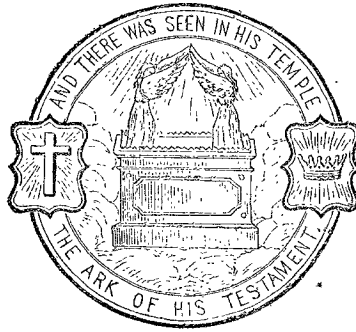


ADVENT



REVIEW

And Sabbath Herald.

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

VOL. XXXIII.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 1, 1869.

NO. 23.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association.

TERMS.—Two Dollars a Year, in Advance.

Address, REVIEW & HERALD, Battle Creek, Michigan.

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

"TO BE OR NOT TO BE."

Oh! recurs the startling question,
To the thoughtful Christian's heart,
Shall my life be worth the living,
Missed by all when called to part?
Or shall I sit with arms enfolded,
Drifting down life's rapid stream,
Lulled to sleep by carthy music,
Waking, find my bliss a dream?

Shall the heavy cross be taken,
And the weary shoulders ache,
With the weight of many a burden,
Carried for the Saviour's sake?
Or shall we shun the many trials
Which Christ's chosen children bear,
And seek for ease 'mid earthly pleasures,
Finding broken cisterns there?

Shall we visit homes of sorrow,
Binding up the bleeding heart,
Making sunshine by our presence,
Bidding darkest clouds depart?
Or shall we, like the priest and Levite,
Finding suffering at our feet,
Close our ears to all its anguish,
Turn and coldly cross the street?

Shall we plead with erring natures
For the debt they owe their Lord?
Shall we prove by lives of sermons,
"Enochs" still may "walk with God?"
Fellow-travelers on life's highway!
Ye can be whate'er ye will;
Christ has given strength to others—
Asking brings the blessing still.

—Selected for Review by S. M. F.

DISCUSSION IN SANTA ROSA TOWNSHIP, CALIFORNIA.

(Concluded.)

THE third part of this article will comprise the proof I advanced to show that the Sabbath of the fourth commandment is still binding.

1. Read the fourth commandment, especially that part of it which points out the reason why the seventh day is the Sabbath; "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." We learn from this command that the Sabbath rests for its authority upon facts as old as creation, and not upon any new event that happened at Mount Sinai.

The word Sabbath, like the word baptize, is transferred into the English language without translation. The word Sabbath signifies rest; connected with day it is *rest-day*. The fourth commandment then literally reads "Remember the *rest-day*." We are to keep it holy. In this commandment we learn that God made the day holy after resting upon it. By connecting Gen. ii, 2, 3, with the fourth command in Ex. xx, we learn what God did at the close of creation week, which laid the foundation for Sabbath observance in

all after time. There we learn that God "rested on the seventh day." That, of course, ever after constituted that day his *rest-day*. He blessed the day: that raises it above the other days of the week. Lastly, he sanctified the day of his rest. Webster tells us that the word sanctify comes from two Latin words, *sanctum*, holy, *facio*, to make. Literally, to make holy; to set apart to a holy, sacred, or religious use. Then we learn that at the close of creation week, the seventh day was set apart to a religious use. This is the reason assigned in the fourth command that it should be kept holy; God had made it holy, or designated the seventh day in order of the seven as one that should be used for holy purposes.

Not only do we learn in the fact of God's sanctifying the seventh day, that it was set apart to a holy use at creation, and hence cannot be regarded as a Jewish institution, or pass away with Jewish usages and laws; but we also learn from the Bible usage of the word sanctify, that the sanctification of the day could only be done by the Lord's telling man just how to use the day.

For the Bible usage of the word sanctify, read the following texts carefully, and you will see its meaning is to set apart by direct proclamation, how a thing should be used. In Josh. xx, 7, "They appointed" cities of refuge. In the margin it reads "sanctified." In Joel i, 14; ii, 15, we read, "Sanctify a fast." Of course this could be done only by appointing the fast. Jehu "proclaimed a fast" for Baal, which brought all his worshipers in his kingdom together. In the margin it reads that he "sanctified" this fast. He sanctified it by direct proclamation. 2. Kings x, 20, 21. The Mount Sinai was also sanctified when God was about to proclaim his law. It was done by setting bounds about the mountain, and commanding the people not to go up to the mountain or touch it. See Ex. xix, 12, 23.

The Sabbath of the Lord being sanctified, or appointed by the Almighty for the holy use of man, before he had sinned, of course cannot be a type or shadow of the work of man's redemption from sin.

The Sabbath thus commencing with the race of mankind, we should conclude was designed for the whole race. So we find Christ stating: "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of Man is Lord also of the Sabbath." Mark ii, 27, 28. It is a rule of all languages that a noun without an adjective is to be understood in its broadest sense, as "Man is accountable." "The Sabbath was made for man." Not simply the Jew, or for Adam alone, but for the whole race. The conclusion drawn from this statement is also proof that the day belongs to the whole race. "Therefore the Son of Man is Lord also of the Sabbath." The institution being made for the whole race, of course will exist in this dispensation. "Therefore, the Son of Man is Lord also of the Sabbath."

Our opponent claimed, that as Christ was Lord of the Sabbath, he had a right to do as he pleased with it, and that he did finally abolish it. A man is said by Paul to be lord of the wife. Does that give him the privilege of abolishing his wife at pleasure? Does it not rather lay upon him the obligation to cherish and protect her? Christ frees the Sabbath as well as the

other commandments from those abuses which by tradition had been heaped upon them. See Matt. xii, 1-13; Mark vii, 7-13.

The Sabbath, being an institution, commencing with the race and to continue with the race, we find, as we should expect, Christ teaching as a whole that law of which the Sabbath forms a part. In his discourse upon the mount he says, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." Matt. v, 17-19. The law here spoken of cannot be the law of types; for Christ did come to do that away by being himself offered as the great sacrifice for the sins of men. It must be that law of right and wrong, by which is the "knowledge of sin," which man had transgressed, which occasioned a necessity for a law of types to be added, Gal. iii, 19, which would point them to Christ the true source of pardon.

The law spoken of in Matt. v 17-19, is to continue "till heaven and earth pass." That event has not yet come; so the law here introduced is still good. A second "till" is used which is stronger than the first. "Till all be fulfilled." The "all" refers to the prophets as well as the law. The prophecies are not all fulfilled yet, as our opponent admitted, so every jot and tittle of the law holds good. What is said of a whole law is true of all its parts. As all the law is in force, of course the fourth commandment is in force; and the Sabbath of that commandment is still binding. It will not do to say that the law here spoken of is the two great commandments of love to God and love to our neighbor. They are called "great" commandments. These in Matt. v, compared with them, are called "these least commandments."

Our opponent says that to fulfill a law, means to do it away, to "accomplish" it. I claim that in fulfilling a prophecy, that is done which the prophets said would be done. To fulfill a law is to do what the law commands. See Webster's 4th definition. Why should Christ say, "Whosoever therefore shall break one of these least commandments," &c., if his previous words were designed to show that the law would cease? Christ "kept all" his Father's commandments, and is our perfect pattern of obedience. The meaning of the word fulfill is to do or keep, as is seen in the following texts: Matt. iii, 15; Rom. ii, 27; Gal. vi, 2; Jas. ii, 8.

We next quoted Rev. i, 10: "I was in the Spirit, on the Lord's day." John had this revelation in the year 96. He tells where he had it; on the isle of Patmos. He tells under what circumstances he was there; "for the word of God." He tells when it was; "on the Lord's day." The Bible designates no day as belonging to the Lord, but the seventh day of the week. The fourth commandment calls the seventh day "the Sabbath of the Lord thy God." Ex. xx. In Isa. lviii, 13, we read; "Turn away thy foot from doing thy pleasure on my holy day." Christ himself said; "The Son of Man is Lord also of the Sabbath day." Mark ii, 28. The Sabbath is the Lord's day. The day the Lord

claims as his. Our opponent intimated, without any Scripture proof, however, that the first day of the week is the Lord's day. In John's gospel, written at the close of the year 97, about two years after the book of Revelation, he speaks of the first day of the week, but does not intimate that it is holy time.

To show that the fourth commandment is still binding, we referred to testimonies of the Old Testament that speak of the continuance of the law of ten commandments as a whole. After giving that law the Lord said, "Oh! that there were such an heart in them, that they would fear me and keep all my commandments *always*, that it might be well with them and their children *forever*." Deut. v, 29. This text which shows that that law would exist *always*, our opponent said nothing about.

We next called attention to "God's covenant," the word which he commanded to a thousand generations: "O ye seed of Israel, his servants, ye children of Jacob, his chosen ones, he is the Lord our God; his judgments are in all the earth. Be ye mindful always of his covenant: the word which he commanded to a thousand generations: even of the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant." 1 Chron. xvi, 13-17. By reading Deut. iv, 12, 13, "Ye heard the voice of the words, but saw no similitude; only ye heard a voice; and he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone," we learn that the ten commandments are God's covenant, commanded to a thousand generations. If the lowest estimate ever made were taken for the period of time embraced in a generation, there has not been the sixth part of a thousand since the promulgation of the written law from Sinai.

In Deut. vii, 9, we read: "He is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." In the second commandment itself, we read that God shows mercy to thousands (a thousand generations, French) of them that love him and keep his commandments.

With these facts before us it is no wonder that we find the Sabbath existing in the New Earth. See Isa. lxvi, 22, 23. Concerning this argument on the thousand generations we heard nothing from our opponent.

