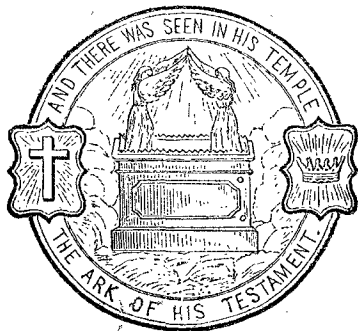


# ADVENT



# 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.

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#### THE LOVED AND LOST.

For loved ones lost our restless hearts are throbbing,  
E'en as the waves throb on the sandy shore;  
Vain is our anguish, vain our weary sobbing—  
They come no more.

We miss their presence from the accustomed places,  
Gone are the loved ones that of old we knew,  
And as we look for them new forms and faces,  
Fall on our view.

In dreams, glad voices singing joyful numbers,  
In gentle cadence fall upon the ear,  
But when the coming day disturbs our slumbers,  
They are not here.

In memory, are soft eyes beaming brightly,  
Eyes that were closed in death long, long ago,  
Resting, the feet that once have tripped so lightly,  
Beneath the snow.

Deep in our hearts the promise we are keeping,  
That when the trump of God the earth shall shake,  
All the dear saints who are in darkness sleeping,  
To life shall wake.

And when we reach those blissful fields elysian,  
Where life's pure river from the throne doth flow,  
We'll meet the lost ones now beyond our vision  
Resting so low.

Gridley, Ill.

L. D. SANTEE.

### The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom  
PREACH THE WORD. 2 Tim. iv, 2.

#### THE HOPE THAT IS IN YOU.

BY ELD. A. O. BOURDEAU.

TEXT.—"But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 Peter iii, 15.

HOPE is a desire with expectation. It is defined by Webster, "a desire of good, accompanied with at least a slight expectation of obtaining it, or a belief that it is obtainable." Hope, relative to worldly possessions, and to the things of this life, is often frustrated, and out off with sad disappointments. In this way many hope against hope and are made ashamed. Hope, as entertained by the wicked who persist in wickedness and sin, is said to be "no hope;" for they are "without God in the world." They have *no ground* for hope; can give no reason for their hope in regard to having life and immortality in the world to come. "The expectation of the wicked shall perish." Prov. x, 28; xi, 7; Job viii, 13; xi, 20. Oh, solemn thought! awful doom! to be extinguished—forever cut off from the society of the holy and the pure, and from God, in whose presence is fullness of joy; at whose right hand

are pleasures forevermore. God pity the sinner!

But it is not so with the hope brought to view in the text before us. "But sanctify the Lord God in your hearts." We should give God, who is our creator, our preserver, and kind benefactor, a very large place in our hearts; hold him as supreme in our affections; acknowledge and honor his holy majesty, and reverence his character and laws; and thus love the Lord our God, with all the heart, the soul, the strength, and the mind. With this ground for it to rest upon, "hope maketh not ashamed; because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us." Rom. v, 5. Thus we see that this hope is founded on the Rock of Ages; and the Scriptures plainly teach that we should hope in God, in Christ, in God's promises, in the mercy of God, etc. By the resurrection of Christ from the dead, we have been begotten unto a lively hope, to an inheritance incorruptible, and undefiled, and that fadeth not away. And "the promises of God in him are yea, and in him, Amen, unto the glory of God by us." This hope "we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Heb. vi, 19. It brings to our view, by blessed anticipation, the glorious appearing of Christ, and the resurrection of the sleeping saints, when, with the living saints, they will put on immortality, receive their crowns of rejoicing, and finally be ushered into everlasting habitations in God's glorious kingdom. Then

"Hope shall change to glad fruition,  
Faith to sight, and prayer to praise!"

Oh, blessed hope! it takes hold of the joys of the world to come; it buoys the drooping spirits up, and cheers the lonely pilgrim on the heavenly journey.

"And be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." When we are asked to give a reason of our hope, we should always be ready to give an answer, both relative to the doctrinal part of the subject, and to the practical.

In showing what is the Christian's hope, we should present valid reasons, based on scriptural arguments and evidences. The necessity of this is seen especially in these last days, when many will not endure sound doctrine; but after their own lusts heap to themselves teachers having itching ears; and turn away their ears from the truth, and are turned unto fables. 2 Tim. iv, 4. We should manifest as much earnestness and assurance now, while seeking to get at the truth on this interesting subject, as did Job, when, reasoning about his hope, he exclaimed, "Oh, that my words were now written! oh, that they were printed in a book! . . . for I know that my Redeemer liveth," etc.

Many are the hopes cherished by different classes, even among the religious sects of the day. But every hope, to be well grounded, must be based on the promises of God. A "thus saith the Lord" is necessary on this point, as well as on other points of truth. Now there can be many false hopes; but there can be but one true, gospel hope. Paul says, "There is one body, and one spirit, even as ye are called in one hope of your calling." Eph. iv, 4. Though it may have many branches, or there may be several things to be accom-

plished in order to the bringing in of the object for which we are hoping, it is called, "one hope."

Again, Paul says in Col. i, 23, "And be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven." This gospel hope is the same that has been preached to God's people, and cherished by the patriarchs, prophets and apostles, under both dispensations, ever since the fall in the garden of Eden. In a general view it includes, 1. The fulfillment of the promise, that the seed of the woman shall bruise the serpent's head, referring to Christ, who hath abolished death, and hath brought life and immortality to light through the gospel; who, in taking on him the seed of Abraham, was made, for a time, a little lower than the angels, that he should taste death for every man, and that through death he might destroy him that had the power of death, that is, the Devil. Gen. iii, 15; 2 Tim. i, 10; and Heb. ii, 9, 14. It includes, 2. The fulfillment of the promise of God made to Abraham, and to his seed, which is Christ. "And," says Paul, "if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." This promise was confirmed with an oath, and has reference to the purchased inheritance—the city which hath foundations, which Abraham looked for, and the better country which he and others sought after, the New Jerusalem and the new earth, which will be the final and eternal abode of the immortal saints. Heb. vi, 13–15; xi; Gal. iii, 7, 9, 16, 29; Rev. xxi; 2 Peter iii, 13; 1 Peter i, 3–5.

Without having a disposition to dwell to any great length upon the false hopes cherished by many, I will here notice some of the popular sentiments which are received by the mass of professors of Christianity. In doing this I shall call the attention of the friends to instructions that I with others received at a French Baptist Educational Institute, in Canada, several years ago. While taking Bible lessons, we were taught by Prof. Roux,

1. That God is an infinite and eternal Spirit, without person, body, shape, or parts; is everywhere and nowhere present; or, is everywhere as a Spirit, and nowhere as a tangible being. I ask, Is not this making God almost a mere nothing?

2. That Jesus Christ is God himself; the Father, Son, and Holy Ghost, are one identical being; hence in describing one, we describe the other. Certainly this is doing no better by the Son than by the Father.

3. That man enters upon his reward at death. Then the immortal soul, which is the man proper, drops the mortal body, and goes directly to Heaven, or, if unjust, to hell. The just are then like the angels in Heaven.

4. That the angels and the saved in Heaven, before and after the resurrection, are spirits, having no person, form, nor parts; their nature is such that nothing can obstruct their way: they can with ease pass through the most dense, and the solidest wall in existence, and are so constituted that "*des milliards*"—millions of them (of the angels and the saved) can be placed on the point of the sharpest needle. Truly they must be very delicate! It is wonderful how such beings (?) can exist! Let us add to this the testimony of Luther Lee. He describes the immortal soul as follows: "It is a simple, spiritual essence; immortal, imma-

rial, intangible, indissoluble; having no exterior or interior surface; cannot be extended; it is analagous to God; cannot come in contact with matter, and does not occupy space; and we might add, *does not weigh anything.* Could any one do any better in trying to define nothing than to give it this description?

5. That Heaven is a spirit world, inhabited by spiritual beings; hence is not a tangible place: yet is filled with bliss and joy unspeakable, etc. To this add the words of the poet:

"Beyond the bounds of time and space,  
Reach forward to that heavenly place—  
The saints' secure abode."

Is this not spiritualizing away God, Christ, angels, saints, and Heaven? burning them down to nothing, as it were, by the fire of Spiritualism? Yet this constitutes the Christian's hope as taught by popular orthodoxy. Heaven save us, and open our eyes, that we may see the truth.

Now many of the texts already quoted and alluded to, show that these views are not in accordance with the teachings of the sacred word; though, as we have seen, many professed ministers of the gospel preach them as truths. However, let us briefly examine these points in the light of Scriptures. We are clearly shown,

1. That God is a material, organized intelligence, possessing both body and parts. In Gen. i, 26, 27, we read: "And God said, Let us make man in our image, after our likeness." "So God created man in his image, in the image of God created he him." If this text proves the immortality of man, as some claim, it proves also by the same mode of reasoning which is used to do this, that man is omnipotent, omniscient, and omnipresent. This cannot be done; therefore "image" here must mean physical form, and this scripture proves that God has a form.

In Ex. xxxiii, 20-23, we read that the Lord said to Moses, "Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by; and I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen." Thus Moses was permitted to see some "parts" of God's person. Though he could not see God's face, yet "the Lord spake unto Moses face to face, as a man speaketh unto his friend," verse 11, or, "mouth to mouth, even apparently." Num. xii, 5-8. In the Bible God is represented as having eyes, ears, arms, hands, feet, etc. He wrote his law with his own finger on two tables of stone. God is a Spirit, or spiritual, as he also is said to be love, and the hope of his people. The Bible certainly represents God as located in Heaven; "For he hath looked down from the height of his sanctuary: from Heaven did the Lord behold the earth." Ps. cii, 19. Christ taught his disciples to pray, "Our Father which art in Heaven," etc. Matt. vi, 9. God is represented to be everywhere; (1.) by virtue of his omniscience, and, (2.) by virtue of his Spirit, which is his representative, and is manifested wherever he pleases. Ps. cxxxix, 1-10. But personally God is in Heaven.

