

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

A LITTLE WHILE.

What is this that he saith, A little while? John xvi, 18.

Oh! for the peace that floweth as a river,
Making life's desert places bloom and smile;
Oh! for the faith to grasp Heaven's bright forever,
Amid the shadows of earth's little while!

A little while, for patient vigil-keeping,
To face the stern, to wrestle with the strong;
A little while, to sow the seeds with weeping,
Then bind the sheaves, and sing the harvest song.

A little while, to wear the weeds of sadness,
To pace with weary step through miry ways;
Then to pour forth the fragrant oil of gladness,
And clasp the girdle round the robe of praise.

A little while, midst shadow and illusion,
To strive by faith, love's mysteries to spell;
Then read each dark enigma's bright solution,
Then hail sight's verdict, He doeth all things well.

A little while, the earthen pitcher taking
To way-side brooks, from far-off mountains fed;
Then the cool lip its thirst forever slaking
Beside the fullness of the Fountain Head.

A little while to keep the oil from failing,
A little while, faith's flickering lamp to trim;
And then, the Bridegroom's coming footsteps hailing,
To haste to meet him with the bridal hymn.

And He who is himself the gift and giver,
The future glory and the present smile,
With the bright promise of the glad forever
Will light the shadows of the little while.

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.

PARADISE.

BY ELD. J. N. ANDREWS.

TEXT.—Luke xxiii, 42, 43: "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise."

2 Cor. xii, 3, 4: "And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter."

Rev. ii, 7: "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God."

(Concluded.)

BUT we are enabled to determine with certainty that our Lord did not enter Paradise by dying. Death was the gate to hades. The resurrection was the promised "path of life" to Paradise. Ps. xvi, 11. He did not enter both places at the same time. His ascent was after his descent. It was the same person that did both. Paul's testimony is exceedingly explicit.

Our Lord exactly corroborates this testimony where he said he had not yet ascended. Peter unites with Jesus and with Paul, when he represents the resurrection, as calling the soul of Christ, not from Paradise, but from hades.

But was not the thief admitted into Paradise the day of the crucifixion? So it is generally understood. Yet he was not to be there till Christ was there himself. He prayed to be remembered, when Christ should come into, or rather in [Gr. *en*] his kingdom. And our Lord's promise related to himself as well as to the thief, "To-day shalt thou be with me in Paradise." But we have the direct testimony, 1. Of Christ himself, 2. Of Peter, 3. Of Paul, that he was not in Paradise, till he had first spent a period of time in hades. In other words, the testimony of these important witnesses shows that our Lord must be raised from the dead before he could pass from hades to Paradise. It is certain that the thief could not get there before our Lord himself.

The difficulty in reconciling our Lord's promise to the thief with his own declaration concerning himself, made three days later, lies in the use of the word "to-day." Did our Lord promise to take the penitent thief on the very day of the crucifixion, to the place where the tree of life grows (compare Rev. ii, 7, and xxii, 14), a place which contains also the river of life and the throne of God, and then three days afterward tell Mary that he had not yet been to the house of his Father? Was our Lord in his dying agonies unaware that his soul must be poured out unto death, and made an offering for sin? Isa. liii. Had he forgotten the fact? or had he never known it? or was it an unlooked-for occurrence that his soul was to remain in hades till his resurrection? Did our Lord think when dying that he could go to hades and Paradise at the same time? If Paul, in Eph. iv, wrote by the Spirit of inspiration it is certain that Christ did not do these two things at one and the same time. For he descended *first*, and ascended *afterward*; and the same one that went down is the identical one that afterward went up. And let no one say that Peter and Paul are quoted to contradict the words of Christ. This is not the case by any means. And moreover Christ directly sustains the statements of these two apostles. Three days after his crucifixion he testifies that he had not yet ascended to his Father. So Paul certainly had it right that he descended before he ascended. And Peter who is only commenting on the words of David, or rather, of the Holy Spirit through David, utters the exact truth when he says that the resurrection brought our Lord from hades, *i. e.*, from the dead. See Eph. i, 20; Heb. xiii, 20.

Our Lord did not contradict in his declaration to Mary, what he had promised to the thief; nor do the apostles while exactly sustaining his words in the one case, contradict them in the other. We only seek to harmonize all the testimony. And lest the careless reader should suppose that all the difficulty is found on the side of those who deny that death is the door to Paradise, it may be well to state the difficulty on both sides.

1. Our difficulty lies in reconciling the "to-day" of the promise with his own testimony the third day afterward, that this promise was then unfulfilled. Also in reconciling it with the statement of Peter, that his soul was in hades till his resurrection. Also in recon-

ciling it with the statement of Paul, that he descended *before* he ascended, and that the one who descended and the one who ascended are *identical*.

2. But those who hold death as the gate to endless joys, have quite as difficult a task to accomplish. They insist that the word, "to-day," makes it certain that Christ and the thief were in Paradise the very day of the crucifixion. It is, therefore, for them to reconcile this with his words spoken the third day afterward, that he had not yet been with his Father. And also to show how his soul could be in hades and Paradise at the same time. And still further, to meet Paul's statement, that he did not *ascend* till *after* he had descended; and that the two successive acts were performed by the same person.

These are far more formidable difficulties to solve than lie in our way from our Lord's use of "to-day." Our friends on the other side seem to think the difficulty all rests upon us for disposal. The truth is, the real difficulty is with them, and they cannot give any reasonable solution of it. Many of them appear to think there are no difficulties in the case for them to solve. But others have attempted the solution of the difficulty. That is to say, they have tried to show that the words of Christ to Mary, and the words of Peter respecting his abode in hades, and of Paul respecting his ascent *after* his descent, are capable of being reconciled with his actual entrance into Paradise at death. And here is their solution:

Christ did not ascend to his Father, indeed, during the three days that he was dead; but this is perfectly consistent with his being in Paradise during that entire period; for Paradise is a part of hades. And therefore the statement of Peter and of David which represents him as brought forth, by the resurrection, from the place called hades, is readily reconciled with the idea of his being brought from Paradise, seeing that Paradise is the blissful part of hades. And so, also, is it easy to reconcile all this with Paul's statement, that he ascended *after* he had first descended into the lower parts of the earth. For Paradise is in hades, and hades is in the nether parts of the earth.

But what a reconciliation is this! It is simply shifting the difficulty, and moving it ahead. Now we have Paradise in the depths of the earth. Christ could go to Paradise by *descending*. His soul could go to Paradise and to hades at the same time, seeing Paradise is itself in hades.

But Paradise has the tree of life in it. Rev. ii, 7. Then we have this remarkable fact that the tree of life is now situated in the interior of our earth! But we have another fact to consider. The river of life flows at the foot of the tree of life. Rev. xxii, 1, 2. So we learn further that the river of life is a subterranean stream, situated somewhere in the dark bosom of our earth! But this river that flows beneath the branches of the tree of life, issues out of the throne of God. So, then, the throne of God is found to be in the interior of the earth! And our Lord did not need to *ascend* to his Father; the throne of God could be reached by *descending*. But what gross absurdities are these! One falsehood creates the necessity for another, but there is no way out of difficulty by adopting false positions to explain others that are also false. To take this course is to involve the one who does it in still greater trouble.

The Paradise of the book of Revelation is identical with, or included in, the New Jerusalem. Rev. ii, 7, compared with xxi, 1-5, 14. The Paradise of Paul is in the third Heaven. 2 Cor. xii, 1-4. But the third Heaven is not in the nether parts of the earth. Nor is the New Jerusalem, with its infinite glory, situated in the heart of the earth. If it were thus situated, then John wonderfully misrepresented the truth when he said that he saw it descend from God out of Heaven. He should have represented it ascending out of the earth, as he did the two-horned beast!

The idea that the Paradise of John and of Paul is in hades, is so palpably absurd that it is hardly conceivable that any one can contend for it. But they may assert that by Paradise our Lord did not mean the same place that Paul and John designated by that term. It is, indeed, an unreasonable assumption that Christ's Paradise is a different place from the Paradise of John and of Paul. But let us see if this helps the case. This other Paradise then is, no doubt, situated in hades. And by disconnecting it from the New Jerusalem the great absurdity of locating the tree of life in the depths of the earth is avoided.

This Paradise, then, is in hades. Let us grant it. Now, what kind of place is hades? The wisest man that ever lived has given us a very definite idea of its real condition in the following words: "There is no work, nor device, nor knowledge, nor wisdom, in the grave [Heb. *sheol*; Gr. *hades*] whither thou goest." Eccl. ix, 10. This is the hades in which our friends are determined that the Paradise of our Lord shall be located. If they strongly insist upon it, we will gratify them. It is a place of utter silence, and one in which no knowledge exists. This is the land of the dead. If it gratifies any one to call it, or a part of it, Paradise, they can do so. But it is a land where there is no consciousness of joy, nor mental action of any kind.

It is not the Paradise that meets our heart's desire. It is a very good place in which to sleep in Jesus, but the resurrection therefrom shall open to the saints the gates of that Paradise where Paul heard the unspeakable words of joy. So our friends on the other side can only maintain their position by burying the New Jerusalem in the depths of the earth, or by accepting as Paradise a part of that land where no consciousness of any kind exists. The first position is not to be seriously maintained. The second position differs from us in this only, that it applies the term Paradise to that which we designate as the place of the silent dead.