We next pass to Christ's words, which agree with the last text quoted, in that he shows that the law still exists. "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it, and it is easier for heaven and earth to pass than one tittle of the law to fail." Luke xvi, 16, 17. The law here spoken of till the time of John, showed them that they were sinners. The prophets showed them that a Saviour was coming to take away their sins. Since that time the gospel is preached, showing those prophecies fulfilled, and pointing to a true source of pardon for sin. But it is easier for heaven and earth to pass than one tittle, a point distinguishing one letter from another, to pass from the law. Then that law is firmer than the heavens and earth. On this point our opponent made no reply.

We next showed, from the testimony concerning the holy women, that the Sabbath survived the cross, and hence was not blotted out with those typical laws that ceased at the cross. "And that day was the preparation, and the Sabbath drew on. And the women also which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned and prepared spices and ointments: and rested the Sabbath-day according to the commandment." Luke xxiii, 54-56. The Sabbath then was kept this side the cross, "according to the commandment." If the fourth commandment existed this side the cross three or six hours, it did not expire at the cross. We find it alive the whole day, and Luke recording that the Sabbath was kept according to it. Our opponent admitted that the Sabbath was there kept, but said, "The new dispensation was not yet brought in." Luke's gospel was written thirty-two years after the death of Christ. Surely the new dis-

pen-sation was brought in before that time. But Luke, writing by inspiration thirty-two years after the event happened, refers to the fourth commandment to show how the Sabbath was kept: "Rested the Sabbath day according to the commandment." He certainly does not intimate that the commandment was dead, or that the institution the commandment enforces had been abolished.

We next showed that the New-Testament writers, writing by inspiration, for the benefit of the people of this dispensation; writing all the way from ten years after Christ's death to A. D. 97, sixty-six years after Christ's death; whenever they have had occasion to speak of the seventh day, call it "the Sabbath." Fifty-eight times these writers of the New Testament, writing by inspiration, have called the seventh day "the Sabbath." Not the "old Jewish Sabbath," or "the day that used to be the Sabbath," but "*the Sabbath*." Never but once have they called it by any other name. That is in Rev. i, 10, where it is called "the Lord's day." The term "sabbath days" in the plural is used once in Col. ii, 17-19, referring to the annual sabbaths of the Jews, of which we find seven mentioned in Lev. xxiii. Those shadowy sabbaths have ceased because that law of types which enforced them has passed away, but the seventh day is still "the Lord's day." This argument was not noticed by our opponent.

We showed that Paul, in his letter to the Romans, taught the perpetuity of the ten-commandment law: "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Rom. iii, 19, 20. In the previous chapter he says: "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law, shall be judged by the law; for not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. ii, 12, 13. Paul's conclusion of the matter is given in Rom. iii, 28, 31: "Therefore we conclude that a man is justified by faith without the deeds of the law." "Do we then make void the law through faith? God forbid; yea, we establish the law." Although we get justification,—freedom from sin—by faith in Christ, that faith, instead of setting aside the law which shows men as sinners, proves, in the strongest manner, that that law still exists. True repentance is to turn away from our sins by righteousness. Believing in Christ we obtain pardon for the past; then that law by which we obtained a knowledge of our sins becomes our rule of life. To this argument we heard no reply.

We next introduced Matt. xxii, 35-40: "Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang *all the law* and the prophets." The two great commandments are not peculiar to the New Testament. The first is found in Deut. vi, 5, and the second in Lev. xix, 18. The *law* and the prophets *hang* on these two commandments. If they hang there, of course they are not repealed. The law *all* hangs there. The fourth commandment, then, must be there with the rest. The first four commandments are but the writing out of the command, "Love God with all your heart, while the last six grow out of, and are comprehended in, that command, "Love thy neighbor as thyself. The Saviour does not say that these two commandments take the place of the law; but that the law hangs on these two commandments. This point was not noticed by our opponent.

As recorded in Matt. xxiv, 20, Christ told his disciples to pray that their flight from Jerusalem might not be on the Sabbath. Here he is pointing down forty years this side of the cross and recognizes the Sabbath just as much as the existence of winter. If it is said that the gates were to be closed so that they could not

get out of Jerusalem on the Sabbath; then we reply, that a mass of those to flee, were not in the city, but in Judea.—"Let them which are in Judea flee to the mountains." The Jews, themselves, even, relaxing the rigor with which they had kept the day, went out to fight on the Sabbath just before their city was taken, according to Josephus. As we should expect, from the instruction of Christ to them to mention the Sabbath in their prayers concerning Jerusalem's destruction, they who fled, and escaped the terrors of the siege,—the Nazarenes,—were Sabbath-keepers. So says Mr. Morer, a learned first-day writer of England.

I showed that Christ recognized the Sabbath as an institution to exist in this dispensation by giving rules for its observance, showing that relieving the sufferings of man and beast is "*lawful*."

I showed from Rom. viii, 1-4, that through faith in Christ we obtain strength to keep the law of ten commandments, that law of chapter vii, of which one commandment was, "thou shalt not covet." That law, as a whole, is here shown to be binding upon us. Read Ps. xix, 7: "The law of the Lord is perfect, converting the soul." This is James' perfect law. See chap. i, 25; ii, 8-12. According to Rom. vii, it still occupies the same place in converting men; it shows them that they are sinners. It convicted Paul of covetousness, and made his sin "appear exceeding sinful."

Showed by the testimony of James, that it is duty to keep every precept of that law, which says, "Thou shalt not kill," and "Thou shalt not commit adultery," and that that is the law by which we are to be judged. See James ii, 8-12. This law being *all* binding, the fourth commandment being a part of it, is of course binding. To this we heard no reply.

We next presented sixteen couplets of texts to show that there were two laws recognized in the Scriptures, and claimed that there were either two laws in the past dispensation, or these texts make opposite and contradictory statements concerning the same law.

1. In Matt. v, 17-20, Christ speaks of a law of the past dispensation which is to continue, every jot and tittle of it, till heaven and earth pass. A law which his followers are to do and teach. In Acts xv, we read of the law of Moses of which circumcision formed a part. They gave no commandment to keep it.

2. In Gal. v, circumcision is called a yoke of bondage; but David said he walked at liberty because he had sought the Lord's precepts. Ps. cxix, 45.

3. In 1 Cor. vii, 19, we read, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God" (is something—*Whiting's Translation*).

4. Paul says in Rom. iii, 31, "Do we *make void* the law through faith? God forbid; yea, we *establish* the law." While in Eph. ii, 15, of another law he says: "Having *abolished* in his flesh the enmity, even the law of commandments contained in ordinances."

5. In Isaiah i, 10, 15-17, the prophet calls upon the people to "give ear unto the law of our God." He says to them, "Your hands are full of blood." In verses 11-15, he asks, "To what purpose is the multitude of your sacrifices?" "Bring no more vain oblations, incense is an abomination," &c. This shows clearly that the Lord made a plain distinction between the moral law, by which was the knowledge of sin, and those regulations of the typical system, giving no countenance to the latter, while they transgressed the former.

6. In Jer. vi, 19, the Lord says, "The people have not hearkened to my law, but rejected it." In verse 20 he says, "Your burnt offerings are not acceptable." By looking at Jer. vii, 8-10, we learn that they were violating the ten precepts, "Will ye *steal, murder, and commit adultery, and swear falsely, and burn incense to Baal, and walk after other gods?*" &c. God did not accept burnt sacrifices in place of obedience to his moral law.

7. In Ex. xxiv, 12, we read of one law on tables of stones that God wrote, while in Deut. xxxi, 9, 24-26, we read of another that Moses wrote in a book.

8. The tables were placed in the ark, while the book of the law was placed in the side, or by the side of the ark.

9. In Neh. ix, 13-14, we read of right judgments,

true laws, good statutes and commandments, which God gave them on Mount Sinai. Among these he enumerates his holy Sabbath. In Eze. xx, 24, 25, the Lord speaks of their having violated his law, gone into idolatry, &c., and his giving them statutes which were not good.

10. One law is the great standard of right and wrong; by it is the "knowledge of sin." Rom. iii, 20. The other was added "because of transgressions," till the seed should come. Gal. iii, 19.

11. In Ps. xix, 11, David speaks of the ten commandments, and says, "In keeping of them there is great reward." But in Heb. vii, 19, we read of another law which would make nothing perfect, but would simply bring in the better hope.

12. In Ps. xix, 7, a law is spoken of as perfect; while in Heb. x, 1, a law of shadows is spoken of, which would never make the comers to it perfect.

13. In Rom. vii, 14, the law is said to be *spiritual*, referring to the law of right and wrong; while in Heb. vii, 16, we read of a law of a *carnal* commandment.

14. In Ps. cxix, 172, we read that all God's commandments are righteousness. In Isa. xxi, 6, 7, the Lord says his righteousness "shall not be abolished," and calls especial attention to those under the new covenant: "The people in whose heart is my law." But in Eph. ii, 14, we read of a "law of commandments contained in ordinances," which Christ did abolish in his flesh.

15. One law, Matt. v, 17-19, is to continue till heaven and earth pass. The other was to continue till the seed should come. Gal. iii, 19.

16. One is a middle wall of partition between the Jew and Gentile. Eph. ii, 14. By the other law the Gentile will condemn the Jew, if he keeps it. Rom. ii, 27.

In addition to this, we said, counting other points of contrast which had been made in this discussion concerning these two laws, and others which might be made, they would number at least twenty-five. If we take the position that there is but one law, there are at least twenty-five contradictions in the Bible on the law question; but when the position is taken that there are two laws, one of which is abolished, and the other remaining, at least twenty-five contradictions are taken out of the hand of the infidel at one stroke. All the reply attempted to this argument on the two laws was, that I claimed if the fourth commandment were taken out of the way there were twenty-five contradictions in the Bible.