2. That Jesus Christ is the Son of God. He is not his own son, nor his own father; did not proceed from himself, pray to himself on the mountain, in the garden, and on the cross when he exclaimed, "My God, my God, why hast thou forsaken me?" "Father, forgive them; for they know not what they do;" and did not sit down on the right hand of himself when he was received up into Heaven. But Jesus Christ is a material intelligence, possessing body and parts, with immortal flesh and immortal bones (See Luke xxiv, 34-43); and is a distinct being from God the Father. He is like his Father, "being the brightness of his glory, and the express image of his person." Heb. i, 3. He came from, and prayed to, his Father; when he was baptized of John in Jordan, he heard a voice which came from his Father in Heaven, saying, "This is my beloved Son, in whom I am well pleased;" and "when he had by himself purged our sins," he "sat down on the right hand of the Majesty on high." "He was received up into Heaven, and sat on the right hand of God." Mark xvi, 19. He and

his Father are one in the same sense that his followers should be one. Said Christ, while praying for his apostles, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one." John xvii, 20-22.

3. That man will enter upon his reward, the righteous, at Christ's second coming and the resurrection of the just, and the wicked, at the resurrection of the unjust. The just shall inherit eternal life in the kingdom of God; but the unjust will be punished with the second death. Luke xiv, 14; John v, 28, 29; xiv, 1-3; Rev. xx, 5, 6.

Those who follow the channel of popular sentiment, hope, if they are Christians, to go to Heaven at death. We have seen that it is the duty of all to give a reason of their hope. Readers of the Bible are not to resort to inferences, but to a promise of God. Now, I ask, where is the promise in the Bible that a Christian shall go to Heaven at death? Such a promise cannot be found in the Bible; neither are we there instructed that man is in possession of an immortal soul, an inherent entity in the body, which goes to Heaven, or to hell, when he dies. God only hath immortality; and immortality is held up before us as an object for which we are to seek, and all who do so will obtain it at the resurrection of the just. 1 Tim. vi, 16; Rom. ii, 7; and 1 Cor. xv, 51-54.

Man, formed of the dust of the ground, whose breath is in his nostrils, is said to be mortal. Gen. ii, 7; iii, 19; Job. iv, 17. In death he exercises no power of mind, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. cxlvi, 4. "For the living know that they shall die; but the dead know not anything. . . . also their love, and their hatred, and their envy, is now perished." Eccl. ix, 5, 6.

Job says, "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call and I will answer thee," etc. Chap. xiv, 14, 15. Where will you wait, Job? "If I wait, the grave is mine house. I have made my bed in the darkness. I have said to corruption, Thou art my father. . . . And where is now my hope? as for my hope, who shall see it?" Chap. xvii, 13-15. Now comes the answer to his question in regard to his hope: "Oh, that my words were now written! . . . for I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Chap. xix, 23-27; Isa. xxvi, 19. Oh, blessed hope! David says, "As for me, I shall behold thy face in righteousness; I shall be satisfied, when I awake with thy likeness." Ps. xvii, 15. In Acts ii, 34, we see that Peter, on the day of Pentecost, says, "For David is not ascended into the Heavens." David, though he had been dead for several centuries, had not yet entered upon his reward, or gone up to Heaven.

Christ met the Sadducees with the following forcible argument to prove that there will be a resurrection, which also proves that Abraham, Isaac, and Jacob, had not gone to Heaven, and that they could have life only by being raised from the dead. He said, "And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living; ye, therefore, do greatly err." Mark xii, 26, 27. He starts on the ground that the Sadducees hold to, 1. That these patriarchs are dead—"As touching the dead." 2. God says he is their God. 3. Yet he is not the God of the dead, but of the living. Conclusion: Therefore they will be raised to life, and ye do greatly err in saying, "There is no resurrection."

"But when thou makest a feast," says our Saviour, "call the poor, the maimed," etc.; "for they cannot

recompense thee; for thou shalt be recompensed [not at death, but] at the resurrection of the just."

Paul clearly represents, in 1 Cor. xv, that if the dead rise not, then Christ is not raised; "then they also which are fallen asleep in Christ are perished." See also 1 Thess. iv, 13-18, which shows Paul's hope concerning them which are asleep. Many more passages of Scripture might be adduced here to substantiate this view of the subject, but we pass on to our next point.

4. That angels in Heaven are literal persons, possessing body and parts, as may be seen from the fact that they have been entertained, and fed, and have been seen by many, Gen. xviii; xix; Ps. lxxviii, 25; and that the saints in the "resurrection are as the angels which are in Heaven." Mark xii, 25. They shall then resemble Christ. "For our conversation is in Heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body," &c. Phil. iii, 20, 21. "We shall be like him; for we shall see him as he is." 1 John iii, 2.

Man, in his present fallen condition, is considered a degenerate being; he has become corrupt, deformed, and dwarfed. In this respect we bear the image of the earthy. But in the perfect day, "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality," we shall bear the image of the heavenly. 1 Cor. xv, 47-54.

5. That the righteous shall inherit substance. Prov. viii, 20, 21. It is not a Heaven "beyond the bounds of time and space" that they will inherit; for this would be no Heaven. God sits on a literal throne in Heaven, and occupies space; angels that excel in strength, and that do his commandments, are there too; and our Saviour, at his ascension, went to his Father's house, the New Jerusalem, "which hath foundations" in Heaven, to prepare mansions for his people; and when he comes, with all the holy angels, to gather the resurrected and living saints from every land, he will take his children unto himself, that where he is there they may be also. John xiv, 2, 3.

At Christ's coming the wicked are all destroyed, the earth is desolated, and the saints are caught up in the clouds to meet the Lord in the air. 2 Thess. ii, 9; Isa. xxiv; 1 Thess. iv, 13-18. From this point a period of one thousand years is measured off before the resurrection of the wicked, which is the period that the saints remain in the city above. Rev. xx, 4, 5. While they reign there with Christ they say, "We shall reign on the earth." Chap. v, 10. "Nevertheless we," says Peter, "according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," (or, wherein will dwell the righteous. *Greek.*) 2 Pet. iii, 13. Our Saviour said, "Blessed are the meek; for they shall inherit the earth." Matt. v, 5; Rom. iv, 13.

Abraham received the promise that he should be heir of the world. Those that are Christ's are Abraham's seed, as we have seen, and "heirs according to the promise." Abraham and the ancient worthies who obtained a good report through faith, "died in faith, not having received the promises, but having seen them afar off;" &c. We are clearly instructed that God hath prepared for them a city, and that they desired a better country. Heb. xi.

Now during the thousand years, while the saints are in the city above, Satan is bound, or confined to the earth, which is desolated and without an inhabitant, having no one to tempt or to deceive. When the thousand years are expired, the great city, the holy Jerusalem, comes down, and is located upon the earth, and becomes the camp of the saints. Then Satan is loosed out of his prison; and as the wicked are raised numberless as the sand of the sea, he goes out to deceive the nations in the four quarters of the earth, and gathers them together to battle, to fight against the saints; but as they compass the beloved city, fire comes down from God out of Heaven and devours them. Rev. xx, 3-9. This is the time when all the wicked are punished, and are burned up root and branch, when Satan and all his host endure the dreadful sufferings of the second death; the time when the elements shall melt with fervent heat, and become as though they had not been; the earth also, and

when the works that are in the earth shall be burned up. 2 Pet. iii, 1, 10. It is then that the Lord makes "all things new;" that the first heaven and the first earth pass away, and a new heaven (atmospheric heaven) and a new earth are created; that the saints with Christ possess the kingdom under the whole heaven; and that God's people have a full, a complete, fruition of their hope. Oh, yes! then it is that the dominion, which Adam lost through transgression, and which Satan has controlled in a great measure these many centuries, but which our Redeemer has purchased by his death and resurrection, is completely restored through Jesus Christ, to the people of the saints of the Most High, to be possessed by them throughout the endless ages of eternity. Then there will be no Devil to deceive, no enemy to tempt; nothing shall hurt or destroy in all God's holy mountain; for the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea. Isa. xi, 9; Hab. ii, 14. Certainly this will be a glorious kingdom! It will have,

1. A King. Our Lord Jesus Christ, the second Adam, will reign as a ruling monarch over every living thing in the kingdom. All things shall be subdued unto him, except God that put all things under the Son, that God may be all in all. 1 Cor. xv, 27, 28.

2. Subjects. All the righteous who shall be accounted worthy, at the appearing of Jesus, to receive immortality and eternal life, shall dwell with Christ in the kingdom. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. xxi, 4.

3. A capital, or metropolis. The holy city of God, the New Jerusalem, which is of pure gold, and which has a wall great and high, built on twelve foundations of twelve manner of precious stones, has twelve gates, three on each side, each gate of pearl; streets of pure gold, as it were transparent glass; a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb; in the midst of the street of it, and on either side of the river, the tree of life, which bears twelve manner of fruits, yielding fruit every month; the throne of God and of the Lamb shall be in it, and his servants shall serve him; there shall be no night in the city, &c., &c.;—this beautiful city, I say, will be the seat of the government, the center of the kingdom. Rev. xxi. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxiv, 23.