If, therefore, Paradise is located in the third Heaven, and is the same as, or a part of, the New Jerusalem, it is absolutely certain that Christ did not enter it till after his resurrection. But if Paradise is a part of hades, then it follows, 1. That it is in the interior of our earth. 2. That it is a place where neither thought nor consciousness exists. In either case our friends on the other side make an utter failure. For to place Paradise where God is, makes it certain that Jesus did not enter it till after his interview with Mary. But to locate it in hades is to make it a place of utter unconsciousness.

But Paradise is in the third Heaven and either embraces the throne of God, or is in close proximity to it. It is a place of infinite joy. Such is the plain testimony of the texts already quoted.

The term Paradise is taken up in the New Testament as though it were well understood by its readers. One fact will help us to better appreciate the case. The apostles and their hearers used as their common copy of the Old Testament not the original Hebrew, but a translation of that original into Greek made at Alexandria in Egypt in the third century before Christ. It is called the Septuagint because represented to have been translated by seventy elders of the Jews.

Now the word Paradise was a familiar word to the readers of this version of the Old Testament. Wherever the garden of Eden is mentioned in this version it is always called Paradise. It seems that the New Testament writers speak of the Paradise of God as though well understood by their readers. The garden in which our first parents were placed did have the tree of life. That garden and that tree remained upon

our earth for a time, and were guarded from man's approach by the flaming sword of the cherubim. Inasmuch as this had the tree of life, and bore the name of Paradise in the copy of the Old Testament most familiarly read in apostolic times, and inasmuch, also, as Paradise and the tree of life are not now on the earth, but are both said to be in the third Heaven, it seems certain that the garden of God with the tree of life have been removed from our earth, probably at the time of the flood, and translated to the Heaven above. And so when the New Jerusalem comes down from God out of Heaven it will contain the original Paradise of our first parents, and with that, no doubt, such addition as our Lord makes in preparing the place to receive the whole family of the redeemed. John xiv, 1-3.

Question: Paradise, then, once belonged to the human family. They lost it by sin. Gen. iii. Sin gave existence to death. Rom. v, 12. Now how can death be that which introduces us into Paradise, when death comes from sin, and sin caused our expulsion therefrom? How can death be the door of entrance for the penitent thief when death is the child of sin? How can death be the last enemy if it ushers the people of God into Paradise, and the resurrection which is the hope of the church, calls them out of Paradise?

But what are we to do with the "to-day" of the promise? We have seen what our friends who think the sleep of the dead a great heresy, are able to do with it. If they place Paradise in hades beneath, they locate it in a land of unconsciousness. If they locate it in Heaven above, they have the positive testimony of the Bible to show that Jesus did not enter it till he was raised from the dead. Indeed, David, 1000 years after his death, had not entered it, for the good reason that he was still asleep. Acts ii, 34; xiii, 36. If we cannot solve the difficulty in this text, we certainly cannot make a worse failure than our friends on the other side. They claim that to give proper weight to the "to-day" of the promise, Christ and the thief must each have entered Paradise the day that the promise was made. Yet to maintain this view, they involved themselves in the contradiction of the plainest facts. This of itself is a sufficient demonstration that the truth is not found on that side. We freely admit that the word "to-day" seems most naturally to qualify the time of entering Paradise rather than to emphasize the time of the utterance, but we cannot so use this one word as to involve our Lord in a self-contradiction. The following propositions may be considered as offering a more just and reasonable view of the subject than is presented by the other side:

1. The adverb, "to day," properly relates to the time of the utterance, and not to the time of its fulfillment.

To this it is objected that the punctuation forbids such an interpretation; and also that there was no need of using the "to-day" to qualify the time of the utterance. But the punctuation is of comparatively recent origin, and not, therefore, entitled to any decisive weight in settling the interpretation of this text. And that it is proper to thus use the adverb, the circumstances strongly indicate. Jesus was dying as a malefactor. He could, with the utmost propriety, emphasize the time of the promise, so utterly unlike the coming glory was his complete humiliation and abasement. That it is sometimes the wisdom of God to thus emphasize the time of the utterance rather than the time of the accomplishment, is evident from Zech. ix, 12: "Turn ye to the strong hold, ye prisoners of hope; EVEN TO-DAY DO I DECLARE that I will render double unto thee." This interpretation of the passage involves no absurdity, and does not cause one part of the record to clash with another.

2. But when an event becomes a certainty on any day, it is sometimes spoken of as though occurring on that day, when really deferred to some time in the future. Solomon made a statute in the case of Shimei that well illustrates this point. 1 Kings ii, 37: "For it shall be, that on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die." Some time after this, two of Shimei's servants fled to Gath. He pursued them thither, and brought them back. Quite a number of days thus elapsed before Shimei was called to account. Then Solomon repeated to him the law in these words:

"Did I not make thee to swear by the Lord, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die?" Verse 42. The law did not mean that he should surely die the day that he committed the transgression, though it would seem most natural to imply this. Evidently it did mean just this: that the very day that he should commit the act, his death should be made certain and inevitable.

And may not this be precisely the meaning of the threatening to Adam: "In the day that thou eatest thereof thou shalt surely die." Gen. ii, 17. This is the very form of expression used in the law of Solomon respecting Shimei. Now when the Judge passes sentence upon Adam, it is this very law which he is carrying into execution. It is evident that the Judge, who was also the author of the law, did not understand it as requiring the infliction of the penalty, or rather its complete execution, that day on which he sinned. But this thing he did understand, that the act, that day committed, rendered it inevitable that Adam must die. So he pronounces the sentence, "Dust thou art, and unto dust shalt thou return." Gen. iii, 19. There can be no question that the sentence of the Judge inflicted exactly the penalty of the law. But Adam did not turn to dust the day that he sinned. It would seem to us most natural to say that Adam was to die the very day that he sinned. But this puts the law at variance with the sentence of the Judge. But to understand the law as implying this, that the death of Adam was made certain in the very day of his transgression, gives us a reasonable and common-sense view of the law, and one which exactly tallies with the sentence of the Judge.

Now in the case of the penitent thief, who certainly made humble confession of his sins, and acknowledged the Son of God in his deepest humiliation, when shamefully mocked by his enemies, and deserted by the most of his disciples, there was the strictest propriety in our Lord's pronouncing it a fixed fact, determined by the act of that day, that he should be with him in Paradise. It seems to my mind strictly analogous to the interpretation placed by the Judge upon his own law, "In the day that thou eatest thereof thou shalt surely die."

3. But we have in the words of Moses a remarkable parallel to the words of our Lord, "Verily I say unto thee, To-day shalt thou be with me in Paradise." Thus we read, Deut. ix, 1, "Hear, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself." It is true that in the one case the term used in our English version is "to-day," and in the other it is "this day." But there is really no difference in their meaning, and what is more, the word *σημερον* (*semeron*), rendered "to-day" in our Lord's promise to the thief is the very word used for "this day" in the Septuagint, i. e., the Greek Old Testament. So the words of Moses are a fair parallel to the words of Christ.

It is easy to prove that Israel did not pass over Jordan that day on which Moses addressed them. For it was at least several days after this before Moses died. And after his death the people mourned for him thirty days. Then after quite a number of days, sufficient for Joshua to assume command, and to send over the spies, and to receive their report, the people crossed the Jordan. It is likely that two months elapsed after Moses said, "Thou art to pass over Jordan this day," before they actually passed it: See Deut. xxxiv; Josh. i, 2. The proof is palpable that Israel did not pass over Jordan on the day that Moses made this promise, and it is equally evident that Moses did not expect them to pass over it on that day. But the proof that Christ did not enter Paradise the day of his death is equally explicit, and direct. Our friends who regard death as the door of Paradise, think us almost infidels because in view of this direct and palpable evidence that Christ did not enter Paradise by dying, we take our stand that the "to-day" of the promise to the thief cannot be interpreted as they interpret it. Yet here is a parallel from the words of Moses which they are compelled to treat precisely as we do the words to the thief.

But what is the proper explanation of these words of Moses? Two facts may be adduced as shedding

light upon this expression of Moses. 1. It had become a certainty that the people he had so long led should actually pass over the Jordan. 2. This was to take place in a very short time. These two facts which may be expressed in one sentence, "It is this day a certainty that thou shalt pass over the Jordan, and that in a short time," form the justification of Moses in the use of this language. And so of our Lord's words to the thief. It was by the act of the thief under such extraordinary circumstances, rendered certain that day, that he should have part with Christ in Paradise. And may I not add that when on the third day afterward Christ left hades, and many saints arose with him, this penitent man was numbered with them, and so formed one of that throng that ascended with our triumphant Lord? See Matt. xxvii, 52, 53; Rom. viii, 29; Eph. iv, 8, margin. Such to my mind is the proper interpretation of these various texts. I submit to candid, thoughtful students of the Bible whether this is not a reasonable explanation of these words of our Lord to the dying penitent.

The Paradise of God shall in due time receive all the saints. Our Lord has gone thither before them as the forerunner. He is preparing the place for his people. When he has prepared the place for their reception, and when they have accomplished their preparation for the place, he shall return to take them thither. With him they shall ascend to the house of his Father. John xiii, 36; xiv, 1-3. Within the gates of the New Jerusalem they shall find the tree of life in the Paradise of God. Rev. ii, 7; xxii, 1-5; 14. Here in the third Heaven where Paul heard the unspeakable words of joy, shall they behold the city prepared for Abraham and his seed, and each shall find a mansion prepared expressly for himself. Here with their own eyes shall they behold the things which God hath prepared for those that love him. Here shall they eat of the tree of life, and drink of the river that issues out of the throne of God. Here they shall eat the marriage supper. Here they shall sit with Christ on thrones of judgment during the thousand years. And when the New Jerusalem shall take its place as the metropolis of the glorified new earth, they shall take the kingdom under the whole heaven as their own inheritance, and from Sabbath to Sabbath shall congregate from the face of the whole earth to celebrate, in Paradise, the praise of their Creator.