My next argument was based on Amos iii, 7. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Where has God said by his prophets that he would abolish the Sabbath, or even abolish the law of which the Sabbath forms a part? In Deut. iv, 12, 13, the ten commandments are called God's covenant. In Ps. lxxxix, we learn that God's covenant is to stand fast with Christ. In Ps. cxix, 172, we learn that "all God's commandments are righteousness, while in Isa. li, 6-8, we learn that God's righteousness shall not be abolished. But it is plainly told us what shall be done away. In Dan. ix, we read that Christ would "cause the sacrifice and the oblation to cease." In Isa. xliii, 27, we learn that Christ should "magnify the law and make it honorable." Christ magnified the law by his teachings. Matt. v, 17; Mark vii, 13. Magnified it by his life. He "kept all his Father's commandments." Lastly he magnified the law by his death. Dying to redeem man from the penalty of transgressing that law. But on this whole argument we heard no reply from our opponent, except the statement when we were summing up, that I was "introducing new matter."

My next position was in reference to the two covenants. I showed that the two books in the New Testament which especially treat upon the subject of the two covenants are the books of Hebrews and Galatians; but that the law introduced in each of these books is the law which regulated the services of the typical priesthood, which priesthood meets its fulfillment in the work of Christ our great high priest. These two systems of priesthood are called the first and second covenants. In distinction from these the ten commandments are called God's covenant, Deut. iv, 12, 13, which we have shown was to "stand fast" with Christ. These typical regulations of the priesthood are called

the covenant of Levi. Mal. i, 13; ii, 1-9. Called the "covenant of the priesthood." Num. xxv, 13; Neh. xiii, 29. The covenant which genders to bondage and has circumcision connected with it. See Gal. v, 1. But of the ten commandments David said he "walked at liberty" because he sought them. Ps. cxix, 45. James calls the ten commandments a law of liberty. Jas. ii, 8-12. We also learn by this last testimony that these ten precepts are the rule of life we are to obey, and also the law by which we are to be judged.

Next read Rom. ii, 21-24: "Thou, therefore, which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou that makest thy boast of the law, through breaking the law dishonorest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written." It, then, in this dispensation, dishonors God, to break that law of which blasphemy, idolatry, stealing, and adultery form a part. The fourth command is a part of that same law, and is by this testimony shown to be still binding. No reply made to this argument.

I next introduced Rom. iii, 19, 20: "Now we know that what things soever the Lord saith, it saith to them who are under the law; that every mouth may be stopped, and all the world become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." This law, then, that shows both Jews and Gentiles that they are sinners, is that by which "all the world" are shown to be guilty. It is a law that is applicable to all the world. But this law is the law of ten commandments, and this testimony shows that law to be still binding on men. The fourth commandment was a part of that law, so this is evidence that the fourth commandment is still binding. To this we heard no reply.

Our next point was, that by the testimony of Ex. xxxi and Ezekiel xx, the Sabbath is shown to be a sign of the living God. It is the only commandment of the ten that points out who made that law. It is the sign of the living God, the seal of his law. By the testimony of Isaiah viii, 16-18, we saw that when people are looking for the Lord, "when they say unto you, Seek unto them that have familiar spirits," then it is the duty of God's people to "seal the law among my disciples." We are in this time when men are calling upon us to seek to spirits. The seal of the law is to be restored to it. As we learn by Rev. vii, a work is to be accomplished just before the coming of the day of wrath, in sealing the servants of God with his seal, or "sign," as most translations read, of the living God. All we heard in reply to this argument was that the Sabbath was a sign between God and the Jews. The question was asked if we profess to be Israel. To which we replied that we understand the true Israel are the people of God in every age, as Christ said to Nathaniel, "Behold an Israelite indeed, in whom is no guile."

The Sabbath is a sign between God and Israel forever. Although forever is from the word *aion*, which signifies the age, or duration, of the object to which it is applied, and is, therefore, sometimes limited, it cannot be limited in this case; for God is one of the parties introduced. The Sabbath is a sign between him and his people forever, as long as he exists, as well as his people. So it is no wonder that we learn in Isaiah lxvi, that the Sabbath is to be kept in the New Earth. To all eternity God's people will commemorate, by observing the Sabbath, God's act of creating the heavens and the earth.

In Rev. xiv, we see a distinct message going forth just before Christ comes, bearing as its burden, "the commandments of God and the faith of Jesus." The faith of Jesus is the doctrines peculiar to Christ in the New Testament. Under this message they keep the faith of Jesus and also the commandments of God, referring, we understand, to the ten commandments. That law shows men that they are sinners. The faith of Jesus points them to the remedy for sin. Paul's teaching was in accordance with this same idea, when, having called the elders of the church together, he de-

clared to them that he had taught them publicly, and from house to house, "repentance toward God, and faith toward our Lord Jesus Christ." See Acts xx, 21. This was not noticed by our opponent.

Lastly, we quoted Rev. xxii, 14: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Christ is here speaking. This is just before he comes. The last blessing in the Bible. He refers to the commandments of another, namely, his Father's commandments. The ten commandments, which were given by the Father on Mount Sinai, and which are most emphatically called his, we understand are here referred to.

May we all have grace to keep them, all of them, and enter that city of God. J. N. LOUGHBOROUGH.

Santa Rosa, Cal., April 30, 1869.

THE LAST DAYS.

WHAT solemn words, The last days. The last days of trials and afflictions for God's people; the last days of preparation to appear before the great Judge of all the earth; the last days of frivolity, fun, and fashion, for the world; the last days of blasphemy against God and holy things; the last days which with the people of God shall end with praises to his holy name, and with deliverance from the snares and temptations of our most deadly foe, the Devil.

We who are striving to keep the commandments of God and hold the faith of Jesus, meet with trials and persecutions on every side, whether we come, go, or stay. We may try, to the best of our ability, to influence souls to turn and live eternally, and they curse us for our efforts in their behalf. Oh! the blindness and indifference which pervades the unconverted in the last days. Oh! could they realize their awful position before God, and how soon they are to render their accounts to him, would they not turn in with the overtures of mercy now before it is everlastingly too late? Oh! that such might call to mind the scripture that says, "Agree with thine adversary quickly, while thou art in the way with him." O sinner, soon thou wilt not be in the way with him; then you will call and he will not answer, except it be, Depart from me, ye workers of iniquity. Then you will call for mercy when no mercy can be found for you.

I would that many of us who profess godliness might live it out more fully, and instead of crying, My leanness, my leanness, we might cry, Worthy is the Lamb who taketh away the sins of the world. Bless the Lord, O my soul, and all that is within me. N. W. IRISH.

Alle. Co. N. Y.

Lay Preaching.

"I WANT to tell you," said an American minister, "what a layman did for me in Greenfield, Mass. I was only sixteen years old. My mother had died in the previous December. I was driving the cows home toward evening through a slight rain. A man with an umbrella overtook me, and, holding it over me, said, 'My boy, those are fine cows.'" "Yes," said I, "they are fine." "Why, that one with the short horns and broad back is a Durham!" His interest in what interested me, won me. After a while he asked,

"Have you got a mother?"

"No, sir," said I, "she died last winter."

"What was the last thing she said?"

"O, sir, the last thing she said was, May God have mercy on these children!"

"Well, my boy, aint you a Christian?"

"No, sir."

"Why aint you?"

"I expect it is because I love sin so much."

"Fixing his eyes earnestly on mine, and shifting his umbrella so as to grasp my hand with his right hand he said,

"What, my boy, and you not a Christian?"

"No, sir," said I, with streaming eyes, "but I want to be."

"And then he talked with me so gentle and kindly that I never shall forget it. Oh the power of a seasonable word! It was lay preaching."

THE facility with which public men in high position can be brought to ask the discharge of notorious criminals is a matter for serious reflection.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 1, 1869.

URIAH SMITH, EDITOR.

THOUGHTS ON THE BOOK OF DANIEL.

CHAPTER VII.

VERSE 1. In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon his bed; then he wrote the dream, and told the sum of the matters.

This is the same Belshazzar mentioned in chapter v. Chronologically, therefore, this chapter follows chapter iv. But chronological order has been disregarded in order that the historical part of the book might stand by itself, and the prophetic part, on which we now enter, might not be interrupted by writings of that nature.

VERSE 2. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. 3. And four great beasts came up from the sea, diverse one from another.

All scripture language is to be taken literally, unless there exists some good reason for supposing it to be figurative; and all that is figurative is to be interpreted by that which is literal. That the language here used is symbolic, is evident from verse 17. The symbols introduced are, the four winds, the sea, and four great beasts. We have now to inquire what they denote.

Winds, in symbolic language, denote strife, political commotion, and war. See Jer. xxv, 31, 32. There the prophet speaks of a controversy which the Lord is to have with all nations when the wicked shall be given to the sword, and the slain of the Lord shall be from one end of the earth to the other; and what is the strife and commotion which produces all this destruction called? A great whirlwind.

That winds denote strife and war is further evident from a consideration of the vision itself; for as the result of the striving of the winds, kingdoms arise and fall; and these events are accomplished through political strife.

The Bible definition of sea, or waters, when used as a symbol, is peoples, and nations, and tongues. In proof of this, we have only to refer to Rev. xvii, 15, where it is expressly so declared.