4. A territory. The whole earth made new, surrounded with a pure, clear atmosphere, which will cause the light of the moon to be as the light of the sun, and the light of the sun to be seven fold, as the light of seven days (Isa. xxx, 26), will constitute the territory of the kingdom. The saints shall build houses and inhabit them, and they shall plant vineyards, and eat the fruit of them; as the days of a tree [the tree of life] shall be the days of God's elect, and they shall long enjoy the work of their hands; the wolf and the lamb shall feed together, &c. Isa. lxxv, 21-25.

5. Laws, or a rule of government. The royal law of God, the statutes of Heaven, will constitute the rule of God's government in the new earth, in Eden restored. Then the Sabbath of the fourth commandment will be observed as it was in Eden before the fall. All flesh shall come and worship before the Lord at the holy city every Sabbath, and every month. Isa. lxvi, 20-24. Once a month they shall pluck the delicious fruit of life's fair tree, and eat freely, &c.

Thus we have a clear and beautiful delineation of truth on the subject of hope brought to view in God's sacred word, not based on inferences and false premises, after the opinion and understanding of erring and finite men; but founded upon stern facts, and the immutable declarations of God's revealed will to man, according to reason, judgment, and wisdom, known and possessed by the Father of mercies in whom is no variableness or shadow of turning.

Some say that the texts that are here presented, are figurative, and are not to be taken in a literal sense; that is, that we should not give them a literal mean-

ing. Well, this is one way to evade the point; and we are not disposed to quarrel with any that choose to figure on this wise—who hold to immateriality. They are welcome to their god, their life, their Heaven, and their all. It all seems very small and of no consequence to us. We choose all substance, and hold to materiality relative to God, Christ, the redeemed, and the "everlasting inheritance" that the saints will possess to all eternity.

Now the fulfilling signs and fulfilling prophecies clearly denote, as represented in the prophetic word, that we are living in the last days, that the last message of warning to sin-fallen man is being proclaimed, and that our dear Redeemer shall soon appear, to be glorified in his saints, and to be admired in all them that believe. To those who love Christ's appearing, this is truly cheering. It rejoices the weary pilgrim to know that soon, very soon, we shall rest. God help us to be ready to hail him with joy at his coming. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus ii, 13.

In conclusion, dear friends, let me call your attention again to the text. We are instructed to give a reason of our hope with meekness and fear. This requires us to do more than to theorize on this subject. Our practice has a great deal to do in giving a reason of our hope. It is of no use for us to express any hope of obtaining eternal life, unless we comply with the conditions of life held out before us in the Scriptures. "And every man that hath this hope purifieth himself, even as he is pure." "If thou wilt enter into life, keep the commandments." Only those who do the will of God can consistently cherish any hope of entering into the kingdom of Heaven. Be entreated, then, as you love life, to flee to Jesus, cease to do evil, and learn to do well, and so live as to secure a part in the first resurrection. May God help us to thus show a full assurance of our hope. Amen.

#### THE INFLUENCE OF THAT BLESSED HOPE.

"EVERY man that hath this hope in him, purifieth himself, even as He is pure." 1 John iii, 3.

"That blessed hope" is the most precious and stimulating theme of the gospel. Paul commanded Timothy to speak and exhort concerning it. Peter refers to it frequently in his first epistle, and makes it a grand theme in his second. He also tells us that Paul wrote of these things in all of his epistles, and he exhorts us in view of "such things" to be diligent, that we may be found of him in peace, without spot and blameless.

Christ and the inspired writers of the New Testament present this theme as replete with consolation and counsel, warning, and encouragement, for every condition of the militant church. It is the key-note of the New Testament.

Are believers timid and loth to stand up and confess their Saviour? They are stimulated to fearless witness-bearing by these memorable words: "Whosoever, therefore, shall confess me before men, him will I confess before my Father and the holy angels." Are believers fainting and sinking under the stress of temporal troubles? "Beloved, think it not strange concerning the fiery trial which is to try you; but rejoice, inasmuch as ye are made partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also, with exceeding joy." "Be patient, therefore, brethren, unto the coming of the Lord."

Is wealth reft away by persecution, oppression, or fraud? The ancient saints "took joyfully the spoiling of their goods, knowing that they had in Heaven a better and enduring substance; for yet a little while, and he that shall come, will come."

Does worldly-mindedness prevail? "Our conversation is in Heaven, from whence also we look for the Saviour, the Lord Jesus Christ." "Seeing then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God."

Do believers need a motive to self-denial and self-mortification? "When Christ who is our life, shall appear, then shall ye also appear with him in glory; mortify,

therefore, your members which are upon the earth."

Do believers need a stimulus to growth in grace and holiness? "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is; and every man that hath this hope in him, purifieth himself even as he is pure."

In persecution, read of his suffering in the flesh, his coming to deliver his people, and the crown which the righteous Judge shall give in that day to "all them that love his appearing."

We are stimulated to perseverance by those terse words of our Leader, which ring like a military order,—"Hold fast till I come."

The sacramental feast not only recalls the death and departure of the Redeemer, but anticipates his return. "As often as ye eat of this bread and drink this cup, ye do show forth the Lord's death till he come."

In the present mourning condition of the church fasting for the absent Bridegroom, what can be more consoling than his parting words, "Let not your heart be troubled; \* \* \* I go to prepare a place for you, I will come again"—to be glorified in his saints, and in all them that love his appearing. He will come again, no longer

"The Man of sorrows,  
Who stood by Pilate's bar,  
Condemned by haughty Herod  
And all his men of war,"

but a mighty Conqueror in his glory, with all the holy angels. He will come with a shout, and the voice of the archangel, and the trump of God, to raise the dead, judge the world, banish sin, rejuvenate the earth, and cause "the desert to rejoice and blossom like the rose." He shall come to overwhelm all his enemies and set up his universal and everlasting kingdom. He shall come to fulfill his word to his saints: they "shall be changed in the twinkling of an eye," clad in immortality, and "caught up to meet the Lord in the air."

Oh, "that blessed hope!" How the heart glows and dilates under its inspirations! The tranquil joy of godly Simeon, who waited for the consolation of Israel, when he beheld the infant Jesus, was but a feeble earnest of the ecstasy of the saints when they behold again the "King in his beauty." No wonder the dying thief exclaimed, "Lord, remember me when thou comest into thy kingdom!"

The whole invisible church is appropriately symbolized by those forms in the catacombs, painted with arms stretched upward, and exclaiming, "Come, Lord Jesus, come quickly!"

"That blessed hope" is the abiding consolation and encouragement of the saints. Temporal troubles and spiritual conflicts may affect my soul—aye, all earthly hopes may take their flight—

"Yet still I have one comfort left,  
Of which I never am bereft:  
I shall behold my glorious Lord  
When he comes to fulfill his word;  
The King of kings my judge shall be,  
I with the rest shall bow the knee;  
I shall confess unto the name  
Of Jesus—oh! the loving Lamb!"

And when the wicked from his face  
And from his kingdom flee,  
Among the trophies of his grace  
He will remember me.

Benediction be upon all those who "love his appearing," and look for "that blessed hope."

Careless sinner, that blessed hope of the saints is your forlorn terror. His day of deliverance and glory will be your day of doom and everlasting shame. "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him."

Hear ye, "The Lord Jesus shall be revealed from Heaven, with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." O sinner, what will you do then?—E. P. Marvin, in the American Pulpit.

LIBRARIES are the shrines where all the relics of saints, full of true virtue, and that without delusion and imposture, are preserved and reposed.

YOUNG men are as apt to think themselves wise enough, as drunken men are to think themselves sober enough.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 8, 1869.

URIAH SMITH, EDITOR.

### VALEDICTORY.

ACCORDING to the action of the Publishing Association, at its last meeting, our relation to the readers of the REVIEW, as editor of this paper, ceases with this number.

For the past sixteen years we have had constant employment in the Office, most of the time in the discharge of editorial duties; and as the time comes for a change in the field of labor, the mind naturally turns to a brief retrospect of these years.

Little was it thought by us, when we first entered the Office, or by any connected with the cause at that time, that the year 1869 would find us still subjected to the toils and trials of our earthly pilgrimage. But though time has continued longer than expected, we find no cause for giving over the struggle; for no people are better fortified against the trials of delay than Seventh-day Adventists. We are not dependent on set times. We are not subjected to the shame and mortification of continually fixing new dates, and re-adjusting the prophetic periods, under a disheartening and accumulating weight of repeated disappointments. When the prophetic periods ended in 1844, it was well understood that we then entered upon an indefinite period of waiting; and though the patience of believers has been called into exercise, and delays are hard to bear, yet the lapse of years is no evidence of error in our position, nor cause for distrust in reference to any of the great truths we hold. Our danger here lies in the strange anomaly of the human mind, that the longer an event is delayed, the further off a person is inclined to put it. And whereas sixteen years ago we scarcely dared to calculate for two or three years in the future, a delay of the coming of the Lord for sixteen years, may incline some to put that event off as many years more, so that although we are really sixteen years nearer the great consummation, it is, to their minds, five or six times as distant as it was then. And each year of delay adds another year still to the time which they put between themselves and the coming of the Lord. And thus the evil increases in arithmetical progression. Such are making a fatal mistake. Why should the lessening of the distance between us and the end, by a year or more, lead any one to increase it by just that length of time?