REPORT FROM IOWA.

My last report closed with the meeting at Brighton, March 14. According to appointment, I met with the church at Knoxville, Sabbath morning, March 20. Quite a number met with us from Sandyville, and a few from other places. One brother came over fifty miles, from near Oceola, to have me come there and hold a few meetings, as some were interested. Two other friends came from Monroe, in an adjoining county, anxious for labor in their town. One of them, several years ago, when living in Wisconsin, accidentally picked up the tract, Scripture References, in the road. This led him to examine on the Life and Death question and others, till his mind became unsettled, and after much study he took his stand in the church to which he belonged against the immortality of the soul. This caused quite a disturbance. They tried to turn him out, but at last gave him a letter to get rid of him. Quite a number sympathized with him in his views, and altogether the case caused quite a sensation, and he, seeing my appointment in the Review, which in the meantime he had begun to take, came down to get me to go there to preach, there being a general interest to hear on these subjects. This shows what a little tract, accidentally dropped, will do. It seems to be a promising opening for tent labor in the future. One of the most embarrassing questions I have to meet, from week to week, is the constant call for labor in all directions. Scarcely a week passes without one or more of these calls, and many of these seem good openings. I am very glad we are to have a new tent this spring, and hope it may be used where it will accomplish the most good. I will say to the scattered friends, we will do just the best we can to meet these calls. Be patient, your time will come by-and-by.

Our meetings in Knoxville were solemn, and heart-searching. I trust good was done by them. We re-organized s. n., and the brethren signed liberally on the tent.

Our meetings commenced in Sandyville the following Sabbath evening and continued through Monday, in all ten in number. I tried to bear a plain testimony in reference to some wrongs in this church. Our meetings were solemn, and there was some breaking down before the Lord. It seemed to me some were almost ready to be given up by the Lord to go their own way, and to take their fill of this poor world. I hope they will carry out the good resolutions they expressed in those meetings, and serve the Lord better than before. There is plenty of chance for improvement. On the whole, the meetings were much more encouraging to me than a year ago when I was with them. Bro. J. H. Morrison was elected and ordained elder. This church has passed through severe trials heretofore, lacking as it were a proper head, and being unfortunate enough to have some untamable spirits therein, the church was rent by sore trials. We hope now this state of things will not exist, and that God will give this dear brother wisdom to lead the church onward and upward to a nobler position in the Christian life. Systematic Benevolence was re-organized. They signed liberally on the tent enterprise, and about \$150.00 were signed to aid a poor brother who was about starting for Kansas, because under the pressure of circumstances there seemed to be no chance for him there to get a little home for himself and family. The weakness of old age was already coming upon him, and it seemed almost like suicide to start out on the frontier and try to make a home for himself. The case seemed a very clear one. I have no doubt the spiritual death which seemed to be upon some of the members of this church will give place to life if they would become half as much interested in such cases as these as they have been in making what is called, "good trades," but which will finally turn out to be very bad trades, if there is such a thing as a Judgment.

Three were baptized at this meeting. Several of the friends from Knoxville stayed through till the close of the meetings. The weather and going were not favorable to our meetings. There are a few young friends almost persuaded, apparently, to go with us. May God bless and help them to make a wise decision. Altogether, I trust, our meetings were profitable.

The Tuesday following, Bro. Hodges kindly took me to the vicinity of Oceola, near forty miles. I held eight meetings in Bro. Neal's neighborhood. I had never been in this part of the State before. I found there were a few Sabbath-keepers scattered around Oceola who need help. The truth was preached here some eight or nine years ago. Since that time they have had but little labor, and some of that not calculated to help them much. Some of those who have gone out from us, formerly lived in this section, and had an influence. When they left of course it was felt here. But in spite of these and other causes, a few have struggled along in poverty and opposition, and are really in advance, spiritually, of many who have all the privileges of attending meetings, and the society of those of like precious faith. God can make up for all these things and more, to all who will really put their trust in him. There is quite an interest among the neighbors and friends to hear. The weather some of the time was most unpropitious, and the mind perfectly awful, yet several times the school-house was full of interested listeners. One young man of standing and influence in the township, has recently commenced keeping the Sabbath with his wife. The friends are holding Sabbath-meetings of interest, and I feel sanguine that a small church can be organized there as soon as a course of lectures can be given. This must be done as soon as possible under the circumstances. I also hope that some of the lost sheep who have wandered from the truth may be persuaded to return. How much we need more laborers.

Monday morning I came on my way to meet with Bro. Cornell, to labor with him at Talleyrand. I

stopped at Brighton, and happened into the regular Tuesday evening prayer-meeting. I was glad to find so many out. Some twenty-five or thirty testimonies were given, and I learn there is generally a good attendance. This was encouraging to me. I met with Bro. C. the following day, after quite a separation, and we had again the privilege of laboring together for a few days in the blessed cause of truth. He has been laboring hard this winter under many discouragements, in the vicinity of this place. This winter has been so warm and open in this part of the State as to be very unfavorable for meetings, breaking them up from time to time, as the roads were almost impassable; yet as the result of his labors, we organized a church of eighteen members which will, we expect, come into the Conference this spring. I was favorably impressed with the intelligence and heartiness of most of those who have joined, and expect some of them will go through. Bro. Cornell baptized ten. We held in all ten meetings with them. Partially organized s. n. Some \$73.00 were subscribed. Some others are keeping the Sabbath who may hereafter join.

I was interested in the case of Bro. A. L. Curl, who has been preaching among the Baptists more or less for years, and principally supporting himself by his trade as a harness-maker. He came out under Bro. Cornell's labors, and commenced keeping the Sabbath with his family. He had two appointments where he preached, Sundays. These, through the efforts of another Baptist minister, were immediately closed against him, cutting off the little means he received from them, and being a poor man, with rather feeble health, it placed him in rather an embarrassed condition. It was truly a sacrifice, and so far as this world was concerned things looked dark. We felt it a privilege to call the attention of the friends to his case. About \$75.00 were raised for his benefit, wholly unexpected and unsolicited on his part. Bro. Carl seems strong in the truth as far as he has investigated, and we hope some way may be provided so that he can have more leisure to investigate; as it is, his whole time is necessarily occupied in providing for his family. We trust that this dear brother will never regret the step he has taken in identifying himself with an unpopular truth.

I feel an increasing desire to give what little influence, ability, and strength, I possess to the advancement of this cause, which I have no doubt is the cause of God.

Geo. I. BUTLER.

Brighton, Iowa, April 13, 1869.

AN ITEM.

If you are disposed to self-complacency, and wish to cure the malady, just call to mind the vilest sin of which you were ever guilty in your lifetime; keep this sin before your mind, in all its deformity, as you suppose it appears before God, for about one week. Think how it would appear to angels and good men. Toss the thought of this sin about in your mind. Imagine it were published everywhere. And you will find your pride give way to other thoughts. This will probably cure you of this disease for a month or two; at the end of which time, you may have to repeat the experiment. Do this conscientiously, and with the help of God, as often as self-complacency manifests itself in your mind, before it finds any vent in words, or acts; and be sure to ask pardon and favor of God. If the disease continues obstinate, call to mind two or three or more of the most hateful of your past sins. Continue this course, perseveringly, faithfully, and we assure you it will lower the crown of pride. At this time you can successfully seek the favor of God, and see to it, that your petitions ascend to him, that all these old sins may be pardoned, blotted out, forgiven, forgotten by him. At this particular time, seek for a new heart. Probably you may think your heart has been renewed; but perhaps it is not wholly so. Be sure you are converted to God. Keep at work; subdue pride, cultivate love, meekness, goodness; follow up the work daily, hourly, with determination and courage. You have not a moment to lose.

Jos. CLARKE.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 27, 1869.

URIAH SMITH, EDITOR.

THOUGHTS ON THE BOOK OF DANIEL.

CHAPTER IV.

VERSE 1. Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. 2. I thought it good to shew the signs and wonders that the high God hath wrought toward me. 3. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

This chapter opens, says Dr. Clarke, with "a regular decree, and one of the most ancient on record." It was from the pen of Nebuchadnezzar, and was promulgated in the usual form. He wishes to make known, not to a few only, but to all people, nations, and languages, the wonderful dealings of God with him. People are ever ready to tell what God has done for them in the way of benefits and blessings. We ought to be no less ready to tell what God has done for us in the way of humiliation and chastisements. And Nebuchadnezzar sets us a good example in this respect, as we shall see from the subsequent portions of this chapter. He frankly confesses the vanity and pride of his heart, and the means that God took to abase him. With a genuine spirit of repentance and humiliation, he thinks it good, of his own free will, to show these things, that the sovereignty of God may be extolled, and his name adored. In reference to the kingdom, he claims no longer immutability for his own, but makes a full surrender to God in acknowledging his kingdom alone to be everlasting, and his dominion from generation to generation.

VERSE 4. I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: 5. I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. 6. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. 7. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof. 8. But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying, 9. O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. 10. Thus were the visions of mine head in my bed: I saw, and behold a tree in the midst of the earth, and the light thereof was great. 11. The tree grew, and was strong, and the light thereof reached unto heaven, and the sight thereof to the end of all the earth. 12. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. 13. I saw in the visions of my head upon my bed, and, behold, a watcher and a holy one came down from Heaven. 14. He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches. 15. Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth. 16. Let his heart be changed from man's and let a beast's heart be given unto him; and let seven times pass over him. 17. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. 18. This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.

