture, it would be worth a great deal more. 2 Cor. v, 4, is thus expounded by them:

"For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

"Unclothed; it is not the unclothing of our soul by death that we desire, but the clothing of it with the glorified body. If it might be the will of God, we should be glad to have mortality swallowed up of life without death, as will be the case of those who ARE ALIVE AT CHRIST'S COMING."

G. W. A.

THE town of Mnsocoda, Wisconsin, has been scourged by a disease that doctors can neither name nor heal. Up to the 11th inst., there have been thirty deaths within five weeks, and the disease was still raging. It had confined its attacks to children until lately, but a few cases had occurred among some of the most estimable adults, with a probability that some or all of them will die. One family lost three children—all they had; another five—leaving only one.—*Detroit Tribune.*

HUMILITY.

KEEN are the pangs
Advancement often brings. To be secure,
Be humble. To be happy, be content.—*James Hurdis.*

Appointments.

THE next Annual Meeting of the Illinois and Wisconsin State Conference will be held at Clyde, Whiteside Co., Illinois, commencing Oct. 6th, at 7 o'clock P. M., and continuing over Sabbath and first-day. Ministers and Delegates especially are requested to be present on the 6th, as our business session will be held on the 7th. Brethren coming by railroad will stop at Morrison station, where teams will be found to convey them to the place of meeting. Brethren come prepared, as far as possible, to take care of yourselves. Churches wishing to unite with this Conference at this meeting will represent themselves by delegation. Come in the Spirit.

ISAAC SANBORN, } Conf.
J. G. WOOD, } Com.
H. W. DECKER. }

THE Iowa Conference of S. D. Adventists, will convene at Pilot Grove, Washington Co., on Friday, the 16th of Sept. at 9 o'clock A. M. Preaching on Friday evening at 7½ o'clock. Delegates will start from home in time to arrive on Thursday the 15th. The churches sending letters or delegates will please comply with Secs. 2, and 4, of the Constitution. Brethren from the East will inquire for J. M. Ferguson Richmond; from the West and South for Henry Nicola.

J. T. MITCHEL, } Iowa,
D. ANDRE, } Conf.
B. F. SNOOK. } Com.

Special Notice.

TO CORRESPONDENTS.—Please notice the following rules. If you will notice them, you will save our Secretary much perplexity and time.

1. State all your business items distinctly, and put them all on a sheet by themselves, or on the last leaf of your letter, so that it may be torn off when the letter is opened.

2. Always, in writing to this Office, give your Post Office, State, and County. If your Post Office be one name and your town another, give both, stating which is which.

3. If you wish your paper changed to another Post Office, first state the name of the person, the Post Office, County, and State where it is sent, then the person, Post Office, County, and State where you wish it sent.

Business Department.

Business Notes.

J E Cowen. We have mailed the Instructor regularly to your address. The fault must be in the mails.

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. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

I Stanhope 25-1, Mary Veasy 25-1, G W Chilson 25-2, L Semos 26-11, N S Wright 26-11, M Castle 25-18, Abel Platt 26-11, H Luce 23-1, Mary Moser 26-11, S Leeper 26-11, E S Hamlin 26-11, M E Lockwood for E C Bush 26-11, Mrs J Helligass 25-13, A S Crowdry 26-18, W H Westfall 26-11, Eleanor Overton 26-11, H Jenkins 24-1, Elisabeth Garraw 26-11, G M Weaver 26-11, S R Johnson 26-11, Mary A Rooks 26-11, J Gargett 26-11, Rachel Cowles 26-11, J Burdick 26-14, Phebe E Green 26-14, T W Potter 25-1, Phebe Northup 26-14, I Thorn 26-14, Elisabeth Nash 26-14, Mary Durfee 26-14, each \$1.

C Wright 24-13, D Weaver 25-21, C L Emerson 27-11, Mrs E Borden 27-11, W P Ballard 26-6, M W Rathbun 27-1, B Hostler 25-1, E D Armstrong 26-1, W W Lockwood 27-1, E Stone 26-5, D Daniels 26-1, M Losey 25-1, E A Poole 26-13, Mrs M Slayton 26-1, B Dickey 26-14, Asa Green 2nd. 26-14, H W Gordon 26-14, E Spencer 26-11, S A Cole 25-19, Emma Quint 25-14, J S Van Deusen 26-14, \$2 each.

Church at Convis Mich for B Dewitt 24-7, A E Stone for Rachel Curtis 25-11, N E Grant for N Rowland 25-11, 50 cents each.

A Ross \$2,75, 27-20, J M StJohn \$4, 28-14, A White \$4, 26-14, W Grant \$1,50, 26-1, W Moore \$2,09, 26-12, T R Horner \$2,34, 25-9, Mrs C Allen \$3, 25-13, O F Gnilford \$1,70, 25-11, H C Crumb \$3, 26-1.

Books Sent By Mail.

T G Worden, J Longhead, R Bnrntenshaw, D Warren, G A W Grant, J D Brown, H Patch, H Luce, T E Morey, R J Foster, J Edgerton, G Graham, C G Daniels, H A StJohn, J N Wilkinson, A H Robinson, W E Cavines, J Bartlett, J A Smith, A Barnes, T Smith, D Hngnsin, E M L Cory, E Morrow, S J Babcock, M C Butler, P Stone, G Stringer, F Squire, T Z Andrews, J Heistand, F Rathbun, R F Robinson, J T Wilcox, S Blodget, and Z Demming, each 25 cents.

J B Tinker 50c, H Pratt \$1,08, O F Guilford \$5,15, J P Hunt \$1,08, W H Ball 50c, M W Neal 50c, N G Sanders \$2,08, S E Clark \$1,17, J Hall 43c, R N Pierce 83c, R Holland 85c, D C Phillips \$1,66, J Heald \$1,08, D Weaver \$1,08, N L Pratt 50c, E Degarmo 6c, H P Wakefield \$1, G G Green 2c, J L Locke 24c, E H Root \$1,08, T R Horner 83c, E A Poole 50c, D Daniels 83c, H Moore \$1,08, B McCormic \$1,08, L Emmert 30c, Orrin Chipman 83c, M H Bates 17c, Mrs S Smith \$4,15, A H Robinson 83c, N Blood \$1,08, E VanDeusen \$1,33, P Northup 83c, J H Sparks 83c, S A Bragg 83c, D Wilcox 55c, M Edson 50c.

Soldiers' Tract Fndd.

George Walling \$1. E M L Cory \$1,02 Church at Tyrone Mich. \$3. Elam Van Densen \$1.

Books Sent By Express.

Wm S Higley, Jr. Lapeer, Mich., \$21,83. H Nicola, Washington, Iowa, \$48,78. R F Andrews, Morrison, Ills., \$82. W W Lockwood, Fentonville, Mich., \$7, 15. W J Hardy, Grand Rapids Mich., \$15,15. Benn Anten, Monnt Pleasant, Iowa, \$13,50.

Review to Poor.

Mrs O T Booth \$1.

General Conference Missionary Fndd.

A sister \$20, M W Rathbun s b \$2, Mrs O T Booth s b \$4, Church at New Boston Mass. \$12, D R Palmer \$8, Church at Tyrone Mich. \$15, H W Gordon \$5, Elam Van Densen \$1.

Cash Received on Account.

Joseph Bates \$1,85. W S Higley Jr. \$10. W H Slown \$5. J L Lock \$2. Elam Van Densen \$8,05.