And meanwhile the signs of the great approaching day, are increasing in frequency and intensity. The prophetic outlines are filling up to repletion. Society is growing more and more corrupt. Professed ministers of Christ in high places, are pandering to the vices and follies of the ungodly. Evil men and seducers, mockers and scoffers, great men and mighty, warriors and kings of the earth, are swiftly marshaling themselves into the position in which according to the prophetic word, the coming day is to find them. And shall we be idle in reference to events before us? Shall we say in our hearts, My Lord delayeth his coming? Shall we put far off the evil day? No, let us keep it ever before us; for it is right at hand; lest it come and find us unprepared.

During the years in which we have been connected with the Office, we have had occasion to have in almost constant review the doctrines and theories which go to make up the great and harmonious system of present truth. With the beauty and consistency of these things, we have been year by year more and more deeply impressed. Whatever makes harmony and consistency in the word of God is truth, and will stand; for that word is harmonious and consistent. We have seen these truths subjected to every species of opposition, and stand unshaken through it all. No argument can overthrow them. The false logic of error cannot touch them. The present truth is no refuge of lies, nor a wall daubed with untempered mortar. It is a Gibraltar of strength, against which the hosts of unbelief

cannot prevail. It is that which will prove a shield and buckler to all true believers in the time of trouble, and stand the searching test of the last day.

The inherent vitality of the cause of the third message is also what no one could fail to mark, who has had such an acquaintance with its history and workings. During all these years its progress has been onward—onward alike in storm and calm, through evil report as well as through good report. It has not been without its obstacles and drawbacks, dangers and perils, secret enemies and open foes. Traitors within have tried to overthrow it; enemies without have made their fiercest onslaughts upon it. Strong appeals have been made to prejudice, and untiring efforts have been put forth, to stir up the worst passions of the human heart against it. But like a cause which the providence of God had especially engaged to preserve, it has scarcely felt the shock; and it has passed unharmed through every attack. And we have seen the opposition melt away, especially that which has arisen from its own ranks, till scarcely a vestige remained except a few shattered apostates. If the work had been of man, it has met enough, time and again, to overthrow it. That it has not been overthrown, becomes, under these circumstances, good evidence that it is of God, and that those who have opposed it have been fighting against him.

But while all that has been accomplished is due ultimately to the kind favor and providence of God, it is but proper that mention be made of the important place which the faithful labors of Bro. and Sr. White have held in this cause. They were called to take hold of the work from the commencement, not only when the friends of the cause were few, but when almost its first friends were yet to be found. Without means or supporters, they gave themselves wholly to the work of elucidating and spreading abroad the precious truths which belong to the third message. No burdens, no crosses, no labors, no sacrifices, were shunned in their efforts to carry on the work. Whatever measure of health, strength, means, or influence, they possessed, it was devoted to the one object of advancing the cause of truth. Enterprise after enterprise, calculated to accelerate the progress of the message, they have inaugurated and established, putting their shoulders under the burden of carrying them forward. And experience has proved the timeliness and wisdom of these enterprises. And thus they have labored on, in weariness and feebleness often, setting an example for all to imitate; and the present time finds them still engaged, heart and soul, in the work, laboring earnestly and devotedly to the one end of advancing the truth, and arousing the people to seek a preparation for the coming of the Son of Man. Their noble, self-sacrificing, unselfish course in this cause, demands the confidence, support, and co-operation of all the lovers of the truth. They are worn with their manifold cares and labors; but we trust the good providence of the Lord will enable them still to stand at their post till the battle is over.

When we first came to the Office, the property belonging to this cause was a hand press, and a small quantity of type. The paper was published in a hired room. It struggled along with small support; and every little while it was found necessary to omit a number for want of means. On removal to Michigan a new impetus was given to the message. The friends of the cause came up nobly to the work. The paper has been abundantly sustained; and the Association has a fine building, with power presses, and other necessary Office fixtures, amounting, with other property, to the sum of \$32,000.00, unencumbered, all of which the liberality of the friends of the truth, has thrown together here. In financial and numerical strength a great advance has been made. Would that we could say that all were in as good a spiritual condition as in the earlier and weaker stages of the work.

Our Office labors have been confining and wearing. The position is in some respects a pleasant one; but like all others it has its disagreeable sides and unpleasant features. We have ever felt poorly qualified to fill it, and inadequate to its weighty responsibilities. And we retire from it with a sense of relief, fully co-inoiding

with the brethren that a change of labor will be for both our physical and spiritual good.

Our interest shall still be in this cause. We shall feel no less interest in the Office. We shall rejoice to hear of its prosperity, and the growth in grace of all who labor there. Sixteen years of our life we have spent in this work, and have tried to do the best we could; but we claim no credit for services rendered. We have been painfully conscious of many failures; and while we ask the brethren to pass charitably over our many faults and errors, we implore the forgiveness of God, for the many more things he must have seen to grieve his Holy Spirit.

The many correspondents who have so patiently borne with all our imperfections, and extended us their sympathy and co-operation, have our thanks. We shall labor on just as cheerfully in whatever field it may be our lot to work; and we trust through the mercy of God to have at last some humble place with the overcomers in the kingdom of Heaven.

### THOUGHTS ON THE BOOK OF DANIEL.

#### CHAPTER VII, CONTINUED.

VERSE 9. I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. 10. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the Judgment was set, and the books were opened.

A sublimer description of a sublimer scene is not to be found in the English language. But not only on account of the grand and lofty imagery introduced should it arrest our attention; the nature of the scene itself is such as to demand most serious consideration. The Judgment is brought to view; and whenever the Judgment is mentioned, it ought to take an irresistible hold upon every mind; for all have an interest in its eternal issues.

By an unfortunate translation in verse 9, a wrong idea is almost sure to be conveyed. The words "cast down" are from a word which in the original signifies just the opposite, namely, to set up. Dr. Clarke says "that it might be translated *erected*; so the Vulgate *positi sunt* [were placed], and so all the versions." The Septuagint has *etethesan* [*ἐτίθησαν*] which is defined to mean "to set, put, place, to set up, to erect." The thrones are not the thrones of earthly kingdoms which are to be thrown down at the last day, but thrones of Judgment which are to be set up, just before the end.

The "Ancient of Days," God the Father, takes the throne of Judgment. Mark the description of his person. Those who believe in the impersonality of God are obliged to admit that he is here described as a personal being; but they console themselves by saying that it is the only description of the kind in the Bible. We do not admit this latter assertion; but granting that it were true, is not one description of this kind as fatal to their theory as though it were repeated a score of times? The thousand thousands who minister unto him, and the ten thousand times ten thousand who stand before him, are not sinners arraigned before the Judgment seat, but heavenly beings who wait before him attendant on his will. An understanding of these verses involves an understanding of the subject of the sanctuary, to works on which subject we refer the reader. The closing up of the ministration of Christ our great High Priest in the heavenly sanctuary is the work of the Judgment here introduced. It is an investigative Judgment. The books are opened, and the cases of all come up for examination before that great tribunal, that it may be determined beforehand who are to receive eternal life, when the Lord shall come to confer it upon his people. John, as recorded in Rev. v, had a view of this same place, and saw the same number of heavenly attendants engaged with Christ in the work of investigative Judgment. Looking into the sanctuary, as we learn that he was from Rev. iv, in chapter v, 11, he says, "And I beheld and I heard the voice of many angels round about the throne, and the beasts and the elders; and the number of them was ten thousand times ten thousand and thousands of thousands."

It will appear from the testimony of chapter viii, 14, that this solemn work is even now transpiring in the sanctuary above.

VERSE 11. I beheld then, because of the voice of the great words which the horn spake; I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame. 12. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

There are persons who believe in a thousand years' triumph of the gospel and reign of righteousness over all the world before the Lord comes; and there are others who believe in probation after the Lord comes, and a mixed millennium, the immortal righteous still proclaiming the gospel to mortal sinners, and turning them into the way of salvation. But both of these systems of error are completely demolished by the verses before us.

1. The fourth terrible beast continues without change of character, and the little horn continues to utter its blasphemies, and hold its millions of votaries in the bonds of a blind superstition, till the beast is given to the burning flame; and this is not its conversion but its destruction. See 2 Thess. ii, 8.

2. The life of the fourth beast is not prolonged after its dominion is gone, as were the lives of the preceding beasts. Their dominion was taken away, but their lives were prolonged for a season. The territory and subjects of the Babylonish kingdom still existed, though subjected to the Persians. So of the Persian kingdom in respect to Grecia, and of Grecia in respect to Rome. But what succeeds the fourth kingdom? No government or state in which mortals have any part. Its career ends in the lake of fire, and it has no existence beyond. The lion was merged into the bear; the bear into the leopard, the leopard into the fourth beast; and the fourth beast into what? Not into another beast, but into the lake of fire, which is its final destruction till the second death. Then let no one talk of probation or a mixed millennium after the Lord comes.

VERSE 13. I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. 14. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

The scene here described is not the second advent of Christ to this earth, unless the Ancient of Days is on this earth; for it is a coming to the Ancient of Days. There in the presence of the Ancient of Days, a kingdom, dominion and glory are given him. The Son of Man receives his kingdom before his return to this earth. See Luke xix, 10-12, and onward. This is a scene, therefore, which transpires in the heavenly temple, and is closely connected with that brought to view in verses 9 and 10. He receives the kingdom at the close of his priestly work in the sanctuary. The people, nations, and languages, that shall serve him are the nations of the saved, Rev. xxi, 24, not the wicked nations of the earth; for these are dashed in pieces at the second advent. Some out of all the nations, tribes and kindreds of the earth will find themselves at last in the kingdom of God, to serve him there with joy and gladness forever and ever.