In the events here narrated, several striking points may be noticed.

1. Nebuchadnezzar was at rest in his house. He had accomplished successfully all his enterprises. He had subdued Syria, Phoenicia, Judea, Egypt, and Arabia. It was probably these great conquests that puffed him up, and betrayed him into such vanity and self-confidence. And this very time when he naturally would, and did, feel most at rest and secure, when it was most unlikely that he would allow a thought to disturb his self-complacent tranquility, this very time God takes to trouble him with fears and forebodings.

2. The means by which God did this. What could strike with fear the heart of such a monarch as Nebuchadnezzar? He had been a warrior from his youth. With the perils of battle, and the terrors of slaughter and carnage, he had often stood face to face, and his countenance had not blanched nor his nerves trembled. And what should make him afraid now? for no foe threatened, no hostile cloud was visible. As the most unlikely time was taken for him to be touched with fear, so the most unlikely means were selected with which to accomplish it—a dream. His own thoughts, and the visions of his own head were taken to teach him what nothing else could, a salutary lesson of dependence and humility. He who had terrified others, but whom no others could terrify, was made a terror to himself.

3. A still greater humiliation than that narrated in the second chapter, was brought upon the magicians. There they boasted that if they only had the dream they could make known the interpretation. Here Nebuchadnezzar remembers distinctly the dream, but meets the mortification of having his magicians ignominiously fail him again. They could not make known the interpretation, and resort is again had to the prophet of God.

4. The remarkable illustration of the reign of Nebuchadnezzar. This is symbolized by a tree in the midst of the earth. Babylon, where Nebuchadnezzar reigned, was about in the midst of the then known world. It reached unto heaven, and the leaves thereof were fair. Its external glory and splendor were great; but this was not all of it, as is the case with too many kingdoms. It had internal excellences. The fruit of it was much, and it had meat for all. The beasts of the field had shadow under it, the fowls of heaven dwelt in the boughs thereof, and all flesh was fed of it. What could represent more plainly and forcibly the fact, that Nebuchadnezzar ruled his kingdom in such a way as to afford the fullest protection, support and prosperity to all his subjects. To really accomplish this, is the perfection of earthly governments and the highest glory of any kingdom.

5. The mercy that God mingles with his judgments. When order was given that this tree should be cut down, it was commanded that the stump of the roots should be left in the earth, and protected with a band of iron and brass, that it might not be wholly given to decay, but that the source of future growth and greatness might be left. The day is coming when the wicked shall be cut down, and no such residue of hope be left them. No mercy will be mingled with their punishment. They shall be destroyed both root and branch.

6. An important key to prophetic interpretation. Vs. 16. "Let seven times pass over him," said the decree. This is plain, literal narration; hence the time is here to be understood literally. How long a period is denoted? This may be determined by ascertaining how long Nebuchadnezzar, in fulfillment of this prediction, was driven out to have his dwelling with the beasts of the field; and this, Josephus informs us, was seven years. A "time," then, denotes one year. When used in symbolic prophecy, it would of course denote symbolic or prophetic time. A "time" would then denote a prophetic year, or, each day standing for a year, three hundred and sixty literal years.

7. The interest that the holy ones, or the angels, take in human affairs. They are represented as demanding this dealing with Nebuchadnezzar. They see, as mortals never can see, how unseemly a thing is pride in the human heart. And they approve of, and sympathize with, the decrees and providences of God, with which he works for the correction of these evils. Man must know that he is not the architect of his own fortune, but there is One who ruleth in the kingdom of

men, on whom his dependence should be humbly placed. A man may be a successful monarch; but he should not pride himself upon that; for, without the Lord had set him up, he would have been the basest of men.

8. Nebuchadnezzar acknowledges the supremacy of the true God over the heathen oracles. He appeals to Daniel to solve the mystery. Thou art able, he says, for the spirit of the holy gods is in thee. The Septuagint has the singular, the Spirit of the holy God.

THE REPEATED ANNOUNCEMENT.

THERE are two proclamations of the fall of Babylon promised in the prophecy of Revelation; and, though the same thing is repeated in regard to her fall, yet there is a marked difference in the power and effect of the two. In the first instance, Rev. xiv, 8, it is simply stated that "there followed another angel, saying, Babylon is fallen, is fallen, because she made all nations drink of the wine of the wrath of her fornication." And this simple statement is the more remarkable, by contrast, from the fact of its intervening between two messages both of which are given with a loud voice. But when Babylon's fall is announced the second time, Rev. xviii, it is represented by an angel "having great power," the earth being "lightened with his glory," and crying "mightily with a strong voice." Why is this very marked and remarkable difference?

The answer is, that subsequent developments make it far more evident that Babylon is fallen, than it was when the first announcement was made. 1. She makes more rapid and apparent progress in her downward course, becoming evidently the "habitation of devils, the hold of every foul spirit, and the cage of every unclean and hateful bird." 2. Increasing light on the commandments of God and the faith of Jesus, which she rejects, exhibits her deformities and vile apostasies, by contrast, in a more glaring light.

While the judgment-hour message was being given in 1844, before the end of the 2300 days in the autumn of that year, it became evident to the few that believed that message to be from Heaven, that the nominal churches were in a fallen state from the fact that it was then made evident, as never before, that they did not love the appearing of the Lord Jesus Christ. The time had then come for the true announcement to be truly made, Babylon is fallen, as predicted in Rev. xiv, 8. But this was evident only to the few that believed and had an experience in the advent doctrine at that time. Hence, compared with the time message then being heralded to the world, it was not proclaimed with a loud voice.

But since that time, modern Spiritualism has appeared in the world, based upon a leading fable of the nominal church, and it has been growing more and more apparent that Babylon is becoming the habitation of devils, the hold of every foul spirit, and the cage of every unclean and hateful bird. Add to this the fact that the third message is now proclaiming the most clear and simple truth respecting the commandments of God, and that this truth is being rejected and spurned, and the doctrines of the Papacy and the Devil are being so evidently preferred, and it is easy to see how the second announcement of the fall of Babylon will unite with the third message, as its first announcement joined with the first in 1844.

What a mighty work is just before us! when Babylon's sins will have reached to Heaven, and the voice from Heaven will call God's people out, making a final separation between those that truly love God and those that love him not! Who shall live and stand when God shall do this? Reader, prepare for the test.

R. F. COTTRELL.

It is generally conceded that by the expression, "God breathed into him the breath of life, and man became a living soul," no more is meant than that God caused him to breathe, and he became a living animal. "Living soul" is applied to him in common with birds, beasts, and reptiles, in the same chapter.—C. Beecher.

A CONFIRMED Christian is one that taketh self-denial for the one leaf of his religion.

REPORT FROM BRO. WHITE.

SINCE our return, in January, from the eastern tour, to Battle Creek, our labors have been confined most of the time with the church and interests of the cause located in that city. Our work has been hard, and sometimes discouraging. We were very much worn in January, and should have had rest. But this we cannot find in Battle Creek. We toiled on, until Mrs. W. could labor no longer, and I was becoming gloomy.

We had designed accomplishing much writing at Battle Creek, but in this we have been sorely disappointed. We have been kept from it, either from laboring for those who needed help, some of whom felt no need of it, from discouragements, or from sickness. It has even been impossible to notice a large portion of our correspondence.

For several weeks before leaving Battle Creek, Mrs. W. was becoming more feeble. We decided at one time to seek relief by a journey to New York and New England; but her unfavorable condition at so unfavorable a season, discouraged us in this. Then we decided to try a short tour among some of our strongest churches, in hope of finding them in a condition to help us, instead of perpetually drawing upon us for help.

April 13, Mrs. W. was in a fainting condition much of the day. In answer to prayer she was relieved, and the 14th was better. The 15th we rode twenty-eight miles to Bro. Owens in Hastings, and enjoyed a good degree of freedom on the way, and good rest for the night. The 16th we rode fifty miles to Bro. Root's in Wright. The last fifteen miles was in a violent storm, which did not harm us. We enjoyed two excellent meetings with the church on the Sabbath, the 17th. We both enjoyed a good degree of freedom. Here we visited the camp-ground, with Bro. Root, and enjoyed a good season of prayer where God so signally blessed his people assembled last September. And it did seem to me that God would graciously bless his people should they there assemble in his name again. That is an excellent place, and that church is willing, and, I think, worthy of such a blessing in their midst, as they had last September.

First-day, the 18th, we came to Greenville. The last few miles of this journey was in a violent storm. We found rest at Bro. Maynard's, and found ourselves next morning unharmed by the journey and storm. Yesterday and to-day we have been keeping house at our old place, and are quite comfortable with the few remaining things not removed to Battle Creek, and some borrowed at Bro. Maynard's. This seems like home. Mrs. W. is very much improved in health, and we enjoy the light labor among the strawberries, blackberries, raspberries and grapes.

Here the Lord has blessed us in our afflictions more than in any other place. Here we can accomplish more than in Battle Creek, especially in writing. When returning from a long, wearying tour, we could rest; but not in Battle Creek, until a great change takes place with that people. We erred in complying with the request of the Battle Creek church to move our head-quarters to that city. Things there were not ready for us. Great mistakes had been made in the management of matters pertaining to the interests of the cause there, in our absence, without our counsel, and, in some things, against our entreaties. When those who had made the mistakes should correct them, as far as possible, and when the church should get into a place to help us in our labors, then, and not till then, could it be our duty to settle in their midst.