The definition of the symbol of the four beasts is given to Daniel ere the close of the vision. Verse 17: "These great beasts which are four, are four kings which shall arise out of the earth." The field of the vision is thus definitely opened before us.

VERSE 4. The first was like a lion, and had eagles' wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

As these beasts denote four kings, or kingdoms, we inquire, What four? Where shall we commence to enumerate? These beasts do not rise all at once, but consecutively, as they are spoken of as first, second, &c.; and the last one is in existence when all earthly scenes are brought to an end by the final Judgment. Now from the time of Daniel to the end of this world's history, there were to be but four universal kingdoms, as we learn from Nebuchadnezzar's vision of the great image in chapter ii. Daniel was still living under the same kingdom which he had declared in his interpretation of the king's dream, about forty-eight years before, to be the head of gold. The first beast of this vision must, therefore, denote the same as the head of gold of the great image, namely, the kingdom of Babylon. If, then, this vision covers essentially the same ground as the image of chapter ii, the query may arise why it is given; why was not the vision of chapter ii, sufficient? We answer, The ground is gone over again and again, that additional characteristics may be brought out, and additional facts and features be presented. It is thus that we have line upon line. Here earthly governments are represented as viewed

in the light of Heaven. Their true character is shown by the symbol of wild and ravenous beasts.

At first the lion had eagles' wings, denoting the rapidity with which Babylon extended its conquests under Nebuchadnezzar. When this vision was given, a change had taken place. Its wings had been plucked. It no longer flew like an eagle upon its prey. The boldness and spirit of the lion were gone. A man's heart, weak, timorous, and faint, had taken its place. Such was emphatically the case in the person of the imbecile and pusillanimous Belshazzar, with whom the Babylonian kingdom came to an end.

VERSE 5. And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh.

As in the great image of chapter ii, so in this series of symbols, a marked deterioration will be noticed as we descend from one kingdom to another. The breast and arms of silver were inferior to the head of gold. The bear was inferior to the lion. Medo-Persia fell short of Babylon in wealth and magnificence, and the brilliancy of its career. And now we come to additional particulars respecting this power. The bear raised itself up on one side. This kingdom was composed of two nationalities, the Medes and Persians. The same fact is represented by the two horns of the ram of chapter viii, of which it is said, the higher came up last. This illustrates the same thing as the bear's raising up on one side, that is, the Persian element came up last, but attained the higher eminence, becoming the leading division of the kingdom. The three ribs perhaps signify the three provinces of Babylon, Lydia and Egypt, which were especially ground down and oppressed by this power. Their saying unto it to arise and devour much flesh, is thought by some to refer to the stimulus given to the Medes and Persians, by the overthrow of these provinces, to plan and enter upon extensive conquests. The character of the power is well represented by a bear. They were cruel and rapacious, robbers and spoilers of the people.

VERSE 6. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

The third kingdom, Grecia, is represented by this symbol. If wings upon the lion signified rapidity of conquest, they would signify the same here. The leopard itself is a swift-footed beast, but this was not enough; it must have wings in addition. Two wings, the number the lion had, were not sufficient; it must have four. If we are correct in the application, this must denote unparalleled celerity of movement; and this we find to be the fact. The conquests of Grecia, especially under Alexander, for suddenness and rapidity have no parallel in historic annals.

"The beast had also four heads." The Grecian empire maintained its unity only during the life of Alexander. When his brilliant career ended in a drunken debauch, the empire was shortly divided between his four leading generals. Cassander had Macedonia and Greece in the west; Lysimachus had Thrace and the parts of Asia on the Hellespont and Bosphorus, in the north; Ptolemy received Egypt, Lydia, Arabia, Palestine, and Coele-Syria, in the south; and Seleucus had Syria and all the rest of Alexander's dominions in the east.

Thus accurately were the words of the prophet fulfilled. As Alexander left no available successor, why did not the huge empire break up into countless petty fragments? Why just four parts and no more? Because the prophecy had said that there should be four. The leopard was to have four heads, the rough goat four horns, the kingdom four divisions; and thus it was.

VERSE 7. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. 8. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

The foundation for a volume is laid in the two verses

just quoted; and we are disposed to treat them the more briefly here, because anything like a full exposition is entirely beyond the space that can be allowed in these brief thoughts. This beast of course corresponds to the fourth division of the great image, the legs of iron. Under chapter ii, verse 40, are given some reasons for supposing this power to be Rome. The same are applicable to the present case. How accurately Rome answered to the iron division of the image! How accurately it answers to the beast before us! In the dread and terror which it inspired, and in its exceeding strength, the world never has seen its equal. As with iron teeth, it devoured and brake in pieces; and it ground the nations into the very dust, beneath its brazen feet. It had ten horns, which are explained in verse 24 to be ten kings or kingdoms which should arise out of this empire. As already noticed, Rome was divided into ten kingdoms, enumerated by Machiavel as follows: 1. The Huns. 2. The Ostrogoths. 3. The Visigoths. 4. The Franks. 5. The Vandals. 6. The Suevi. 7. The Burgundians. 8. The Heruli. 9. The Anglo-Saxons. 10. The Lombards. These divisions have ever since been spoken of as the ten kingdoms of the Roman empire.

Daniel considered the horns. Indications of a strange movement appeared among them. A little horn (at first little, but afterward more stout than its fellows), thrust itself up among them. It was not content to quietly find a place of its own and fill it; it must thrust aside some of the others and usurp their places. Three kingdoms were plucked up before it. This little horn, as we shall have occasion to notice more fully hereafter, was the Papacy. The three horns plucked up before it were the Heruli, the Ostrogoths and the Vandals; not that these kingdoms were destroyed. This was not necessary; but they must retire from the field before the arrogant claims of the Papacy, and seek their territorial limits in other quarters.

And "in this horn were eyes like the eyes of a man, and a mouth speaking great things"—fit emblem of the shrewdness, penetration, cunning, foresight, and arrogant claims of the bishop of Rome.

THE DOCTRINE OF THE TRINITY.

This has been a popular doctrine and regarded as orthodox ever since the bishop of Rome was elevated to the papedom on the strength of it. It is accounted dangerous heresy to reject it; but each person is permitted to explain the doctrine in his own way. All seem to think they must hold it, but each has perfect liberty to take his own way to reconcile its contradictory propositions; and hence a multitude of views are held concerning it by its friends, all of them orthodox, I suppose, as long as they nominally assent to the doctrine.

For myself, I have never felt called upon to explain it, nor to adopt and defend it, neither have I ever preached against it. But I probably put as high an estimation on the Lord Jesus Christ as those who call themselves Trinitarians. This is the first time I have ever taken the pen to say anything concerning the doctrine.

My reasons for not adopting and defending it, are 1. Its name is unscriptural—the Trinity, or the triune God, is unknown to the Bible; and I have entertained the idea that doctrines which require words coined in the human mind to express them, are coined doctrines. 2. I have never felt called upon to adopt and explain that which is contrary to all the sense and reason that God has given me. All my attempts at an explanation of such a subject would make it no clearer to my friends.

But if I am asked what I think of Jesus Christ, my reply is, I believe *all* that the Scriptures say of him. If the testimony represents him as being in glory with the Father before the world was, I believe it. If it is said that he was in the beginning with God, that he was God, that all things were made by him and for him, and that without him was not anything made that was made, I believe it. If the Scriptures say he is the Son of God, I believe it. If it is declared that the Father sent his Son into the world, I believe he had a Son to send. If the testimony says he is the beginning of the creation of God, I believe it. If he is said to be the brightness of the Father's

glory, and the express image of his person, I believe it. And when Jesus says, "I and my Father are one," I believe it; and when he says, "My Father is greater than I," I believe that too; it is the word of the Son of God, and besides this it is perfectly reasonable and seemingly self-evident.

If I be asked how I believe the Father and Son are one, I reply, They are one in a sense not contrary to sense. If the "and" in the sentence means anything, the Father and the Son are two beings. They are one in the same sense in which Jesus prayed that his disciples might be one. He asked his Father that his disciples might be one. His language is, "that they may be one, even as we are one."

It may be objected, If the Father and the Son are two distinct beings, do you not, in worshiping the Son and calling him God, break the first commandment of the Decalogue?

No; it is the Father's will "That all men should honor the Son, even as they honor the Father." We cannot break the commandment and dishonor God by obeying him. The Father says of the Son, "Let all the angels of God worship him." Should angels refuse to worship the Son, they would rebel against the Father. Children inherit the name of their father. The Son of God "hath by inheritance obtained a more excellent name than" the angels. That name is the name of his Father. The Father says to the Son, "Thy throne, O God, is forever and ever." Heb. i. The Son is called "The mighty God." Isa. ix, 6. And when he comes again to earth his waiting people will exclaim, "This is our God." Isa. xxv, 9. It is the will of the Father that we should thus honor the Son. In doing so we render supreme honor to the Father. If we dishonor the Son we dishonor the Father; for he requires us to honor his Son.

But though the Son is called God yet there is a "God and Father of our Lord Jesus Christ." 1 Pet. i, 3. Though the Father says to the Son, "Thy throne, O God, is forever and ever," yet, that throne is given him of his Father; and because he loved righteousness and hated iniquity, he further says, "Therefore God, even thy God, hath anointed thee." Heb. i, 9. "God hath made that same Jesus both Lord and Christ." Acts. ii, 36. The Son is "the everlasting Father," not of himself, nor of his Father, but of his children. His language is, "I and the children which God hath given me." Heb. ii, 13. R. F. COTTELL.

A QUESTION.

SABBATH LABOR AND CHEESE FACTORIES.