VERSE 15. I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. 16. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. 17. These great beasts, which are four, are four kings, which shall arise out of the earth. 18. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever.

No less anxious should we be than was Daniel, to understand the truth of all this. And whenever we inquire with equal sincerity of heart, we shall find the Lord no less ready now, than in the days of the prophet, to lead to a correct knowledge of these important truths. The beasts, and the kingdoms which they represent, have already been explained. We have followed the prophet down through the course of events even to the complete destruction of the fourth and last beast, the final subversion of all earthly governments. What next? Verse 18 tells us: "The saints shall take the

kingdom." The saints! those of all others held in low esteem in this world, despised, reproached, persecuted, cast out; those who were considered the least likely of all men ever to realize their hopes; these shall take the kingdom, and possess it forever. The usurpation and misrule of the wicked shall come to an end. The forfeited inheritance shall be redeemed. Peace shall be restored to its distracted borders, and righteousness shall reign o'er all the fair expanse of the renovated earth.

#### THE OVERCOMERS.

"But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Dan. vii, 18.

"And from the days of John the Baptist, until now, the kingdom of Heaven suffereth violence, and the violent take it by force." Matt. xi, 12.

"Then is the prey of a great spoil divided; the lame take the prey. And the inhabitant shall not say, I am sick: the people that dwell therein, shall be forgiven their iniquity." Isa. xxxiii, 23, 24.

These expressions concerning the kingdom of God, which is to be established in our earth and to stand forever, would seem at first view to almost imply that the saints were to take the kingdom by actual conquest. That is, that they should by violence seize, not the kingdom now possessed by the men of the world, but the glorious kingdom of God itself. This of course cannot be literally true. When the saints do actually enter upon the possession of the kingdom of God, Jesus himself invites them to it, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. xxv, 34.

Yet the saints are spoken of as taking the kingdom as if by force, violence and conquest, and as though it became a spoil to be divided to them. There is some truth to it after all. But they have no occasion to take the lives or to shed the blood of others. They have battles to fight, victories to gain, conquests to win. But their war is with sin, with Satan, and with self. If any blood is to be shed, it is their own. If any lives are to be sacrificed in the conflict, it is not others but themselves that die. They overcome not by killing others, but by dying themselves. They resist the Devil, who attempts to prevent their progress heavenward. They make him flee before them as they meet him clothed with the strength and the armor of God which he cannot withstand. They overcome sin by repenting of it, confessing its wicked power and presence and resisting its alluring and deceitful charms. They overcome self by dying to it daily. They snatch victory even from defeat by the help of the angels of God. They go from strength to strength, till at last they appear in Zion before God.

The conquest of the kingdom is the conquest of the evil powers that oppose our march to that country of eternal joy. The overcomers shall inherit it. And when as victors they shall receive the kingdom of God, they are represented as having a great spoil to divide. Every man shall have a mansion in the city. Every man shall have an inheritance in the fair plains of the new earth. Every one shall have a crown of heavenly glory, and a place with Christ upon his throne.

And who shall take this infinite spoil? Not the great and mighty and noble of earth. The world that now is has too many charms for them. But the poor, the humble and the lowly, these are the lame that shall take the spoil, the very ones that would seem utterly incapable of winning the victory in this mighty conflict, shall, by the grace of God, obtain the prize, while the wise and great of earth shall be cast out into outer darkness. J. N. ANDREWS.

#### THE WORK OF THE LORD.

It is cheering to think that the work of the third angel is the work of God. Nothing is more manifest, especially to such as are trying to keep pace with its onward, steady progress. I cannot help thinking, and speaking very highly of the morning lectures in the time of our good Conference season. So very appropriate, timely, meat in due season, the receiving of which imparts life, kindles the vital spark, and con-

firms faith in the great Advent landmarks. While we felt so grateful to God for these timely morning talks, we could not do less than to express to Bro. White our appreciation of the interest he thus takes to bring up a people, pure, united in the last great work of preparing for the Lord's coming. Just think! Why does it become so necessary for such plain and pointed talks among us? Simply because the first angel has uttered his voice, and brought us to the hour of Judgment, and we are asleep as to the designs of Heaven in the work of the investigative Judgment. Hence plain testimony must be borne, requiring great patience on the part of God's faithful servants. Think of Christ's patient sufferings in the garden, and his professed friends asleep!

How alarming the thought that while God's servants bear such faithful testimony, we are so inclined to sleep! How shall such plain, truthful testimony, inspired by the Spirit of God, reach the people of God in their almost freezing state, insensible to danger. The thunders of Sinai would not make a lasting impression if we may judge from the little impression made by the signs of the times. As to myself, I will try to ponder these things in my heart, and say, Here, Lord, I am, to bear some humble part in the great work of preparation for the kingdom of God. Let us study God's plans, and work into the kingdom.

H. S. GURNEY.

Memphis, Mich.

#### HOW STRANGE THEY SHOULD OFFER SUCH ARGUMENTS.

WHILE in our village, yesterday, a short conversation occurred between a gentleman of respectability, and myself, on the Sabbath question.

His first as well as his strongest argument was, You who keep the seventh day, are only a small minority, while the large majority of religionists keep the first day. In answer to this I ask, When has the truth been with the majority? I will give a few examples.

1. That of the antediluvian world. God said to a single individual, Noah, that he would destroy the world by a flood; and he caused that to be preached one hundred and twenty years.

Now look at the result. The time had come when God had said "The end of all flesh is come before me." Where is the majority? There is an overwhelming majority in unbelief. Only eight souls in all the wide world are found holding the truth of God. Did error save them, or their unbelief thwart the purpose of God? Read Gen. vi and vii.

2. That of the people of God in the days of Elijah the prophet. Elijah said unto the people, I, even I, only, remain a prophet of the Lord, but Baal's prophets are four hundred and fifty men. 1 Kings xviii, 22. Mark the sincerity of that deceived multitude. Verse 28. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed upon them. Ahab, after leading the people away from God all that he could, had the audacity to ask the prophet this question: "Art thou he that troubleth Israel?" Verse 17. Thus say the latter-day Ahab's. The answer was, "I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." Verse 18.

Now the testing time had come. Where was the truth? With one prophet. Where was error? With four hundred and fifty prophets, whose hands were staid up by a deceived people. But where was the victory? It was on the side of the one prophet who had the truth.

The people fell on their faces and said, "The Lord, he is the God; the Lord, he is the God." Verse 39.

The four hundred and fifty prophets of Baal were slain at the brook Kishon. Verse 40. Here is an example for those who claim to be right, because they are the majority.

3. I might mention the case of Lot, and the cities of the plains. The truth of God was only with one family. And when he warned his own friends, he seemed to them like one that mocked. Gen. xix, 14. Did error and unbelief save those wicked cities? Did the Lord abide the decision of the majority?

I will call attention to the time of our Lord's first

advent. There were the priests, doctors, lawyers, scribes, nobles of Israel, and the entire church of God. The church was filled with the learned, and those who wished to be called "Rabbi." But where was the truth of God to be found in their day? Was it with the majority, and with the learned, or with the rulers

Then answered them the Pharisees, Are ye also deceived? Have any of the rulers believed on him? John vii, 47, 48.

Again, when Pilate was troubled, believing Jesus to be innocent, and asked if he should release him, the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. Verse 20. But they cried out, Let him be crucified. His blood be upon us, and our children. Verse 25. Here was a multitude of the church of God. Verse 24. The majority did bear rule, and crucified the Lord of life and glory. But where was the truth? It was with the minority. A few wise men, who were wise because they had studied the book of God, when they saw the star of Bethlehem, knew it; also a few shepherds who were watching their flocks by night, and a few of the common people who received him gladly. What a mistake did that proud, bigoted church make, because they were the majority, and could bear rule. They are a Christless people, down to their latest posterity.

4. I ask where was the truth of God in Martin Luther's day? Was it with the Catholics? Catholicism was the ruling element of religion in Luther's time. But God had some searching, separating truths for the great reformer, and his companions, notwithstanding they were so small a minority. The men of our day, who glory in their success, and acknowledge their indebtedness to the faithful labors of the few, should never offer the argument that a thing is true because the majority believe it. When has the truth of God been found with the majority since sin entered our world? All the history of the past answers, Never! When will it be? Not until the armies of Heaven come forth, and the King of kings and Lord of lords, with a sharp sword shall smite the nations of earth. Then the majority will be those who have obeyed God, even at a sacrifice of all earthly good. Oh! that God would awake the Christian world on the important subject of the Sabbath, so that such frail arguments can lull them no longer to sleep. N. FULLER.

Wellsville, N. Y., May 23, 1869.

#### REPORT FROM CALIFORNIA.

We pitched the tent in Santa Rosa four weeks ago last Wednesday; have held upwards of forty meetings. Nine new ones have embraced the Sabbath, and several more are deeply convicted and seem to tremble under the cross. Eleven have been baptized, and three more are expected to move forward in baptism next Wednesday. Two of those who have come out are school teachers, one of whom leaned strongly toward infidelity when we came into this township. Two others have preached some, and one of these is talking the truth on Sundays, one hundred miles north of here, while laboring with his hands five days in the week. We have sold eighty dollars' worth of books since pitching the tent. Our greatest difficulty as to books, is to keep a full assortment on hand. Ere we are aware, we are out of some kinds.

Our brethren and sisters from the Piner district have stood by us in our efforts here, and have had the benefit of a second course of lectures. Though a few of those who arose for the Sabbath in the Piner settlement have gone back for not moving forward in the Christian duties, yet their number has been made up by more embracing the truth in this place. Twenty-six in all have been baptized, and we hope this number will be swelled up to thirty or more. Five of those who were baptized were from other places.