We are not in the least responsible for the mistakes referred to above. I greatly erred in accepting responsibilities at our last General Conference. When those who had embarrassed the cause, should do all they could to relieve it, instead of leaving the burden to those who had taken no part in these mistakes, then it would be soon enough for us to take responsibilities in these matters. We had nearly fallen under the burdens of the past few months. We design that this sad lesson shall lead us to seek more carefully and earnestly to walk in the path of duty.

JAMES WHITE.

Greenville, April 20, 1869.

REPORT FROM CALIFORNIA.

Two Sabbaths have passed since the last report from this place was written. The interest has been steadily increasing, and the work has been deepening. Between twenty-five and thirty have already embraced the Sabbath, and many more are leaning toward the truth.

A recent discussion on the Sabbath question between Bro. Loughborough and Eld. McCorkal, a Disciple preacher, has served to raise the interest still higher. This discussion was held in a large barn in the Piner-district, last Monday and Tuesday, before a large concourse of people from the surrounding country and from Santa Rosa. God helped Bro. L., and the victory of truth was complete. Many who came to the discussion with prejudice, left us with a friendly feeling, convinced that we had the truth on the Sabbath, and anxious to hear further on the subject. Never did the truth seem so precious to us as at this discussion. Never did we feel so sensible of the divine aid, that God was working. Never did we see so great a revolution in so short a time. Though our opponent used boasting, jests, and rashness, manifested a defiant, and overbearing spirit, of which some of his own members were ashamed, we felt shielded by a heavenly influence. Many have asked for a copy of Bro. L.'s summing up speech, but as we have not time to write so much, we have promised to prepare this speech, with the main positions taken, for the Review, which will satisfy all, and give those who take the Review a feeling that this periodical is emphatically their paper.

We have decided to hold a general meeting of the Sabbath-keepers of Petaluma, Windsor, San Francisco, and Santa Rosa, in this place, in a week from next Sabbath and Sunday, for the general encouragement of the believers, to attend to the ordinance of baptism, labor for the salvation of souls, and decide upon the place where we shall commence tent operations, etc., in about three weeks. We have several places before us. God direct.

Brethren and sisters, our hearts are encouraged. The hardest blows to start the work on this coast have been struck. The message is commanding the attention of the people. God is raising up friends, who have the cause at heart, and will sustain it. The work is being cut short. The people are working fast, and laying aside their idols, even before we touch them. Sinners are being converted. I believe the loud cry is right upon us. We want to keep humble. We never felt so much of the compelling power, to move us out to trust in God, and venture out in his name. Pray for us. God is strengthening us physically.

D. T. BOURDEAU.

Santa Rosa, Cal., April.

CHRIST SHALL DESTROY THE WORKS OF THE DEVIL.

"For this purpose the Son of God was manifested, that he might destroy the works of the Devil." 1 John ii, 8. This text states in very plain words the object for which God sent his own dear Son into this world, and for which Christ endured and suffered so much. He will destroy the works of the Devil. How important that we have a clear conception of what constitutes the works of the Devil; or are able clearly to distinguish between the works of Christ and the works of the Devil.

This would be a good way to decide the Sabbath question. All Bible readers will acknowledge that the seventh day was once sanctified and blessed, was once the Sabbath. All that we need to decide now is: Was that work the work of the Devil, or was it the work of Christ? If the sanctification of the seventh-day Sabbath was the work of the Devil, then those are correct who teach that Christ has abolished the ancient Sabbath; for Christ came to abolish or destroy the works of the Devil. But if Christ is the author of the seventh-day Sabbath then you have made a fatal blunder in attributing that to Christ which really is the work of the Devil, to wit, the attempt to destroy or abolish the seventh-day Sabbath. It is evident that the seventh-day Sabbath once existed. It is also evident that some one has tried to abolish or change the same.

Now be not satisfied before you have clearly ascertained whether this is the work of Christ or of the Devil.

Daniel predicted that the little horn, or papal power should think or attempt to change times and laws. The great head of that power is certainly the Devil.

The Sabbath cannot be classed among shadows and ceremonies; for it existed before ever sin existed, and there could be no figures of atonement as long as there was no cause for atonement. If our opponents therefore persist, without the least Scripture testimony to that effect, to claim that the seventh-day Sabbath is abolished or destroyed, we would urge upon them to prove that Satan is its author. But if they will not, they represent Christ as destroying his own work.

Christ was the author of the Sabbath.

Proof: "By him were all things created." Col. i, 16. "By whom also he [the Father] made the worlds." Heb. i, 2. "All things were made by him." John i, 3. "The Sabbath was made for man." Mark ii, 27. Then Christ did make the Sabbath for man at creation. Christ was the agent by whom the Father made this world. He gave light to the sun, and he gave sanctity to the seventh day. Blind men may argue that they see no light about the sun. Blind professors may argue that they see no sanctity about the Sabbath of the Lord. But this has not impaired the splendor of the sun. It shines as brightly as ever. So likewise the seventh-day Sabbath is as holy as ever, in spite of all the slander and abuse that has been poured forth against it by the blind. And in spite of all the hallucinations and counterfeit splendor of a rival Sabbath, the day which was sanctified at creation still shines with unimpaired splendor, although a sin-polluted atmosphere is not so well adapted to the display of its glory, and a correct idea of its sanctity, as the pure and holy air of Paradise. And the fact that there is still a people in the earth who celebrate this divine institution, after such powerful attacks by the enemy, is a strong proof of the truthfulness of the word of God, and of the genuineness of the work among God's remnant people. The Sabbath of Jehovah has risen above the raging surges for nearly 6000 years. It will stand the storm a little longer, and soon the unpolluted atmosphere of the new earth shall reflect all the rays of its everlasting glory, and every heart shall rejoice in its splendor, when all flesh shall worship before the Lord from Sabbath to Sabbath. Isa. lxvi, 23.

Dear reader, decide in your own mind the question: Is the seventh-day Sabbath the work of the Devil? Christ came to destroy the works of the Devil. Beware lest you take side with the enemy.

JOHN MATTESON.

LIONS IN THE WAY.

"The slothful man saith, There is a lion without, I shall be slain in the streets." Prov. xxii, 13. And thus he tries to excuse himself for the neglect of what he ought to do. To those who trust in God, his promise is, "There shall no evil befall thee. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet." Ps. xci, 10, 13.

Christiana and her party in Bunyan's Pilgrim had their lions to encounter, as Christian had before them. "Now Mr. Great-heart was a strong man, so he was not afraid of a lion. But yet, when they were come up to the place where the lions were, the boys that went before were now glad to cringe behind, for they were afraid of the lions; so they stepped back and went behind." When Mr. Great-heart was confronted by Giant Grim, the owner of the lions, he addressed him thus:—

"It is the king's highway that we are in, and in this way it is that thou hast placed the lions; but these women, and these children, though weak, shall hold on their way in spite of thy lions." And with that he gave him again a downright blow, and brought him upon his knees. With this blow also he broke his helmet, and with the next he cut off an arm. Then did the giant roar so hideously, that his voice frightened the women, and yet they were glad to see him lie sprawling upon the ground. Now the lions were chained, and so of themselves could do nothing.

Wherefore, when old Grim, that intended to back them, was dead, Mr. Great-heart said to the pilgrims, 'Come now and follow me, and no hurt shall happen to you from the lions.' They therefore went on, but the women trembled as they passed by them; the boys also looked as if they would die; but they all got by without further hurt."

How true it is that there are lions, and legions of evil things, in the Christian's way; hindrances and dangers in his path to the celestial city. There is the lust of pride, the heart of unbelief, the love of the world, and the apathy of a careless soul sleeping in self-righteous security. These are real lions, that put the life of our spirituality in danger; but we must watch, and pray, and strive, and struggle against them, and look onward to the city with the golden gates, taking courage, for stronger is he who is for us, than those who are against us.

Dear brethren, with the prospect before us, with the word of God in our hands, and the love of God in our hearts, let us fear neither lions nor legions of evil things; being persuaded that "neither death, nor life, nor angels, nor principalities, nor power, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

"Oh! would that all were faithful found;
That still, whate'er our lot,
This truth so bright for sorrow's night,
Might never be forgot—
E'en when our path looks lone and drear,
Our Saviour's presence still is near."

E. ENGLIS.

IN SIGHT OF THE CROSS.

"We'll reach home ere long if we follow the light,
And journey in sight of the cross."

How often we find ourselves wandering in labyrinths of darkness, far from the cross, entirely out of sight of that heavenly waymark. It may be that in seeking wealth we have wandered away till we can no where descry this waymark to the city of imperishable wealth. It may be that in pursuit of pleasure we have lost sight of the heavenly beacon which shines only upon the way of the cross; that way which alone can lead us to enduring pleasure.

Or, perchance, fame, with winning tones, has lured us on toward her glittering temple, till the cross has faded from our view. Or it may be that worldly cares have reared between us and the cross-marked way, such a heap of rubbish, that it is almost or quite out of sight and forgotten. Let us pause right where we are, and look around us. Where is the cross? Nowhere to be seen! Then may we rest assured that we are wandering from the right way, and the longer we journey thus, out of sight of the cross, the longer it will take to get back into the right way. My brother, my sister, is there a heavy cross before you? Oh! turn not aside to the right nor to the left. Seek not to find a path where there are no crosses, but walk straight forward, follow the light, and remember that the way to the city of God "is the way of the cross."

M. J. C.

THE JUDGMENT.