SEVERAL persons have sent questions to the Office on the subject of sending or taking milk to cheese factories on the Sabbath. Some time in April I received a letter from Ohio asking my opinion and advice, to which I replied that I would consult my brethren at the Conference. During Conference week I received another letter asking the same question, and stating some facts on the point. From this letter I copy as follows:

"This year we have a small dairy, and we do not intend to send milk on the Sabbath. We cannot see that it is right to do so, as it is only a matter of gain; there is no necessity in it as we view it. There is no compulsion; a man may keep it at home when he chooses, and there is no need of waste. It can be taken Friday early enough not to infringe on the Sabbath, and then in the evening, after the Sabbath is past, as any time before nine o'clock will answer, thus keeping out only one milking. The morning milking can be set for butter, or made into cheese, after the Sabbath. I know it is attended with a little inconvenience, and more work, though not on the Sabbath, than to send it every morning; but is it right to labor for the sake of gain on the Sabbath, be it much or little, provided there is more gained by taking it away? Some of the Sunday-keepers in our vicinity keep it at home on Sunday: and the question was asked us, by that colporteur that you saw when here, if we carried milk to the factory on the Sabbath. We told him we did not, and he mentioned some friends that did not on Sunday. We hope it will be brought up and decided, and would it not be well to answer through the REVIEW.

I let Bro. Andrews read this letter, and asked his opinion. He replied that he thought the question was plainly set forth and answered there, and he fully agreed with it. I copy it, because, coming from a family who are in the dairy business and sell their milk,

the testimony is more conclusive than anything I could say on the subject. Let us all seek wisdom from God, to understand how to "Remember the Sabbath-day to keep it holy."

J. H. WAGGONER.

Battle Creek, May 27.

WHAT ONE PARENTHESIS CONTAINS.

THE book of Deuteronomy is a rehearsal of the forty years' wanderings of Israel in the wilderness. To the thoughtful reader of the Bible it is a record of remarkable interest. Indeed we can never exhaust its treasures of instruction, and its lessons of experience. The second verse of the book is worthy of much more attention than it usually receives. It is given in a parenthesis, as though breaking the connected story by an important explanatory clause. Thus we read, Deut. 1, 2: ("There are eleven days' journey from Horeb by the way of mount Seir unto Kadesh-barnea.")

From Horeb, which is but another name for Sinai, or else another peak of the same mountain, to Kadesh-barnea which was close to the border of the promised land, there was a distance of eleven days' journey for the host of Israel. They remained at Sinai nearly one year, receiving the law, constructing the tabernacle, and organizing the camp of Israel. Then in the second year (Num. x,) the pillar of cloud removing, they followed its guidance to Kadesh-barnea. There were some hindrances, and much that was evil in their conduct by the way, yet eleven marching days from Sinai brought them to the land which God had promised. That they were not fit for it, had been made painfully apparent. Rebellion flowed from their evil hearts of unbelief, as naturally as water from a fountain. So it was proper that they should be subjected to a trial that should show how far they had profited by the wonderful dealings of God with them; that should in a word show just what they were. The report of the spies at this point in their history, furnished just the trial that they needed. Num. xiii; xiv. So upon the very border of the land of promise, the people almost as one man, broke out in such rebellion against God, that with a solemn oath he swore that they should never set their feet upon the soil of that good land. The spies that had visited the land, had spent forty days in examining it, and God fixed the period of their wanderings in the wilderness, at forty years, each day of the spies' examination of the land, being answered by a year of wandering in the wilderness.

What a terrible sentence to be pronounced upon a people just ready as they supposed to enter the land! They must wander forty years. And that was not the worst of it. When that time should expire, it was not the purpose of God that they should enter the land. No by no means. On the contrary every one of that host of men and women, with almost the smallest possible exception, knew that they should die before that period expired. And so they did; the second numbering of Israel attesting the fact, that not one of the vast host of rebellious men and women remained alive. Num. xxvi, 63-65. And now at the end of their forty years' sojourn, Moses rehearses their long and weary wandering in the wilderness. How much time had they spent, from Sinai to the promised land? About thirty-nine years. How far was it actually from the one point to the other? Only eleven days' journey. No wonder Moses could not enter upon this forty years of needless wandering, without pausing to tell his hearers that it was a distance of eleven days' march. What a significant statement that was. And how humiliating to those who heard him. Had every day been a day of overcoming, every night had witnessed their tents pitched a day's march nearer the land of promise. A very brief period after the great work wrought at Sinai, was sufficient to have taken them to the land which they sought. But they did not profit by God's dealings with them. They did not overcome. They went on, day after day, yielding to the power of Satan instead of resisting it, and so instead of a comparatively brief journey to the land of Canaan, they spent forty years of wandering in the wilderness, and every one of them, with two exceptions, failed of entering the land which God designed for them.

How strikingly does this illustrate the religious ex-

perience of most professed Christians. In an experience of forty years, how many there are who have not traveled a greater distance than eleven days' journey, of a faithful disciple of Christ. How many at the end of this long period, find themselves at the borders of Egypt and not of Canaan. How many whose heads are white for the grave, and who have been in name, the disciples of Christ almost their whole lives, have spent, like Israel in the wilderness, at least as much time in traveling from the promised land, as toward it! How awful this is to think of! Fitly do such persons say, "I have made many crooked paths." They have indeed. And if they do not pay the penalty that Israel did, of coming short of the land of promise, it will be because godly sorrow works repentance unto life. Alas! what a miserable deception is much that is called Christian experience—what a dishonor to the cause of Christ, is such religion.

Christian experience is nothing more nor less, than forming an acquaintance with Christ, which becomes every day more intimate and precious. It is following on to know the Lord. It is adding grace to grace. It is walking with God. It is resisting the Devil. It is humbling ourselves before God. It is overcoming temptation. It is keeping our face turned toward Canaan all the time. It is advancing always. It is retrograding never. It is bearing the cross of Christ. It is denying self. It is dying daily. It is not living ourselves, but having Christ live in us.

Eleven days of such Christian experience is worth more than forty years of such as most persons are satisfied with. Why is it that men can never learn that the service of self and Satan, is not the service of Christ? That progress made with our back toward Canaan and our face toward Egypt, will never bring us to the land of promise. And even to journey in the right direction for a time, and to offset this with an equal or greater retrograde march, is to make no progress in the right direction. Can we find nothing in all this for solemn admonition? How much progress have we made in the five, or ten, or twenty, or forty years that we have been on the road? How far are we from the point where we set out to gain the kingdom of God? Are we even now gaining ground day by day? If not, it may be set down as a moral certainty that we shall never enter the land of promise. We cannot afford to lose one day. 'Tis time we all awake; the dreadful day draws near.

J. N. ANDREWS.

OVERCOME.

THOSE who overcome sin are to have eternal life. Now we must not suppose that all who are merely skirmishing with the enemy, are overcoming him. It is one thing to enter the lists as combatants, and another to come off conquerors.

We are engaged with a fearful foe. He who places his person in the sweep of a lion's paw, does it at his peril. Christ was not using a figure of speech when he said, Behold I send you forth as sheep in the midst of wolves. This is indeed a dangerous battle-ground. Many are falling who were once valiant soldiers; Satan is doing his worst now; and his art and cunning are to be feared. None but those who are protected by angels can stand.

What do we gain by merely gaining a little now, and again losing a little ground at another time? Now we advance; again we retreat. Are we gaining ground? We need something more. We need a complete conversion. With us, let old things pass away, and all things become new. Let us gain not merely one victory, but such an arming, such a preparation as shall insure us every victory.

Paul was converted at once. He went forth a mighty man, because his conversion was thorough. Many of us have been content with a partial work. It has not been fully understood in the nominal churches from which many of us have been rescued; and the spell is not broken, the spell of a fearful delusion.

The nominal churches place a great deal of confidence in what, with them, is termed conversion. Is it conversion? Do the fruits prove it such? But the idea has taken hold of the public mind, and it is not easily eradicated. Once converted, and name enrolled

on the church book, and you are safe. So says the practical religion of the day. This idea has not been fully dispelled from the minds of the church. Thousands sleep from the effect of this opiate. Ideas which we drink in in childhood and youth, are a part of our organism, almost. What shall break this terrible spell, and arouse us from this heavy stupor?

As the convicted multitude on the day of Pentecost cried out to know what they must do to be saved, so may we cry out to God for such a work to be done in our hearts as shall fit us for translation; a complete and thorough work; a refitting of the heavenly armor, such as shall fit us to triumph every time; and sufficiency of help from the armies of Heaven, so that no foe shall turn us from the path. Do we realize our danger? Sheep in the midst of wolves! Do we believe this is the literal truth? Then can we sleep? Awake, O my soul, and arouse from this stupor.

Could we obtain such a work done upon our hearts a full and complete conversion of soul, a work of the Spirit deep and permanent, then indeed, it would be easy and natural to do right. Filled with heavenly light and wisdom from God, we should not err. Did Philip make any mistake when he shared a part of the seat in the chariot of the Ethiopian eunuch, and preached to him Christ? or when he led him down into the water? or when he was found at Azotus? We need not merely a few rays of light, but a constant fountain, a never-waning light in our benighted hearts. Our knowledge of the Bible and of the graces there commended is far ahead of our experience in the things of God. We do not fully believe in the direct influence of the Spirit. O God! dispel this unbelief, this hardness of heart. Break up our stony hearts, with power enter these dark abodes, dispel, yea, expel every foe which there claims the right of possession. We sigh, we long for thee. Our hearts cry out for thee. We are like dead corpses. Awake us, O thou who didst awake the sleeping Lazarus. Let our cry ascend to thee. O Jesus, our high priest and king, present our petition to the Father. Oh! the terrible delusion of peace which we have loved. A false, a carnal peace. O God, thou alone canst deliver us from these hard and obdurate hearts. Thou who didst give to Bartimeus his sight, give us spiritual eyesight, and wisdom from above. Oh! we need a waking, such as thou alone canst give. Awake us, thou who canst awake the dead. Awake us, we are as dead men. We can hardly get life enough to cry to thee, we are so far gone in spiritual death.