Upon the whole we feel that we have been paid for coming here, even if no more is done than what has already been accomplished. But we hope and labor for more, though we now expect to close our tent operations in this place next week, as we have been laboring in this township between three and four months (in which time we have held over one hundred and fifty meetings), and hope to be able to so select for the field of our next effort with the tent, that we can fall

back to Santa Rosa for several Sabbaths after leaving. Our minds now rest on Healdsburg, sixteen miles north of here, being only six miles from Windsor, where a company of believers was raised last fall. The Lord direct. Before leaving here, we shall call for volunteers on Systematic Benevolence.

Farmers here have been haying for two weeks, which has kept back some from the country. But some have got through with their haying; yet harvesting is coming off soon.

This valley is only about fifteen miles from the coast, and is not the most favorable field for tent operations, as the nights generally are quite cool, making it uncomfortable at times for the speaker and for the audience. Yet here we commenced, and we cannot leave. Our trust is in God, and he sustains us. While we would not be presumptuous, we would stretch forth our hand as an act of faith, as the man sick of the palsy was bid to do: do all we can on our part, that God may be honored and his cause advanced.

D. T. BOURDEAU.

Santa Rosa, Cal., May 24, 1869.

#### REPORT FROM BRO. RODMAN.

SINCE April 20, have been at home about ten days including one Sabbath. Held two meetings at my house. It is not encouraging here to see Satan prevailing as he does. The interest of all is abating more or less. Some have already turned away from the truth, and others are growing more worldly and selfish, which is manifest by more interest in worldly things, and less in spiritual things.

Brethren, we must awake and seek a new conversion and consecration to God and the truth, or Satan will prevail to lead us and our children to destruction.

The 24th and 25th, I met with the Exeter church. They are all holding on, but fail to make all the advancement they should; yet their influence is increasing for good, and some of their neighbors think more favorably of them and the truth.

The 27th, I met with the brethren in Peacedale. They appear to be trying to overcome, but they need a new conversion. Perhaps the trials they are having will lead them nearer to the Lord, and to love his truth enough to obey it more cheerfully.

May 1 and 2, I met with the Green Hill church. They came in on the Sabbath well, and while Satan endeavors to discourage and distract, there is a disposition to press together. I hope they will learn his devices and not be turned from the truth, but hold it in the love of it, and be saved from deception. See 2 Thess. ii, 9-11.

The 9th, I held meeting at Bro. E. Blivin's. There were but few in. I hope they will remember that they are not their own, but are bought with a price, and that both body and spirit, all their powers, should be devoted to God, without any reserve.

The 15th and 16th, I attended Monthly Meeting with the Exeter church. A fair number were in attendance, but the interest is generally low. Brethren, we must do what we can for ourselves, then if we lack, the Lord will supply, in his mercy and kind providence.

The following resolution was offered and responded to by nearly all, in one of our meetings:

*Resolved,* That we will search our hearts and try our ways in the light of God's word, and by his grace be nearer the Lord from this time, by working out our salvation with fear and trembling, while the Lord works in, to will and to do of his own good pleasure; and further, that we will do all things without murmurings and disputings.

Some little advance was made in our meeting, for which we praise the Lord.

The 20th, I came to this place. Have held five meetings. Some, perhaps all, are becoming more in love with the truth. Hope they will quicken their pace, being more decided and earnest to be overcomers, humbling themselves under the mighty hand of God, that they may be exalted in due time.

The Baptists are having a revival. This drew the people, so our meetings were thinly attended.

We shall do what we can and hope to be a help to the work here.

P. C. RODMAN.

New Ipswich, N. H., May 24, 1869.

#### REPORT OF MEETINGS IN MICHIGAN.

In accordance with appointments, I met with the church in Oakland, Sabbath and first-day, April 24 and 25, and held six interesting meetings with them. Bro. Lawrence preached once, and united with us in celebrating the ordinances of the Lord's house.

May 1 and 2, held five meetings and celebrated the ordinances with the church in Memphis. Sickness and death, moving away, and some others turning back to their old, cherished habits of tobacco-using, &c., have been a cause of discouragements to those who are striving to overcome. We pray the Lord to arouse them all, that they may labor successfully in the vineyard of the Lord.

May 4 and 5, held five meetings with the church in Lapeer. This church have been recently passing through deep trials, from which we hope and trust they will now arise and take an exalted position to promote the cause of our dear Redeemer.

JOSEPH BATES.

Monterey, Mich., May 26, 1869.

#### THE TEST OF OUR FIDELITY.

How instinctively the natural heart shrinks from suffering. How our human nature faints and falters at the many crosses that have to be lifted, and the many obstacles to be surmounted in our heavenward journey. How we long for the "joy unspeakable and full of glory," while we turn from the toil, the pain, the self-denial, connected with the Christian warfare.

Peter, James, and John, on the mount of transfiguration, with the light and glory of Heaven resting upon them, and the divine Saviour before them, radiant with transcendent glory, and the two celestial visitants talking with him, their own hearts overwhelmed with rapturous awe, could ardently say, "Lord, it is good for us to be here;" and fondly desire to take up their abode there. How delightful to dwell in such a heavenly atmosphere, with the marks of God's approbation resting upon them. How glorious a privilege to be a disciple of Jesus then.

But let us follow the Man of Sorrows to the lonely shades of Gethsemane. These same three disciples are chosen to be with him in his agony. But alas! through that scene of unutterable anguish, when the weight of sin and woe wrung from his sacred lips that agonizing prayer, "Father, if it be possible, let this cup pass from me," they were wrapped in unconscious slumber.

They follow him afar off, to the place of trial and crucifixion, and the zealous Peter, even, denies his suffering Lord. Alas for poor human nature! If God were not infinite in mercy who of all the fallen race could hope to be saved?

So with many of us in these last days, when blessed with outward peace and prosperity, and God sets his seal of approbation to our feeble efforts to serve him, and cheers us with the presence of his divine Spirit, we feel like saying with the poet;

"My willing soul would stay  
In such a frame as this,  
Till called to rise and soar away  
To everlasting bliss."

We feel to rejoice that we are disciples of Jesus. We glory in the name. We feel, like Peter, ready to follow him to prison and to death.

But when the test of our faith comes, when storms of affliction and temptation beat upon us, threatening to overwhelm us, like Peter we are ready to deny our Lord; if not in word, at least by our lack of faith and fortitude. We forget his precious promises, and Satan tempts us with doubts and fears, and feelings of discouragement. Instead of cheerfully bearing the trials and crosses which are among the "all things" that God designs shall work together for our good, we shrink from them, following Jesus afar off. How much easier to follow Jesus on the mount of transfiguration, than up the rugged slope of Calvary.

Here comes the test of our fidelity. "If we suffer with him, we shall also reign with him. If we deny him, he will also deny us." Some of the ancient dis-

iples could rejoice that they were "counted worthy to suffer shame for his name."

How our hearts need to be transformed by grace divine, before we can rejoice in tribulation. But very little have we suffered yet for Christ's sake, and I fear that the most of us have not endured that little as meekly and patiently as we ought. Truly we need the patience and faith of the saints in this time of Satan's power. If we could realize the depths of corruption in our own hearts, and the matchless love and condescension of God as manifested in the death of his Son, we would be ashamed of our murmurings at the straitness of the way, and our lack of courage and faith in God.

May God help us as a people to be more willing to do and suffer for Christ. R. C. BAKER.  
Mackford, Wis.

## Conference Department.

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

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

From Bro. Putnam.

BRO. SMITH: As it has been some time since I have written in behalf of the church at Norridgewock, Me., I would say that the church generally are striving against sin, although they have not yet resisted unto blood. And although some become almost discouraged at times, yet the cause moves onward. The Sabbath just past has been a day of interest to some here. Four have borne the cross of baptism to-day, three of whom were new converts. There are others not yet decided in regard to this duty.

Pray for us, that amid all the devices of Satan we may be enabled to become united and stand strong against the flood of evil, and at last go up and possess the goodly land. WM. W. PUTNAM.

South Norridgewock, Maine.

BRO. C. D. COOK writes from Tuscola Co., Mich.: The truth found me in the M. E. church, a full believer in the immortality of the soul, and keeping the first day of the week. But I can tell you, of a truth, the Bible was not a very plain book to me at that time, therefore it was not half so interesting to me as it now is. Praise the name of the Lord, I now love his holy word, and love it the more, the more I read it.

It is my prayer that some messenger may be sent this way soon, long enough at least to organize a church. There are twelve of us who are trying to live out the truth. We are nine miles north of Watrousville. Cannot some messenger be sent to us. I believe if one could be spared long enough to deliver a course of lectures here, good might be accomplished.

May God bless, and save his people from falling victims to the perils of these last days.

SR. L. J. GERoy writes from Washtenaw Co., Mich.: Never was the power of Satan more manifest than at the present time. Truly he knoweth that his time is short. Oh! that our neighbors and friends could see the way, and walk therein, and so escape what is so soon to fall upon this guilty world. I feel more like doubling my diligence than I ever have before, so that I may be ready either for death, or the appearing of our blessed Lord. I ask an interest in your prayers, that I may ever be found faithfully keeping all God's commandments.

SR. E. M. LEWIS writes from St. Law. Co., N. Y.: Never before did I see such beauties in God's commandments. Just one year ago this present month, I commenced to keep the Sabbath of the Lord, according to the commandment. For twenty-eight years I have loved the Bible; but oh! how different it now seems to me since I understand it better.