AND is it indeed a fact that we are living in the time of the Judgment, when each individual case of the righteous dead is being brought up, and decided for eternity? And have we all a suit pending in Heaven, very soon to be brought in review before the great tribunal bar of God? And are these the last notes of warning which we hear sounding from the watchmen on the walls of Zion? These are, indeed, startling facts. "It is a fearful thing to fall into the hands of the living God." Oh! solemn thought! And how will the case stand with you and me, my brother, my sister? Shall we be weighed in the balance and found wanting, or shall we stand the searching test, and hear the joyful sound, Well done? Oh! may Heaven grant that the latter may be the case.

An incident occurred a few years ago in the vicinity of Wellsville, near where I reside, which made an impression upon my mind that never will be erased while I live. A faithful and beloved brother was there

preaching the word, and trying to present the truth before the people, and his overtaxed strength gave way, and he was prostrated upon a bed of sickness, and the tent with which he was traveling was left in the care of others. In a few days, as he grew worse, he requested the prayers of the church; and when asked what they should pray for, his answer was, Not that I may recover and resume my labors among you, but that I may not come up to the Judgment deceived. How often I have thought of this, and thought of the many who, perhaps, are honest in heart, and are striving, to a certain extent, to overcome, have an anxious desire to be saved, a hope of eternal life, an expectation of gaining Heaven; and yet, after all this, fail, and come up to the Judgment deceived. Oh! what anguish will rend such hearts. Of all classes on earth, I think this one will be most to be pitied.

God forbid that you or I, dear reader, should be found among that disappointed company. Shall we bear this in mind, and now, while the day lasts, and while we have time and opportunity, make sure work for eternity? Or shall we, who have endeavored to keep God's holy law, and have acted a part in presenting this last message before a dying world, be found sleeping when Jesus leaves the most holy place? This will be a silent work, yet it will soon be accomplished, nevertheless. And shall we fail of our object because of slothfulness?

Oh! think of these things, and let us be aroused by the faithful warnings of the servants of God, come out of this deathlike stupor which Satan has thrown over us, and go to work in sober earnest to remove the rubbish from the door of our hearts, let Jesus in to sup with us and we with him, and be willing to receive the truth in all its different branches, and be faithful in all things, watching unto prayer, and keeping all our words, and thoughts, and acts, that we may not come up to the Judgment deceived.

E. A. DIKE.

THE SUFFERINGS OF CHRIST.

I HAD never before reading the tract entitled *The Sufferings of Christ*, been enabled to "realize the value of salvation," or "understand what it cost," as I have since done. And now it seems as if I had but a very faint idea of its magnitude.

But in order that it might the more effectually be impressed upon my mind, to influence my life, I resolved after first hearing it read to commit it all to memory.

I intend to get a quantity of these tracts for distribution, as soon as possible, and feel truly to thank the Lord for the facilities we have for scattering the precious light, not only upon this, but also the time in which we are living, and the preparation requisite to enable us to stand acquitted when Jesus shall come to take his people home.

Oh! how unspeakably blessed will be that day to those who shall be prepared to meet him in peace.

Let us strive for it, my dear brethren and sisters, with our entire beings. And in this effort we shall be led to educate our minds for the society of the heavenly host, and the good of all ages. And what study, I would beg leave to inquire, could more effectually aid us in this good work, than the character of the King of that country, and the immense price he has paid for our salvation?

This little tract to which I refer, portrays these in living characters; and I would take the liberty to affectionately commend both its study and circulation to you. The blessing it has proved to me, leads me to do so with confidence. It furnishes rich food for thought, and cannot fail to ennoble the soul, expand the intellect, and purify the affections.

It is truly a blessed theme for contemplation, and one which has often led me to exclaim in the language of the poet,

"Oh! for a pencil dipped in living light,
To paint the agonies that Jesus bore!
Oh! for the long lost harp of Jesse's might,
To hymn the Saviour's praise from shore to shore;
While seraph hosts the lofty psalm pour,
And Heaven enraptured lists the loud acclaim!"

MARY E. HASKELL.

South Lancaster, Mass.

"OVER THE RIVER."

Oh! have you not heard of that realm of delight,
To which the blest Saviour doth each one invite?
'Tis prepared for the good, the pure, and the blest,
'Tis over the river, where the weary find rest.

CHORUS.

Oh! I want to cross over, do n't you, when he reigns?
I want to cross over on Eden's fair plains;
I want to be gathered in Canaan's bright land;
Yes, over the river, where the ransomed shall stand.

'Tis a land of fair beauty, a realm of delight,
O'erflowing with gladness, refulgent with light;
Its verdure ne'er withers, its flowers ne'er fade,
Oh! I long to pass over, and immortal be made.

CHO.—Oh! I want to cross over, &c.

Its fountains are pure, and its pleasures untold,
Its fullness of joy no tongue can unfold;
How its life-breathing zephyrs float gently along,
While the ransomed are singing redemption's sweet song.

CHO.—Oh! I want to cross over, &c.

'Tis Jesus invites me, the glory to see,
To reign with him there, in the land of the free,
Where the weary saints rest, and the wicked ne'er come,
Yes, over the river, in the saints Eden home.

CHO.—Oh! I want to cross over, &c.

Selected by MRS. E. GEER.

"THE TIMES."

As our age is acknowledged to be a progressive one, the following culled items will show wherein we are progressive—not in righteousness, but backward, to eternal perdition.

RELIGIOUS AFFAIRS, etc. *Boston Journal*, of Feb. 11, 1869, speaking of Manchester, N. H., "Correspondent" says: "I am safe in saying that less than half of this people, who are of a suitable age to attend church, ever enter a religious meeting of any kind. . . . Churches are thinly attended, compared with thirty years ago. . . . One reason why some of the churches in the larger towns have lost their hold on the affections of a large portion of the people, is because they have become the temples of fashion and display, instead of the sanctuary. . . . Another cause of the diminution is the dullness and monotonous duration of the sermons. . . . For a series of years 'tis the same trite phraseology, both in preaching and prayer; the same threadbare arguments, and stale illustrations."

Father Ignatius, lecturing in London, said, "There were (900,000,000) nine hundred millions who do not believe in Christ at all;" and that it was "a pity the few believers in Christ should quarrel among themselves."—*New York Rural*, of Jan. 2, 1869.

Dr. Holland, in *Springfield Republican*, says, on "Religion at home and abroad, in Switzerland," "We see everywhere the Sabbath desecrated. . . . They forget that there is a world to be converted. . . . Religion is a thing apparently unknown here."

Herald, of July 11, 1868, states that at Lyons (France), the "clergy have Sunday services earlier, so that the people could attend the races."

Post, of Dec. 4, 1868, says: "Rev. Mr. Denton, the Bible Agent, to give Bibles to every family in the county, canvassed Warren, Mass. Out of four hundred and sixty-seven families, three hundred and sixty-eight claim to attend church, eighty of which had no Bibles; eighteen refused to accept one, even as a gift."

Publisher's Circular, of Dec. 15, 1868, says: "Charles Read, of London, has to have \$50,000 by the publishers of the *New York Galaxy* for writing a novel for that paper."

Putnam, for January, 1869, says: "Of the writing of many novels in England, there is not only no end, but a fresh beginning."

INCREASE OF CRIMES. *Round Table*, of Dec. 19, 1868, on "Chapter of Horrors," says: "Dismal as has been the long catalogue, crimes and casualties of the last ten years have shocked the most refined centres of the world."

Day's Doings, of Dec. 12, 1868. *The Leader* on "The Blood Carnival,—the Reign of Terror,—the Plague Murder," etc., says: "Every paper throughout the country was compelled to devote its columns to the detail of deeds of self-destruction. Men, women and children seemed to be taken suddenly weary of life and

earth, and rushed to death and the unknown. Every possible variety of self-extinction was successfully practiced. Some resorted to the rope, others to the knife, others again to the water, and not a few to the cup of poison. Even the young lad, or budding maiden, who from their youth knew nothing of the world, seemed to have become tired of it, before they had learned any thing about it, and rid themselves of existence as they would of a burden. And now, at the present date, even while we write these lines, a carnival of blood is holding revel in our midst. The plague of murder is upon us. North, South, East, and West, we read of women and men killed by women and men. We cannot suffer our eyes to rest upon a stray paragraph, without the well-grounded fear that it may contain the account of some recent tragedy. The very demon of crime seems to be stalking in earth night and day, seeking whom it may devour. The plague of murder appears to be confined to no particular locality.

'No pent-up Utica confines its powers,
But the whole boundless universe is'—

blood and death. In the country, amid rural sights and sounds, amid all the breezy freedom of the fields, the fiend is active. . . . But in the corrupt and corrupting city, the plague of murder is especially virulent. It effects with its foul influence both high and low, rich and poor. The knife, the gun, and even the poker, are used to fulfill the mad dictates of hate, avarice, and drink."

Police News of New York says:—"It is impossible to account for the gradual increase of crime in the various cities of the Union. . . . Crime is on the increase in every city and town in the United States. Many of the crimes comprehend some of the most frightful in the calendar, and a number of them are really nameless. Who will explain the cause of this steady expansion?"

Portland Transcript, of January 9, 1869, thinks that "Lewiston (Maine) rivals Sodom and Gomorrah in wickedness, if one is to believe the *Lewiston Journal*; which makes the startling revelation that three hundred cases of abortion occur there annually."

The *Last Sensation*, of January 18, says: in France there were 139,000 convictions; in England there were 339,000 convictions for crimes committed. Such news from the *London Times* is astounding, when we consider that England is the greatest missionary place or country on the globe. But all these things prove conclusively the Scriptures true, that wickedness shall increase, seducers waxing worse and worse, and people having only a form of godliness.