Where is the power once delivered to thy saints, O our God? Where is the life of the church in early days? Hast thou departed from us? We see that God is helping some of his people. Help us, O God, who cry to thee.

JOS. CLARKE.

REPORT FROM BRO. MATTESON.

In the latter part of April I spent a short time with the Danish friends in Montcalm. We organized a small church of thirteen members, and Bro. Jensen was ordained elder. Systematic Benevolence was pledged to the amount of \$82.16.

Five candidates were baptized, and in the afternoon we administered the ordinances. These were very solemn and interesting scenes. One fact that heightened the interest was, that one of the sisters who was baptized came very near dying a short time ago. Last fall she opposed her husband very much when he was baptized. Although convinced of the truth, she rose up in rebellion against it. Last winter she was taken sick, and after having suffered much from many doctors, was given up to die. She thought, herself, that she was dying. Her friends stood around, expecting her death. She could not speak, but she thought she was not prepared to have a part in the first resurrection, although she had repented of her sins and embraced the truth on her sick bed. From her inmost soul she sent up a prayer to the Lord to spare her, and make known her duty, then she would obey. She commenced to breathe again, and the duty that rested most on her mind was baptism.

When I came there she had been confined to the bed for about three months. How could she be baptized? We prayed earnestly to the Lord for help and strength

She rode one mile and walked quite a little distance to the water, was baptized, and took part in the afternoon services. We all felt a deep sense of awe before the majesty of God, and of thankfulness to him, who, for his dear Son's sake, still remembers his poor, failing creatures.

From here I went to Alaidon, where I labored again till the Conference with good success. Twelve more united with the church, and thirteen were baptized. Two elders and a deacon were ordained, and s. b. arranged to the amount of \$208.26 a year. When we attended to the ordinances we were much blessed. The Lord remembered us from the heavenly temple, and gave us a spirit of tenderness, meekness, and love. The number of members is now forty-three. I shall ever remember these dear friends with respect and love. May the Lord bless and build up and save you when the Son of God shall appear.

During the meetings of the Conference I have received much instruction from the servants of God, for which I am thankful, and by which I mean to improve. The Lord is in this work, and I, for one, am thankful that we have received some rays of light from Jesus, while thick clouds have been surrounding us on all sides.

The Lord willing, I will be found at home for a few weeks to come, and then arrange for future labor, which will probably be in Missouri for some time.

May the Lord direct and bless in this important work.

JOHN MATTESON.

Battle Creek, May 25, 1869.

THE BRIDGE IS GONE.

ON a dark, wild night, many years ago, a train of cars under rapid motion was approaching the steep bank of the Connecticut river, where the stream was deep and swollen, and many rods in width. Will they cross it? The tempest swept over the track and went shuddering and wailing by. Suddenly, when within a mile of the river bank, a quick cry of alarm from a human voice at the roadside sounded in the ears of the engineer, who immediately gave the signal to put on all the breaks and stop the train. Hundreds of startled men and women were awakened from their dream of fancied security, and springing from their seats breathlessly inquired, "What is the matter?" And their hearts leaped into their throats, and the blood ran chill, when they were told by the excited conductor that the wind had in its might lifted the long railroad bridge across the stream from its piers and fastenings, and carried it away off on the surging river, and that a few minutes more, and the noble train with all its living, precious freight would, but for that sudden, earnest cry, "The bridge is gone!" have been dragged over the precipitous bank into the black, deep, swift waters! Words were too feeble to express the thanks of those eager and tearful travelers as they crowded about the side of him who had proved their deliverer. And was not he, too, happy?

Years afterwards, when the saved and scattered company that were on board that train sat by their quiet firesides to tell the story of that fearful night, and the almost miraculous escape from instant death, their hearts would throb with gratitude toward God and that solitary watcher, who, when death threatened them with swift destruction, heeded not the storm, but ran quickly to their rescue, and rang out his friendly warning voice on the midnight air—"The bridge is gone!"

Just so the innumerable multitudes that throng the highway of human life, heedless of peril and staying themselves in seeming safety, are rushing on with hot haste, amid the darkness of nature and time's waning night, toward the precipitous banks of the terrible Jordan of Judgment, in the vague expectation that all is well, and that the bridge that "Vain Hope" hath builded to span the awful waters is all right for them, and will bear them in safety over to another and better shore; forgetful of the stern fact that none will ever cross into the Canaan of immortality and glory, save those whose sins are washed away in the atoning blood of the Lamb. The whirlwinds to which they have sown have carried their bridge away,

and they know it not. Divine mercy, that bridged for Noah the watery chasm which rolled between the world that perished and the world that now is, has for the good alone constructed a safe passage-way over the fiery vortex that lies between this world and that which is to come. All others, like Pharaoh and his hosts, will perish in the avenging flood. And he whose bark goes down then, will never rise again. That is the

"Last night; the long, dark, dark, dark night,
That has no morn beyond it, and no star."

How, then, should we who are enlightened, and who stand but a little way from that awful river, and see the trains of human souls go careering by, cry like the faithful watcher quick, loud and long, in their drowsy ears, "The bridge is gone!" And shall we not be culpable, if we can by our feeble voice save even one, and failing to do so, that one through our neglect go down in the blackness of eternal night at last? And if once and forever saved, how will we both sing for joy amid the happy circles of the eternal home, when we remember the earnest note of alarm that stayed the sinner's wild and wayward career.

O watcher on the walls! brave the darkness and the storm, and cry again in the ears of the perishing thousands who rush madly toward ruin, "The bridge is gone!" and if they heed thee not, then fling out the lurid signal of danger, and once more lift thy voice louder yet on the midnight blast, and cry as one that would wake the dead, "The bridge is gone."—*World's Crisis.*

ON GOING SURETY.

THERE are certain moral and prudential considerations which should always be borne in mind in going surety for a friend. You should make up your mind *how much property you have, and how much you are willing to give away*, absolutely, for that friend whom you indorse. For no blunder can be worse than to indorse on the supposition that you will not have to pay. Never indorse without saying to yourself, "This may come round upon me. I may have to pay it; and, if it comes to that, I am able and willing." Nine out of ten of the fatal mistakes made by bondsmen arise from taking the opposite course to this. They consider the act of indorsing a friend's paper as a mere commercial form. "There is no risk. I shall not have it to pay. He is abundantly able to take care of his paper. I shall help him without harming myself, and he is a stingy man who will not do that." This is the calculation on which a man binds himself to pay a friend's debts in case the friend cannot pay them himself. But how do these things turn out? One need not go far to ascertain! Every village has an illustration. The borrower was more involved than you supposed, or, perhaps, than he himself knew, and his creditors closed on him and wound him up, and were overjoyed to find such a good name as yours on his paper. Or, the sanguine scheme on which he had ventured, which seemed sure of success, almost without possibility of failure, suddenly, like a loaded wagon, slipped off a wheel and upset into the dirt!

Or, just as everything was at the point of success, your friend sickened and could not look after his affairs, some critical matter was neglected, or some dishonest person stepped in and crooked matters: your friend died, the estate went into executors' hands for settlement, was badly managed, warped and crooked, and finally turned out insolvent.

And what became of you? Why, you were surety for the full amount of what you are worth! In an hour you find yourself confronted with a debt that sweeps away your house, your farm, your little sum in the bank, and leaves you just where you began twenty-five years ago, with this difference, that then you had only yourself to provide for, and now you have a wife and eight children. Then you were twenty-five years old, and life was all before you, and now you are fifty years old, and life pretty much all behind you! You have given away your children's bread. You have not saved your friend, but have ruined yourself! Perhaps your friend had settled on

his wife a small property. So much the better for her, if he had. Of course she will divide with you, since it was to save her husband, that you were ruined. But, if she will not, (and human nature is made up of shabby stuff,) and her children go to school, while yours stay at home; and if they live in a comfortable house, pleasantly furnished, while you are hiring a few rooms in the cheapest quarter of the town, then I suspect that you will chew the end of a great many bitter reflections.

When it is too late, you will be very wise. You will say to yourself, it may be, "A man is a fool who signs for any larger sum than he can conveniently pay." Amen, say I!

"Before a man puts his name down on another man's paper, he should ask himself, Am I willing to give this person as much money as I sign for?" Amen, say I!

"To sign a bond on the supposition that it is a mere form, and that you will have nothing to pay, is to put one's head into a fool's noose." Amen, again, say I.

There is no harm in signing for a neighbor if you have the property; if you are able to pay the amount without harming your own household; and if you love the man for whom you sign enough to be willing to give him outright the sum covered by your indorsement. Otherwise, to go surety for a neighbor is a folly, a sin and a shame.—H. W. Beecher.

MEETINGS IN WISCONSIN.

PURSUANT to appointment, I met with the Sand Prairie church in Quarterly Meeting. On account of high waters our congregation was small, yet we had a good meeting. I then spent two weeks with the church at Hundred Mile Grove. Held in all twenty-four meetings. At the close I baptized eleven, and twelve were received into the church. This addition was mostly the result of the faithful labors of the church in circulating tracts among all that will read them. I hope all the churches will seek the same missionary spirit, and work for their Lord.