Last week a stranger took dinner with us, who said he believed the Advent doctrine, but had not faith, or strength, enough to begin to obey. I entreated him not to put it off. The subject made such an impression that I lay awake the following night several hours, thinking of the important work before us as a people. It seemed if the whole world were present, I would lift my voice and warn them of coming danger. If I can encourage one to persevere, I shall be glad, and give God the glory.

### "I'LL TAKE WHAT FATHER TAKES."

"WHAT will you take to drink?" asked the waiter, of a young lad, who for the first time accompanied his father to a public dinner. Uncertain what to say, and feeling sure that he could not be wrong if he followed his father's example, he replied:

"I'll take what father takes."

The answer reached the father's ear, and instantly the full responsibility of his position flashed upon him. If he said, "I'll take ale," as he had always said before, his son would take it also, and then? And the father shuddered as the history of several young men who, once promising as his own bright lad, had been ruined by drink, started up in solemn warning before him. Should his hope also be blasted, and that open-faced, noble lad become a burden and a curse as they had become? But for strong drink, they would have been active, earnest, prosperous men; and if it could work such ruin upon them, was his own son safe? Quicker than lightning these thoughts passed through his mind, and in a moment the decision was made. "If the boy falls he shall not have me to blame;" and then, in tones tremulous with emotion, to the astonishment of those who knew him, he said, "Waiter, I'll take water;" and from that day to this, strong drink has been banished from that man's home.

The young lad, in his brief utterance, was really the representative of the generation to which he belongs. God has so decreed it, that the father is the highest authority in the world to his child. Who does not know that "My father said so," is the end of all controversy with the little ones around us? Who does not see the parent's tone, gait and manners, continually reproduced in the children whose nature is now as soft as wax to receive an impression, and rigid as marble to retain it, and who watch with a quick, imitating eye those who to them are God's vicegerents?

Would that we could impress upon the fathers and mothers of this country, the solemn fact that the future character of their children is being formed by them; that if they are trained up in the way that they should go, when they are old, they will not depart from it; but that, if they become vain, sensual, and degraded, the seeds will have been deposited, and the bias given in the early morning of their lives.—*Temperance Paper.*

### SANCTIFICATION.

THIS word is one, which, when used any where outside of the Bible, has conveyed to my mind the idea of fanaticism. I know not why, except it be for the reason that I have heard it most often used by those who were themselves subjects of fanaticism. But for some time past my mind has been called more especially to the consideration of this subject, from the fact that God's people are to be sanctified through his truth. And commencing a perusal of "Sanctification or Living Holiness," by Bro. Bordeau, I was surprised at the manner in which he treated this subject. I at once became deeply interested, and as the perusal continued, floods of light broke into my mind, and sanctification no longer has any association with fanaticism. But on the contrary I not only see, but feel, that in order to be a true Christian and a fit subject for God's pure and happy kingdom, I must become sanctified through his truth. And I wish to urge upon the young, one and all, the importance of seeking for a thorough knowledge of the reasons of their hope, and also of a clear understanding of the steps to be taken, the work to be done, in order to see the fruition of this hope.

My young friends, the means by which we may obtain this information are within our reach. The many tracts and pamphlets issued by our Association, are just the helps which we need. Yet who among us has ever read one-fourth part of these important books? They are sent forth to enlighten and convert an unbelieving world, and we who profess to be living out the principles they teach, do not more than half know what those principles are. We must render an account for these unimproved privileges, not to man but to God. Remember that we are doing work for eternity; are forming characters for life or death. Perhaps when these silent messengers have enlightened our minds, we shall feel the importance of their being sent forth

to enlighten others. Time is passing. We must become sanctified now, or find no place among the pure at last. Young friends, what are we doing.

M. J. COTTRELL.

**Remains of Antediluvians.**—Day before yesterday, while the quarry men employed by the Sank Rapids Water Power Company, were engaged in quarrying rock for the dam which is being erected across the Mississippi at this place, they found imbedded in the solid granite rock, the remains of a human being of gigantic stature. About seven feet below the surface of the ground, and about three feet and a half beneath the upper stratum of rock, the remains were found imbedded in the sand, which had evidently been placed in the quadrangular grave which had been dug out of the solid rock to receive the last sad remains of this antediluvian giant. The grave was twelve feet in length, four feet wide, and about three feet in depth, and is today at least two feet below the present level of the river. The remains are completely petrified, and are of gigantic dimensions. The head is massive, measures thirty-one and one half inches in circumference, but low in the *os frontis*, and very flat on top. The femur measures twenty-six and a quarter inches, and the fibula twenty-five and a half, while the body is equally long in proportion. From the crown of the head to the sole of the foot, the length is ten feet nine and a half inches. The measure round the chest is fifty nine and a half inches. This giant must have weighed at least nine hundred pounds when covered with a reasonable amount of flesh. The petrified remains, and there is nothing left but the naked bones, now weigh three hundred and four and a quarter pounds. The thumb and fingers of the left hand, and the left foot from the ankle to the toes are gone; but all the other parts are perfect. Over the sepulchre of the unknown dead was placed a large, flat, limestone rock, that remained perfectly separated from the surrounding granite rock.

These wonderful remains of an antediluvian, gigantic race are in the possession of a gentleman who has started with it to his residence East. This gentleman, it is said, will send the remains to Boston, and possibly we may hear all that can be said on the subject by the learned in these things. It is supposed by some of our ablest men, among whom is General Thomas, that many more skeletons will be found during the process of excavating the granite rocks in this place. Some seem to think that these remains were deposited in this sarcophagus prior to the formation of the present strata of rocks that now abound here; but this is a mere conjecture.—*Wisconsin Paper.*

THE proudest triumph in a man's life is when he makes a friend of an enemy. Then joy is then akin to what angels feel as they rejoice over a sinner that repenteth.

### READ THE SCRIPTURES.

MULLER says, "I fell into the snare into which so many young believers fall, the reading of religious books in preference to the Scriptures. I read tracts, missionary papers, sermons, and biographies of godly persons. I never had been at any time of my life in the habit of reading the Holy Scriptures. . . . The scriptural way of reasoning would have been: God himself has consented to be an author, and I am ignorant about that precious book, which his Holy Spirit has caused to be written through the instrumentality of his servants, and it contains that which I ought to know, the knowledge of which will lead me to true happiness; therefore I ought to read again and again this most precious book of books, most earnestly, most prayerfully, and with much meditation; and in this practice I ought to continue all the days of my life. But instead of acting thus, my difficulty in understanding it, and the little enjoyment I had in it, made me careless of reading it, and thus like many believers I practically preferred for the first four years of my divine life, the works of uninspired men, to the oracles of the living God. The consequence was, I remained a babe in Christ, both in knowledge and grace."

## Obituary Notices.

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

DIED, near Pleasantville, Iowa, April 16, 1869, of whooping cough and congestion on the brain, our dear little daughter Genetta Florence, aged 7 months and 16 days. Three dear children have we now sleeping in the ground, waiting the sound of the Archangel's trump. May God help us to be ready to meet those sleeping ones and share eternal life with them.

JOHN & H. F. TERWILLIGER.

## The Review and Herald.

Battle Creek, Mich., Third-day, June 8, 1869.

A new and plain edition of the Advent Keepsake is ready. The reading matter is the same. Plain muslin binding, and plain edge. Price 25c. Postage 4 cts.

The Post Office address of Eld. James White for the present is Greenville, Montcalm Co., Mich.

The post office address of Eld. Geo. I. Butler, is Mt. Pleasant, Iowa.

F. GOULD: For a brief exposition of the expressions "Where their worm dieth not and the fire is not quenched," see *Mortal or Immortal*, pp. 87, 88.

### The Health Institute.

#### BE IN SEASON.

I HAVE a few brief sentences to write relative to the Health Institute, located at Battle Creek, Mich.

1. It is prospering finely. It is crowded with patients. They seem to be happy. They are doing well. Some most remarkable cures are being wrought.

2. During the past year a large proportion of patients have been treated and boarded at half price. This has added to the embarrassments of the Institute. Many of these persons could pay nothing. Their relatives, or the church to which they belonged, or the benevolent fund, has paid half. The Institute has given half. There must be a larger proportion of full-paying patients at our Institute.

3. No persons should come to the Institute expecting reduction in prices without first corresponding, and making full arrangements.

4. Be in season. Let the afflicted obtain help while it may be obtained. One month at the Institute when you are beginning to fail will do more for you than one year after the other doctors have given you up, and there only remains the breath of life in you. The great object of the Health Reform and the Health Institute is to teach men and women how to live so as to best preserve and increase their fund of vitality. One half of the readers of the REVIEW would do well to spend from three weeks to three months at the Institute. Their money laid out at full prices would pay fifty per cent in the end. The advantages health-wise cannot be estimated in dollars and cents.

Are you feeble, and liable to break down? Come while you can be helped. Do not wait till you are so low as to only be able to reach the Institute just alive, to be told, on examination, that there is no help for you. Or if you stay, have to be carried up and down stairs, lingering a long time between life and death, a cause of sadness to every one who sees you, and a burden to yourself.

Be in season in this matter. Do not wait till you have eaten all the drugs in town, and have fairly gotten up an apothecary shop in your stomach, and you are nearly ready for the cemetery, before you decide to come to the Institute.

The object of the Institute is not to take these desperate cases that have been delayed and delayed till every ray of hope for health elsewhere has departed. Its great object is to save men from that terrible condition. You do not do the Institute justice to put off the matter of recovery till your case becomes doubtful. Come while it is a matter of certainty that you can be helped.