The *New York Herald*, June 13, 1868, says:—"There are five millions and a quarter dollars spent for prostitution in New York; and 172,000 people affected with disease." The same paper states that "tobacco is used by eight hundred millions of people."

The *Congregationalist & Recorder*, of Oct. 29, 1868, quoting from the *Christian Mirror*, an article on "Pre-fanticide," says:—"On investigation and proof from high medical authority, the proof is all on one side. Let the imagination draw the darkest picture that reason could allow, and it would fail to set forth the shocking details of this horrid home of crime. . . . Full one-third of the population of our land fall by the hands of violence. . . . 'Tis more destructive than war, slavery, and intemperance put together. A blood stain upon Christianity, forcing a hundred times more hands to heaven red with blood, for the curse of God, than all other murders in our land put together. . . . The crime itself has become a fashion."

The *Herald* says that "it took two days to burn the obscene books of a London publisher." What would the aggregate of missionary London be? The same paper calls the present state of things the "Rain of the knife," and adds that "there are four hundred and nine arrests in New York City every twenty-four hours."

The *Alta Californian* urges that San Franciscans, who have babies they want to get rid of, may "have the decency to throw them into the bay, and not leave so many about the streets, as it has become disagreeable."

After reading these things who can say that the world is progressing in Christianity? I would that man would pay more attention to the word of God, than to the fables of these last days.

Harpers' Magazine for last May, page 809, on amusements, says: "That the ballet should enchant the public for more than a year, is declared to be another proof of our demoralized condition; another of those horrible portents in which we seem to behold the advent of the disastrous end of things."

Can we expect other than a sad state of things to exist, when boys have become demons in crime? Says *The Boston Herald*:—"A party of boys broke into the family tomb of the Putnam family, at Danvers, Mass., stole the silver plate from the coffins, sold the bones of the bodies to peddlers; and when arrested were playing foot-ball with the skulls." This was last May.

A FEW WAR ITEMS. Rouher, the French minister, said: "All nations must ever be prepared for war; for no confidence could be placed in the fraternity of nations."

The *Tribune* says: "The great war will at last be unavoidable." Yes, the last great battle of God Almighty will come, and will not tarry long.

"Very large purchases of hay have been made in New York for the French government, also heavy purchases of horses for the same party, and the enormous accumulation of bullion in the Bank of France, equal to \$250,000,000 (two hundred and fifty millions of dollars), is looked upon by not a few of the longest heads in financial and business circles as indicating a coming war."

The *Paris Presse* states that the French Minister of War is establishing in the Hotel Des Invalides two magazines to receive all the necessary material for an army of two hundred thousand men, entering on a campaign. The first magazine already contains the field ovens, machines for making biscuits, boxes of bandages, surgical instruments, ambulances, etc.

Says the *New York Post* of Sept. 15, 1868: "The Rome correspondent to *Pall Mall Gazette* says: Nothing is now talked of but the new Saint Maria Taigi, who died in 1837. A great sensation has been created by her prophecies, which were confided to her by her confessor, Father Natali, now ninety years old; who has faithfully related them as the events successively happened. The other day the confessor was asked whether Maria Taigi prophesied any further danger from the Garibaldians? Yes, he answered; and in those days we shall see the Tiber as full of corpses as it is now of fish. At this moment fish are so abundant in the Tiber, owing to the floods from the Umbria, that the Romans pick them out of the water with their hands."

May we not neglect the signs of the times, as they are beacons of the coming future.—JOHN TAYLOR, in *World's Crisis*.

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. Ingraham.

BRO. SMITH: As it has been reported that Moses Porter, of Mantorville, put an end to his life in consequence of his religious faith in the Advent doctrine, the facts in the case may be called for at this time. Bro. Porter had been afflicted for many years with a fever sore on one of his limbs. Last spring it dried up. Soon after it was discovered by his friends that he was deranged. After good counsel, it was decided that his derangement was caused by the sore ceasing to run, and the disease turning in another direction and affecting the brain.

The following note is from the Mantorville paper.
WM. S. INGRAHAM.

MELANCHOLY OCCURRENCE.—On Thursday of last week our town was thrown into a state of excitement by the startling report that Mr. Moses Porter, an old and respected citizen of Mantorville had attempted suicide. Mr. Porter has been out of health for a long time, and subject to deep depression of spirits. Indeed, his nearest friends have known that for several

months his mind has been sadly deranged. But watched with the tenderest care they did not think he would do harm to himself. On Thursday afternoon Mr. Porter went to a druggist, bought a quantity of opium, took it home and openly, before some of his family, prepared and swallowed it. Soon after, he washed and dressed himself in his best clothes, gave his family some business memoranda, and while in conversation with a neighbor, showed such signs of stupor that it gave rise to suspicion. Upon being questioned, he did not deny what he had done. Help was sent for, and everything that could be done to save him was tried. He resisted as long as able to, every effort to relieve him. He breathed until 11 o'clock on Friday, when his sufferings, mental, and bodily, were ended. Mr. Porter was respected as an honest and truly conscientious man, indeed, since his derangement his chief trouble had been that he might do wrong. He had many friends and in other parts of the State. He leaves a wife and two daughters, who have the heartfelt sympathy of the community. And to make the circumstance still more afflictive, Mrs. Porter was at the time, very ill. We are glad to be able to state that she is now recovering.

SR. O. M. SHEPARD writes from Beaver Dam, Wis.: In times of worldly affliction and heart-rending trouble, the Christian is driven to the Lord for consolation and strength, and finds in Jesus the comfort which is denied from every other source. But worldly prosperity draws the mind away from heavenly things. When surrounded with worldly comforts and enjoying the society of those we love, how easy to forget the Giver of all good. I feel that I was never in so great danger of forsaking the Lord as now. When I was surrounded with trouble, I found it necessary to take considerable time for secret devotion, to obtain the strength that I needed to sustain me; but now, as I am surrounded with blessings, I need to have double the grace that I then required, or I shall be allured from following Jesus. The power of Satan is terrible, and he is never off his watch. But we have much at stake and cannot afford to run any risk. If we put forth every effort that is in our power we shall not fail, but shall win the prize, even "life everlasting." We have of late been striving more zealously to repent and gain heavenly riches, and have felt that it was not in vain. Though separated from those of like faith, we have felt that Jesus was near and precious. We hope to be with the overcomers when they shall sing the victor's song.

BRO. T. H. CRAIG writes from the Health Institute: I deem it a great privilege to give my testimony in favor of present truth. Tongue cannot express my feelings of gratitude for the light. Bless the Lord, O my soul! Praise his great and excellent name for what he has done for me! I am very thankful that the way ever opened for me to come to the Institute. It made me glad to find a Christian Health Institute, where there are no bad morals or vain pleasures to grieve holy angels away. Here the Lord can work for the afflicted ones. I do feel to say, It is good to be here, where we can grow in the knowledge of our Saviour and learn the laws of our being. I would recommend this place to all the suffering in body and mind. I came here sorely afflicted, both in body and mind. My health is much better, my mind is cured. I am trying to overcome. I want to live worthy of a name among God's dear people, and receive the crown.

SISTER S. A. ELDRIDGE writes from Waushara Co., Wis.: We have Sabbath School and meeting here every Sabbath, which we enjoy very much. We feel that it is a good and glorious cause that we have enlisted in. May we all obey our Captain's orders, and buckle on the whole armor, that we may be able to fight the battles of the Lord valiantly, come off victorious, and receive a reward that is laid up for all the faithful. May we all have our lamps trimmed and burning, waiting for our Master's return.

Obituary Notices.

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

DIED in Bangor, Franklin Co., N. Y., March 21, 1869, of a combination of diseases common to old age, Sr. Mary Butler, aged 81 years next May. Sr. B. gave her heart to the Saviour fifty years ago. She embraced the Advent faith twenty-six years ago, and for sixteen years she has been keeping the Sabbath of the fourth commandment. She loved the truth, also those that loved it. She had a generous heart which was always prompting her to acts of kindness and mercy. The saints found a welcome home at her house. She believed Jesus's coming was near. Yet for some time has not expected to live until then. She died believing Jesus to be the Life-giver, and that she should have a part in the first resurrection.

C. O. TAYLOR.

The Review and Herald.

Battle Creek, Mich., Third-day, April 27, 1869.

Bro. White writes that he wishes to withdraw his suggestion for Camp-meeting, given in Review No. 16, to be held about June 1, the principal reason for which he states as follows: "It will be rather late to hold Conference-Camp-meeting in June, for it would be July before the summer's campaign with our ministers could commence." It is therefore suggested, as will be seen by appointments in another column, to hold our annual business sessions as soon as may be, and a general Camp-meeting at a later period, to be duly announced hereafter.

To those brethren who were called to attend the recent meetings in Battle Creek, at which Brn. White and Andrews labored so long to set things in order, we would say, The published results will soon be issued in pamphlet form.

URIAH SMITH,
G. W. AMADON.

Some messenger will meet with the brethren at Otsego in their Monthly Meeting, May 1, 1869.

MICH. CONF. COMMITTEE.

To Correspondents.

WM. JAMES: A woman is used in the Scriptures as a symbol of a church, good or bad. The little horn of the fourth beast, Paul's Man of Sin, and John's leopard beast, symbolize the Roman church, if not in full, at least in a very important, constituent element. And while a feminine pronoun is used in speaking of the church under the symbol of a woman, it would not be proper to use the same pronoun when it is represented under another symbol. The symbol determines the pronoun to be used.