Let each church keep on hand a good assortment of books for free distribution among all who will candidly read, and live godly themselves; and then the Lord will bless their labor in the salvation of others. The reason why some churches do not see more fruit from their labors is because they walk so contrary to God's requirements. I hope there will soon be a reform with many in this respect. This church at the close of the meeting raised their s. b. pledges about one hundred dollars. I should have been glad to stay another week, but having other appointments I could not.

I think the Convocation and Conference should be held with this church for the following reasons: Dell Prairie, Marquette, Mackford, Oakland, Monroe, and Avon, are all within a day's drive, and several others within two days' drive. There is no other point in the Illinois and Wisconsin Conference where so many Sabbath-keepers can get together with so little traveling expense as they can at Hundred Mile Grove.

Those who might wish to come by the cars would have to come to Madison, which would bring them within twenty miles of the meeting. I have written these facts for the consideration of all who may feel interested in such a meeting. I hope Bro. Andrews and Blanchard will respond immediately, because if we have such a meeting we ought to have the notice given at least six weeks before the meeting.

May the Lord direct, is my prayer.

I. SANBORN.

Hundred Mile Grove, May 28, 1869.

SENSATIONAL LITERATURE.

* WHEN we look for a moment at the mass of fictitious reading that is flung out broadcast over the world, can we wonder that the young so early wander away into the paths of vice, or that the vile dens in our cities, that are seething in impurity, are peopled with wrecked manhood and fallen womanhood? We look in astonishment at the evidences of blighted intellects, lost vir-

tue, and ruined lives; and yet how many of these learned their first lesson in vice at home, over the pages of some impure novel! In how many of our homes does the Bible lay, all covered with dust from disuse, while dime novels are eagerly read by parents and children day after day! And I have seen professed Christian parents remain away from the house of God, to read a weekly journal burdened with impure thoughts, to feed the imagination and the heart.

Parents, you cannot keep your homes too pure. If the young heart is not educated to love purity, it will love sin and follow after it; and if you crowd your libraries with fiction, and pervert your own lives by its perusal, how can you expect to lead your children heavenward!

The young gain far more education from novels today, than from the sciences. They pore over the unchaste pages, and shed fountains of tears over some luckless heroine that never lived, and whose counterpart never will live; but they have no sympathy for the sorrows of a beggared widow or orphan, and their hearts are unmoved at the sight of actual human suffering.

Can it be that those to whom God has given ten talents, will waste them all in wrecking humanity? Shall they be willing, for dollars and cents, to send young souls, reeling beneath a burden of shame, into penitentiaries, dance-houses, and grogeries? Will it pay at the bar of God?—*Rural New Yorker.*

The Lost and Found Chapter.

"READ the 'lost and found chapter' to me if you please," was the request made by an invalid with whom I loved to read and pray and offer my few weak words of consolation.

"What do you mean by the 'lost and found chapter?' said I; "please tell me and I will read it to you, James."

"Oh, I mean the chapter about the lost sheep, the lost piece of silver, and the lost son—the fifteenth chapter of St. Luke's gospel. See if I am not right in calling it the 'lost and found' chapter."

So with fresh interest I opened the holy volume, turned to the chapter, and began to read the wonderful parables of Him against whom the Scribes and Pharisees had been murmuring because, as they said, "This man receiveth sinners, and eateth with them."

I felt, as I read, that I was among the friends and neighbors who rejoiced with the man who had found the sheep which was lost, and then with the woman who had been seeking diligently for the missing piece of silver, and my tears fell fast upon the sacred page as I mourned for the lost soul, and went with the father who saw him a great way off, and rejoiced with him to meet the returning prodigal.

"Thank you, James," said I, as I closed the blessed book. "I think I never before read those wonderful stories with half the interest. I shall always remember where to look for the 'lost and found' chapter."

"Well," said my suffering friend, "I am sure I am very glad; for to me it is a most blessed and encouraging chapter. No doubt you have often noticed in the newspapers whole columns headed, 'Lost and found,' some one has lost a valuable watch, or article of jewelry, or a pocket-book containing money and papers; some a pet dog or bird; and sometimes even a lost child, or a missing friend is advertised; and their return is watched and waited for, often hopelessly, for a long time. And then again, among the notices, 'Found,' we feel glad with the owners. This chapter is just like it. 'Lost and found' follow each other all the way through; and how thankful we ought to feel that 'there is joy in the presence of the angels of God over one sinner that repenteth.'"

"Yes, James, you have given me some new ideas," I answered. "Each and all of us were among the lost sheep; and Jesus Christ himself has left his home of glory and blessedness to come to earth to seek and save us all. His offers are to all; and yet how many will not come to him that they may be saved. It is marvelous to think so many will persist, like the lost son, in taking all the good and perfect gifts which the Heavenly Father sends to them, and waste these blessings in sinful and selfish indulgence, until at last body and soul

are among the lost—lost forever and ever. All have erred and strayed like lost sheep; and we must pray that all may be brought back into the way of holiness, and there shall be one fold and one Shepherd."—*Am. Messenger.*

SOWING THE SEED.

"It is not likely it will do any good, mother," said Ruth, speaking of some effort made for the Christian improvement of a poor family. "I dare say they will tear up the tracts without reading them, and the little girl will probably not go to Sabbath School over three Sabbaths."

"We must have faith, my dear," said her mother. "Good is often done when there seemed the least prospect of it. Some one gave a tract on keeping the Sabbath to a bootmaker, and he thought so little of it, he put it in between the inner and outer sole of a boot he was making. In course of time that boot was sent to another man for repairs. He sat down to the task on the Sabbath, and after he had cut away the worn out leather, these words, on a piece of paper, came to his view, 'Remember the Sabbath day to keep it holy.' He was so struck by the admonition coming to him in such a remarkable way, that he hastily laid aside his work, and went to church. It seemed as though God had spoken directly to his heart, and he was led at last to come humbly to Jesus as a little child, and seek and find pardon for his sins. Remember this, my dear, when you are tempted to think your service for Christ all lost. It cannot be lost, for it is sure to be a blessing to your own soul, if to no other. Thou it is such a comfort to think that Jesus takes note of it all, and that he has promised that not even a cup of cold water shall lose its reward."

Let us be true gospel servers, scattering the good seed everywhere as we journey on. We cannot tell in what obscure corner it may spring up, and bear fruit unto eternal life."—*Young Reaper.*

Oh, inconsistent professor! In the great day of Judgment, doubtless, some shall rise up and charge thee as being the stumblingblock over which they fell into perdition.

THE joy of the spirit is a delicate, sacred deposit, and must be kept in a pure casket, as an unholy breath will dim its luster and fade its freshness.

Obituary Notices.

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

DIED, in Battle Creek, Mich., May 25, 1869, of whooping cough, Florence E., daughter of Bro. W. A., and Sr. C. Towle, aged 13 months and 13 days.

CHAS. STRATTON.

DIED, in the town of Elmira, N. Y., April 16, 1869, of scarlet fever, Phremon, second son of Chauncey N., and Clarissa C. Robinson, aged two years, six months, and four days.

POLLY ROBINSON.

FELL asleep in Jesus, in Fayston, Vt., May 14, 1869, of liver complaint and indigestion, my dear companion, Lincoln B. Lockwood, aged 51 years, 8 months, and 5 days. He was confined to his bed seven weeks, but bore his sufferings with patience and resignation. In his last hours he was resigned to sleep awhile in the grave; yet coming to this point, he felt his way step by step down to the valley of death, with trembling lest he might not be fully ready for the waking, in the morning of the resurrection of the just.

He embraced the advent faith, some 26 years ago. He has been an observer of the fourth commandment some 16 years, I am left in this world of sin and sorrow, with three small children, but my trust is in the God of Israel.

S. A. E. LOCKWOOD.

DIED, at Pleasant Grove, Minn., April 9, 1869, of quick consumption, Sr. Sarah Jane Bartholomew, in the thirty-first year of her age. Although her sufferings were very intense for many weeks, she manifested great patience and resignation. Especially in the latter part of her sickness, it seemed that "The path of the just is as the shining light, that shineth more and more unto the perfect day." Truly the righteous have hope in their death.

STEPHEN PIERCE.

DIED at Pleasant Grove, Minn., May 2, 1869, of a fever, Bro. Barton Crandall, aged sixty-five years.

This makes five individuals who have passed from the ranks of the little scattered Pleasant Grove church within a little more than a year: Two sisters in the prime of life, one youthful sister, and two brethren more advanced in life. In frequent succession we have been called to mourn the loss of these loved ones; and were it not the case that those are blessed who die in the Lord in this message, we should marvel at our frequent bereavements.

STEPHEN PIERCE.

The Review and Herald.

Battle Creek, Mich., Third-day, June 1, 1869.

THE NEW HYMN BOOK.—We would say to those who have ordered the new hymn book that we have not received them from the binders fast enough to keep up with our orders. Some of our first orders have not yet been filled on account of not having the style of binding ordered. We shall probably fill all orders on hand, this week.

T. R., Boone Co., Iowa. We would not deal in the article. We think the 490 years ended in A. D. 34. The 1810 years remaining of the 2800, would consequently end in 1844.

What is Your Life?

This life should be wholly devoted to fighting the fight of faith. If we do thus employ its brief existence we shall in due time lay hold on eternal or ever-during life. And when the wicked shall enter the everlasting fire which shall devour them, the righteous shall inherit life eternal. Life without end! What a boon to such poor mortals as the children of Adam. What issues hang upon the use made of the life that now is! One kind of use will make this life the means of obtaining one that shall never end; the other kind of use shall bring us to the lake of fire. Reader, how are you employing the life which God has given you?