Come with a cheerful, liberal mind. Do not talk of reduction in prices. Come with the feeling that it is your Institute, and must be sustained and freed from its financial embarrassments. It is now conducted with economy. All connected, who receive pay for their services, manifest a good degree of true Christian benevolence. And we expect to see the same liberal spirit manifested by all true friends of health reform. We design to appeal to you, friends of humanity, of reform and of truth, to help the Institute by

your liberal donations in its work of Christian philanthropy in treating the afflicted poor for half pay. If you will respond to the call, these can be helped. If not, they cannot be helped to the extent they have been the past year. This is a work of benevolence. Read the parable of the sheep and goats in Matt. xxv, and then say if this is not part of that very work. At the Institute, the hungry have been fed, the destitute have been clothed, and the sick and distressed have been, in a spirit of Christian sympathy, relieved; This has been done to Christ. Will you take part?

JAMES WHITE.

Battle Creek, Mich., June 4, 1869.

### Tent Meetings.

I HAVE ordered a new sixty-foot tent from Chicago, and decide to first pitch it near Bro. Howe's, in Orange, Ionia Co., Thursday, June 17.

We design to hold two or three days' meetings each week in different parts of the State of Michigan. Our object is to call the crowd of those who have ears to hear from far and near. We hope to call together our scattered friends, and arouse our people to the duties and dangers of this time.

Come, brethren, from far and near. But remember the church at Orange is not large and wealthy. Come prepared to care for yourselves as far as is possible. Come with your small tents. The cloth should be the firmest, cut into strips twelve yards in length. These strips sewed together will make both the roof and the walls, making the tent of sufficient width and height for convenience and comfort. Your tents will be just what you will want at the general Camp-meeting. Do not depart from the dimensions given, that there may be uniformity in all our tents. Small tent companies can have their tents short, or two can join together upon the ground. But let them all be of the same height and width.

The meeting will be about eight miles from the railroad station at Ionia, and the same from Muir station. Those coming from the east will find a farm-wagon at Muir, Friday, to take them to the ground. Those coming from the west will find the same at Ionia. This meeting will be a poor place for invalids and small children. We hope to see a crowd of those who can endure the hardships of the war, and very plain preaching.

It is now expected that Brn. Smith and Littlejohn will join us in the labors of this meeting. The Michigan Conference Committee are requested to be present. Those in other parts of the State who want similar meetings, should make their wishes known.

The tent on the ground will cost me about \$550.00. I pay for and manage this tent. Those who wish it pitched in their locality must do all the work of moving it, pitching it, seating the grounds, and in fact, meet all tent expenses. We will speak to the people. Those who wish to help me in this enterprise may send their donations to the Review Office, or to me at Greenville, Montcalm Co., Mich., or hand them to me at the several meetings we may hold.

We hope to be able to supply all with Hymn Books, and other publications, at these meetings.

JAMES WHITE.

### Note from Bro. Cornell.

By request, I occupied the Baptist desk at East Addison, Vermont, last first-day in the forenoon and evening. I then applied for the house for a course of lectures. They granted the house by unanimous vote, and I commence to-morrow evening, June 1, and continue as long as the interest may demand. All seemed to be interested, and no objection was made to our discourses yesterday, except by the resident minister. He thought the angel that came to John, was one of the old prophets. That much he was sure of. His objection was not well received by his own members. So far, all works favorably. In company with Bro. C. P. Whitford, I am calling on the scattered Sabbathkeepers in these parts. I trust the way is opening before me here.

M. E. CORNELL.

Addison, Vt., May 31.

### The Late Conference.

THE last week has been a most deeply interesting season to the Seventh-day Adventists who assembled in Battle Creek to attend their annual General Conference, Michigan State Conference, Publishing Association, and Health Institute. Connected with these were the early morning and evening meetings, Sabbath and first-day preaching, and social meetings, all in harmony with the onward, closing work of the the third angel, ripening off the harvest of the earth. The powerful appeals to move the people to labor in the vineyard of the Lord were soul-stirring and arousing, accompanied with the Spirit of the Holy One. The Lord strengthen his believing people throughout the wide harvest field to renew their choice and double their diligence to work for God and his precious cause, is my prayer.

JOSEPH BATES.

Monterey, Mich., May 26, 1869.

## Appointments.

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

THE next Quartely Meeting of the church at Avon, Rock County, Wis., will be at Avon, June 26 and 27, 1869.

Brethren and sisters from other churches are expected. Come, brethren, praying the Lord to meet with us.

Cannot some of the ministers of this Conference meet with us? E. O. NELSON.

THE next Quartely Meeting for the Pilot Grove, Washington, and Iowa City churches, will be at Pilot Grove, Sabbath and first-day, June 19 and 20, 1869. We hope to see a general attendance at this meeting. Come, dear brethren and sisters, praying that God will meet with us, and refresh us by the influence of his Spirit. H. NICOLA.

## Business Department.

Not Slothful in Business. Rom. xii. 11.

### Business Notes.

INFORMATION WANTED. A few weeks since some one (no name given) wrote from Bowne Mich., inclosing \$10 for the advancement of the cause. A note of inquiry was put into the paper about this, from which we have heard nothing. Later some one from Bowne (no name given, hence we presume it to be the same person) sent \$10 for Conference fund. No credit could be acknowledged as no name was signed to the letter. Again, May 30, some one writes from Bowne (NO NAME GIVEN), inquiring about the \$10 he or she sent to the Conference fund. When the name shall be given we can answer the inquiries and give credit for the money.

### RECEIPTS.

#### For Review and Herald.

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

\$1.00 each. C T Snyder 35-1, L P Russell 35-1, D Hewitt 35-1, J Adams 35-18, R A Morton 35-18, H T Hewitt 35-18, C Range 35-18, Dr J S Williams 35-18, J G Maxwell 35-18, J G Walker 35-18, H Allen 35-18, J V Reid 35-18, D Chamberlain 35-18, D Finley 35-1, M L Huntly 35-1, M D Williams 34-14, S N Mead 34-1, S Hoff 34-13, C M Nichols 34-1, C A Wilbur 34-1, F Woodard 34-17, R F Gould 35-1, C Green 35-1, C A Sanford 35-1, T Messersmith 35-1.

\$2.00 each. Julia M Leaf 35-1, L C Patten 34-1, D R Leighton 35-1, C W Stanley 34-12, S Howland 37-10, P A Marvin 36-1, S Paine 35-1, H W Barrows 35-16, M S Gillett 35-20, W H Place 36-1, W P Merrifield 36-1, Geo Carter 35-1, M Crompton 36-1, I J Andrews 33-8, Sarah Gorton 35-15.

Miscellaneous. I N Van Gorder \$2.25 34-20, C E Miller 1.20 35-1, Caroline Mills 1.20 35-1, Nancy Davis 1.20 35-1, Mrs J Shearer 1.50 34-1, Mrs M Perry 3.00 34-1, M W Neale 3.00 35-1, M J Neale 2.00 34-1, W R Irish 4.00 35-10, A Loveland 3.00 36-1, John Smith 4.00 35-1, Mrs A Diamond 4.50 35-2, Mrs N P Hollis 85c 33-24, Mrs M Parsons 60c 33-24.

### Books Sent by Mail.

Sarah A Snyder \$2.24, C S Warner 1.00, A W Chaffee 1.12, W Boynton 1.00, Phebe Mills 50c, J G Estell 40c, E Boyers 1.12, Potter E Cole 1.12, P W Southworth 87c, M E Williams 13c, C K Farnsworth 1.75, N Keyser 13c, Hattie Parsons 1.00, C Hemenway 1.13, Mrs M Thompson 20c, D A Owen 10c, John Smith 1.00, W P Merrifield 45c, B F Gould 25c, Libbie Squire 2.25, Mrs M Parsons 40c, C A Sanford 2.00, G W Morse 1.15, Daniel Baker 1.12, Truman Loomis 2.24, John Leland 1.20, D Smouse 2.25, Mrs L T Heller 1.12, M J Bartholf 1.32, C W Crofoot 1.35, P C Truman 1.32, J B Ingalls 4.48, A M Smith 1.12, Albert Ervey 1.85, Julia A Griggs 1.33, Simeon A Howe 1.12, A L Burroughs 1.12, Lucius Winston 1.12, Maggie Wilkinson 1.10, Tabitha Mount 1.12, B G Allen 1.32, John W Wolfe 2.50, Robert Ladec 1.12, Miss Sarah Glascock 1.32, A W Smith 1.52, C A Bates 1.13, H N Bates 1.12, W T Hinton 1.00, Lucinda Gould 1.12, N T Furman 1.32, E P Cram 1.32, Wm G Watson 1.12, Ellen W Morse 1.12, M E Reynolds 1.12, T Alversen 1.32, Mary E Parker 1.32, W B Chesebro 1.05, Mrs M A Cramer 1.12, J McKinnis 1.12, V Moore 1.12, Mrs Nancy Gibbons 1.00, Louisa Bierce 1.12, Mrs R F Parsons 1.12, O R Austin 1.12, Mrs S Vincent 2.30, Reuben Loveland 2.25, John Starr 1.12, Daniel Barriclow 2.25, Nervilla Grant 3.56.

### General Conference Missionary Fund.

Clara J Birch \$3.00, Mrs F Glascock 5.00.

### For California Mission.

C A Sanford \$1.00.

### Books Sent by Express.

Elder M E Cornell Vergennes, Vt. \$17.37.

### Cash Received on Account.

H F Phelps 2.00.