J. McMILLAN: The spiritualizing tendencies of the writer in the *Family Treasure*, look to us too utterly groundless and silly to merit the sober consideration of a review. A man who will apply the sublime Bible descriptions of the passing away of the heavens and the earth, to the closing up of the old dispensation, and the language, "there was no more sea," to the fact that the brazen sea of the ceremonial service was no longer used! and the creation of the new heavens and the new earth, to the introduction of the gospel dispensation, and the New Jerusalem with its rectangular construction, its jasper wall, its twelve gates, its golden streets, its tree and river of life, and its throne of God, to the church, and the hearts of men,—a man, we say, who will make such an application, is beyond hope of benefit for himself, and beyond the danger of injuring any one who prefers a sober and sound interpretation of the Bible, to the mystical mutterings of those who are reeling under the influence of the wine of Babylon.

R. F. C.: We saw the article to which you refer.

Some of the churches of the Michigan Conference are in arrears in the matter of their reports. Please send them in at once, that your standing may be expeditiously determined at the time of Conference.

W. C. GAGE, Secretary.

A newspaper publishes an obituary notice headed "Death of Mr. —," and then asserts that "he is not dead, but liveth in the better land." The editor either makes a misstatement or has headed the notice wrong.

Note from Bro. Steward.

I ATTENDED the Quarterly Meeting at Little Prairie, April 3 and 4. The Lord was with us at this meeting. While we examined the Bible in regard to the perils of the last days, and the dangers by the way, we felt that we all had reason to bless God for his rich mercy in placing the gift of prophecy in the church.

T. M. STEWARD.

To the S. B. Treasurers of Ill. and Wis. Conference.

DEAR BRETHREN: I have not been at home since November, and I do not know who have reported. All who have not, will please do it at once, so I can make out my report in time. Direct to Dell Prairie, Adams Co., Wis., until May 15, then to Rockton, Ill.

T. M. STEWARD.

Monthly Meeting in Allegan.

THE Allegan Co., Mich. Monthly Meeting was held with the church in Allegan, Sabbath, April 3. Much interest was manifested by the brethren and sisters to go forward with renewed determination to live out all the precious truths in the last message of mercy.

Sabbath and first-day, April 10 and 11, held five meetings, and celebrated the ordinances with the church in Otsego. The congregation is considerably enlarged since they commenced worship in their new house. They feel encouraged to double their diligence and advance the good work of the Lord in their midst.

The next Monthly Meeting in Allegan Co., will be held in Otsego, Sabbath, May 1. JOSEPH BATES.
Monterey, April 14, 1869.

Found Wanting.

"Thou art weighed in the balances, and art found wanting." Belshazzar had "lifted up himself against the God of Heaven." At the end of the seventy years of the captivity of Jerusalem—at the point of time when God was to punish the king of Babylon, as he had promised by Jeremiah the prophet—the impious king, feeling secure within the impregnable walls of his strong city, in the spirit of triumph over the failure of the prophecy, offers a direct insult to the God of Heaven by drinking wine in the consecrated vessels taken from the temple at Jerusalem, at the same time praising the gods of silver, and gold, of brass, of iron, wood, and stone. But the triumphing of the wicked is short. "In that night was Belshazzar the king of the Chaldeans slain," and the prediction of the prophet was verified to the letter.

When any man, great or small, throws himself into the opposite scale of the balance against the God of the Bible, he is sure to be found wanting.

R. F. C.

To those who may have expected replies to their letters to me, but have not received them, I wish to say that the state of my health for some time past has been such that it was not possible for me to attend to the duties which daily pressed upon me, and write also. And still I must ask their forbearance, for, in my weak condition, I have overworked my brain, and I must now rest or be permanently injured. But I shall be just as glad to hear from my friends.

J. H. WAGGONER.

Battle Creek, April 14.

THE DEAD MARCH.—What a mighty procession has been moving towards the grave during the past year! At the usual estimates, since the first of January, 1868, more than thirty-one million five hundred thousand of the world's population have gone down to the grave. Place them in a long array, and they will give a moving column of more than thirteen hundred to every mile of the circumference of the globe. What a spectacle, as they move on, tramp, tramp, the "Dead March" giving its funeral notes as they go to the silent shades.

THE faintest streak of dawn will be followed by the full day.—Grace in the soul.

Appointments.

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

General Conference.

PROVIDENCE permitting, the seventh annual session of the General Conference of Seventh-day Adventists will be held in Battle Creek, Mich., Tuesday, May 11, 1869, at 9 o'clock, A. M. The different State Conferences which have not already made arrangements to represent themselves by delegate, will do so immediately. Delegates will come prepared to furnish to the General Conference the statistics of their respective Conferences. Those from a distance will have to reach Battle Creek the week previous, in order

to be present promptly at the commencement of the meeting. It will be in order for scattered brethren everywhere to make known their wants to this Conference, either in person or by letter.

In behalf of the committee,

U. SMITH, Secretary.

Michigan State Conference.

THE Mich. State Conference will hold its ninth annual session at Battle Creek, Mich., Wednesday, May 12, at 9 o'clock, A. M. Let no church fail to represent itself. Send delegates if possible. If this cannot be done, send letter. Let ministers and delegates come prepared to make the various reports which the constitution requires.

By order of committee,

W. C. GAGE, Secretary.

The S. D. A. Publishing Association.

THE Seventh-day Adventist Publishing Association will hold its ninth annual session at Battle Creek, Mich., Thursday, May 13, 1869, at 9 o'clock, A. M., to deliberate for the general interests of the Association, elect officers, and transact any other business that may come before the meeting.

By order of the Trustees,

E. S. WALKER, Secretary.

Stockholders' Meeting of the Health Reform Institute.

THE Stockholders of the Health Reform Institute will hold their third annual meeting at Battle Creek, Mich., Friday, May 14, 1869, at 9 o'clock, A. M., for the election of officers, and for the transaction of any other business that may properly come before the meeting.

JAMES WHITE,
J. N. ANDREWS,
J. N. LOUGHBOROUGH,
J. M. ALDRICH,
URIAH SMITH,
G. W. AMADON,
E. S. WALKER,

Directors.

PROVIDENCE permitting, I will meet with the church in Sutton, Vt., in Quarterly Meeting, Sabbath and first-day, May 15 and 16. Cannot the friends from Lunenburg and Granby meet with us? It would be gratifying to see them.

A. S. HUTCHINS.

THE next Monthly Meeting for Western N. Y. will be held with the church at Olcott, the second Sabbath and first-day in May.

J. N. ANDREWS.

MONTHLY Meeting in May, for Rhode Island, will be held with the Exeter church, May 15 and 16, at Gardner school-house. Let there be a good representation. Cannot Bro. S. N. Haskell attend? P. C. RODMAN.

Business Department.

Not Slothful in Business. Rom. xii, 11.

Business Notes.

J. H. ROGERS: The books and Review have been sent.

JAMES BREED: Give us your P. O. address, and we will forward you the books ordered.

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. J. H. Trufant 34-16, M. M. Scott 34-1, P. Lightner 34-7, W. H. Wild 34-1, S. M. Avery 35-16, P. Gay 33-17, J. Woolsey 34-8, J. N. Sanders 34-17, I. C. Matfield 34-17, Wm. Towner 34-17, J. G. Brown 35-1, M. Van Dorn 34-14, S. D. Barr 34-1, Ira Maxon 35-1.
\$2.00 each. T. Wilkins 35-16, H. E. Gardner 35-1, J. Russ 35-1, S. Howland 35-10, L. Bean 35-1, A. Beckwith 35-1, C. Wood 35-17, A. Miller 35-17, J. G. Whipple 35-1, Mary King 34-17, I. W. Andrews 35-15, Z. Tyler 35-1, R. Cochran 35-18, E. B. Carpenter 34-1, L. D. Ireland 34-1, J. L. Miller 35-18, P. W. Vanhousen 35-1, J. G. Vanhousen 35-16, Albert Horr 34-10, Z. Nicola 35-9, E. Stark 35-1, O. A. Purchase 35-6, E. A. Belknap 34-9, A. Vansyoc 35-13, W. J. Haynes 35-14, M. J. Prosser 35-1.
Miscellaneous. Mrs. S. Wells \$3.25, 34-5, Maggie Todd 1.50, 35-18, R. Lockwood 50c, 30-1, C. D. Blakeslee 1.15, 34-22, J. Culver 50c, 34-14, A. Smith 50c, 34-14, L. M. Alexander 25c, 35-1, J. Edson 3.00, 35-14, R. F. Barton 50c, 34-18, S. Mansfield 50c, 35-18, J. E. Potter 3.00, 34-4.

Advertisement, 80c.

For Review to the Poor.

Mrs. C. F. Knight \$1.00.

Cash Received on Account.

Geo. I. Butler \$25.00, John Matteson 28.00.

Michigan Conference Fund.

Church at Newton \$25.00.

Books Sent by Mail.

Mary E. Parker 25c, A. Rogers \$1.00, J. Gleason 1.80, Jas. E. Farrar 10c, J. Gulick 44c, B. Thum 25c, W. E. Chesebrough 20c, T. L. Gilber 25c, Martha Van Dorn 10c, C. D. Blakeslee 60c, C. Miles 25c, Z. Tyler 50c, R. Cochran 84c, G. W. Thomas 7c, W. J. York 68c, Frances Strickland 25c, Geo. A. Thomas 80c, S. E. Hall 55c, O. S. Winslow 50c, L. Hackett 25c, C. R. Austin 48c, B. F. Bradbury 10c, J. G. Davis 50c, A. Green 35c, C. Manwaring 2.00.

Receipts for Benevolent Fund.

J. H. Rogers \$5.00, E. F. Below 5.00, P. Scarborough 5.00.