J. N. A.

THE OLD PATHS.

"ASK for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. vi, 16.

As a people it would do us good to make search for the old paths—hunt up the old foundation. There was a time when love was more prevalent among us than at the present. This principle was so prominent that a foreseeing revelation called them the church of brotherly love—"Philadelphia." Think of the union that ran from heart to heart when the "Midnight Cry" fully developed the Philadelphian state of the church! There was a love and oneness visible at that time, only equaled at the pentecostal time when believers were of one accord, of one mind, and had all things common: no man said that anything he possessed was his own exclusively. Earthly possessions were sold, and the money brought forward and put down to be used in the general distribution, as every one had need.

This kind of an outlay would be regarded as good evidence that men were crazy nowadays.

But we can learn how well the investment paid, and how wonderful the riches of the income, by calling up the record of the dealings of God with his people in those days of primitive power and goodness.

Dungeons and death awaited the persecuted believers in those days; yet being poor, afflicted, tormented, their poverty abounded unto the encircling of many.

Thousands were converted unto God; the word of God had free course. It moved upon men as the lightning's shock. Believers did not stand in the way of the work.

F. W. MORSE.

Tenhassen, Minn.

RESENTMENT.

It is considered honorable, by the world, to encourage a spirit of "manly honor" as they call it. Especially has this principle been encouraged at the South, and the result, in part, has been seen in the late rebellion. This spirit of resentment manifests itself in different ways, according to circumstances. At the South, pistols and bowie-knives were the instruments in the settlements of old grudges or fresh insults. At the North, among gentlemen, more refined means have been taken to square off with such as give offense or injury. With some, the tongue is used as a means of offense and defense, and it is a rule with many to

come off even with an enemy if it takes a lifetime to do it.

This principle being natural to the human heart, it needs but little cultivation to become very strong indeed, and many a countenance carries the unmistakable evidence of this passion. Coupled as this vice is, in most cases, with a heart impure and profane, it becomes hideous and ugly in the extreme.

Often it happens, that a word dropped innocently, and with the purest motives, but with inconsideration and want of forethought, falls upon the ear of the resentful man, who sees in it nothing but evil and bitterness; and he works himself into a furor of passion, before the speaker really understands what has been going on.

In consequence of a trifling mistake a misunderstanding may arise, which from some delicate considerations, an explanation becoming impossible, may give rise to enmity, lasting a lifetime, and eventuating in the most disastrous consequences, especially if the offended man is wily and unscrupulous. Revenge, deep and thorough, prompted by passion, rankles in the heart for long periods of time, and often ends only in large reprisals.

To satisfy this brutal passion, many a heart has been wounded, many a fortune has been ruined, many a life been destroyed, many a reputation blasted, many a plan of action made to miscarry, many a battle fought, and many a cause betrayed.

I must say that nothing has surprised me more in my little personal knowledge of my fellow-men, than the extent and depth of this evil.

But wide-spread as this evil is, it can not be expected that those who accept the present truth are all free from this vice. With many there is more or less of this sin to overcome; and it must be overcome, or eternal life will be forfeited and lost forever.

My dear brother, are you sometimes inwardly agitated by a supposed affront, or by a real injury? Does it move you deeply when you are hit by the words of the wise? Are you provoked to anger thereby? Do you, as you retire to meditate in solitude, allow such thoughts to rankle in your bosom, stirring up the turbid waters of the carnal heart? Does the gall of bitterness spread its poison over your heated brain?

Stop and think of Him who was truly noble; no resentment ever moved his heavenly temper, no breath of resentment ever for a moment clouded his clear and infinite mind; he was made the butt of ridicule and abuse in Herod's and Pilate's presence; yet he gave no signs of anger or revenge, nor did he feel in any wise disposed to retaliate, but the more he was contemned the more did he pray for his persecutors.

JOS. CLARKE.

Not Like Jesus.

"MA, you ain't like Jesus," said a little girl one day, in answer to an impatient reproof from her mother, while the big tears rolled down her cheeks.

"Not like Jesus!" How these words should ring through our hearts. Thank God, they still ring in that mother's heart. She could not reprove her for her lack of filial respect, for she felt that the childish rebuke was well deserved.

"Not like Jesus!" Very humbling were those words from her child. She was humbled by them so that she could say, "Dear child, can you not pray that I may become like Jesus?" And often since that time has the childish prayer ascended from her lips, "O Lord, bless my mother, and make her like Jesus." May it not be, that the simple prayer of a little child will gain entrance where others do not reach?

"Not like Jesus!" Ah; how true. How little do we who are parents comprehend the feelings of our children. How little do we realize that the stern rebuke, the unkind look, the hasty or impatient word, is often answered in our children by the tears, not of anger or resentment, but of a loving, though grieved and outraged, nature.

O thou lamb of God! Meek and lowly One! Mould me into thine image. Give me more of thy Spirit. Make me like one of "these little ones," of whom thou hast said, "Of such is the kingdom of Heaven."

S. S. BARTLETT.

Holly, Mich.

A LITTLE THREAD.

PAYSON once gave notice in Portland that he would be glad to see any person who did not intend to seek religion. About forty came. He spent a very pleasant interview with them, saying nothing about religion till, just as they were about to leave, he closed a few very plain remarks thus:—"Suppose you should see, coming down from heaven, a very fine thread, so fine as to be almost invisible, and it should come and gently attach itself to you. You knew, we will suppose, it came from God. Should you dare to put out your hand and thrust it away?" He dwelt for a few moments on the idea, and then added:—"Now such a thread has come from God to you this afternoon. You do not feel, you say, any interest in religion. But by your coming here this afternoon God has fastened one little thread upon you all. It is very weak and frail, and you can easily brush it away. But you will not do so? No; welcome it, and it will enlarge and strengthen itself until it becomes a golden thread to bind you forever to a God of love!"—*Sunday School Times.*

Appointments.

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

THE Lord willing, I will meet with the brethren in Abington, Conn., June 12 and 13, 1869. I hope to meet all the friends of present truth in this vicinity. Eternal life is soon to be obtained or lost forever. Attend this meeting, and do what you can to build each other up in the Lord. Pray and watch and fast for God's blessing.

P. C. RODMAN.

THE Monthly Meeting in June, for R. I., will be with the Green Hill church, June 19 and 20, 1869. Brethren do not let us have the world engross our time and our attention to the neglect of the work of God.

P. C. R.

PROVIDENCE permitting, I will meet with the church in Gaines, at Bro. R. Jones', Sabbath and first-day, June 5 and 6. The church in Leighton, the 12th and 13th.

JOSEPH BATES.

If nothing in providence prevents I will meet with the brethren in New Ipswich, N. H., Sabbath and first-day, June 12 and 13. Meetings to commence Friday evening at half past 7 o'clock. One meeting on Sunday at 5 o'clock P. M.

S. N. HASKELL.

OUR next Monthly Meeting, in the northern district of Maine, will be held with the church in Canaan, commencing June 11, 1869, at 5 P. M., and holding over Sabbath and first-day. I hope to see a goodly number of those of like precious faith at this meeting.

J. B. GOODRICH.

PROVIDENCE permitting, I will meet with the church at Brighton, Iowa, June 5. Meetings as they shall arrange.

D. M. CANRIGHT.

Business Department.

Not Slothful in Business. Rom. xii, 11.

Business Notes.

The P O address of Eld. A. Barnes is changed from Canaan, Me., to Brunswick, Me.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. N Lawrence 35-23, R Hicks 34-21, E Butler 34-7, J L Wood 35-1, J O Neil 35-1, H Othwait 35-1, S W Pack 35-1, S Nar, cross 36-1, Iner Lamb 33-14, Mrs J E Simonds 34-15, F Frauenfelder, 34-1, B F Rice 33-1.

\$2.00 each. T B Lewis 33-15, S Holt 35-1, D Myres 34-1, W Bixby 35-1, W Suttiff 35-14, P Scarborough 36-1, G Heabler sr 36-1, S N Wright 36-1, Lydia Martin 35-1, A Woodruff 36-9, J F Coney 35-18, N M Jordan 35-1, W H Butler 35-11, Lebbeus Drew 34-9, D Farnum 34-13, G Smith 34-7.

Miscellaneous. R J Lawrence \$4.00 35-1, L S Gregory 4.00 36-1, C H Barrows 2.68 35-18, T Mc Kee 3.00 35-1, J B Taber 2.25 34-1, A Taber 2.68 35-17.

Cash Received on Account.

W Suttiff \$1.00.

Michigan Conference Fund.

John McGregor 35.00, Church at Chesaning 10.00.

General Conference Missionary Fund.

John McGregor \$5.00, Church of Jackson, at Leslie, 15.00.

Books Sent by Mail.

J F Colby 75c, A C Perrigo 75c, N T Furman 75c, J H Chandler 75c, Wm A Hicks \$1.60, I Edgerton 75c, C Baker 75c, C Lindsey 1.00, J Y Wilcox 10c, Eliza Nelson 75c, D Myres 55c, T F Cottrell 20c, E O Edson 10c, S N Wright 25c, Mrs H Raymond 1.62, J L Wood 50c, Mrs J E Simonds 1.00, I F Frauenfelder 12c, R O Farrar 1.00, Mrs H I Farnam 2.00.

Receipts for Benevolent Fund.

E B Lane \$10.00, L M Hall 10.00.